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THIRTY-FIFTH ANNUAL REPORT

OF THE

BUREAU OF AMERICAN ETHNOLOGY

TO THE

SECRETARY OF THE SMITHSONIAN INSTITUTION

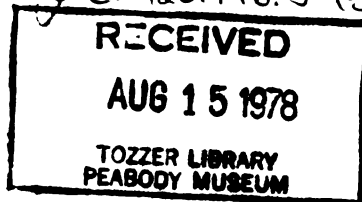
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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 15, 1914.

SIR: I have the honor to submit herewith the Thirty-fifth Annual Report of the Bureau of American Ethnology for the fiscal year ended June 30, 1914.

With appreciation of your aid in the work under my charge,

Very respectfully, yours,

F. W. HODGE,
Ethnologist-in-Charge.

Dr. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

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REPORT OF THE ETHNOLOGIST-IN-CHARGE

THIRTY-FIFTH ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

F. W. HODGE, Ethnologist-in-Charge

THE operations of the Bureau of American Ethnology for the fiscal year ended June 30, 1914, were conducted in accordance with authority granted by the act of Congress approved June 23, 1913, making appropriations for the sundry civil expenses of the Government, and with a plan of operations submitted by the ethnologist-in-charge and approved by the Secretary of the Smithsonian Institution. The provision of the act authorizing the researches of the Bureau of American Ethnology is as follows:

American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archæologic remains, under the direction of the Smithsonian Institution, including salaries or compensation of all necessary employees and the purchase of necessary books and periodicals, including payment in advance for subscriptions, \$42,000

SYSTEMATIC RESEARCHES

The systematic researches were conducted by the regular staff of the bureau, consisting of nine ethnologists, including the ethnologist-in-charge and several special investigators. These operations may be summarized as follows:

Mr. F. W. Hodge, ethnologist-in-charge, was occupied during most of the year with the administrative affairs of the bureau. Considerable attention, however, was devoted to the preparation of the annotated bibliography of the Pueblo Indians, which is probably more extensive than that of any

other group of tribes, as Pueblo written history commenced in the year 1539, and the writings pertaining thereto are exceedingly voluminous. The bibliography is recorded on cards, the number of which is now about 1,900. The cataloguing of the vast amount of manuscript material bearing on the subject has been somewhat simplified by the recent publication of Bolton's *Guide to Materials for the History of the United States in the Principal Archives of Mexico*, published by the Carnegie Institution of Washington, and Twitchell's *Spanish Archives of New Mexico*, although without consultation of the documents themselves it is not possible to give more than the title in most cases. In the spring Mr. Hodge made a brief visit to the library of the Presbyterian Board of Home Missions in New York City, where he was enabled to record the titles of numerous published writings on missionary efforts among the Pueblo Indians of New Mexico, not accessible elsewhere. In this bibliographical work he has had the assistance of Mrs. Frances S. Nichols and Miss Florence M. Poast. Mr. Hodge continued to represent the bureau on the Smithsonian Advisory Committee on Printing and Publication, and the Smithsonian Institution on the United States Board on Geographic Names.

Early in the autumn of 1913 Mr. Hodge made a reconnoissance of a group of ruins, evidently prehistoric, on a mesa rising from the southwestern margin of the Cebollita Valley, about 20 miles south of Grant, Valencia County, New Mexico, and only a few yards from the great lava flow that has spread over the valley to the westward for many miles. While no very definite information regarding the origin of this ruined pueblo has yet been obtained, there is reason to suppose that it was occupied by ancestors of the Tanyi, or Calabash, clan of the Acoma Tribe, and is possibly the one known to them as Kowina.

These ruins consist of a number of house groups forming a compound. That the structures were designed for defense is evident, for not only are they situated on an almost impregnable height rising about 200 feet above the valley, but the houses themselves partake of the form of fortifications,

while the only vulnerable point of the mesa is protected at the rim by means of a rude breastwork of stones. Moreover, the outer walls of the buildings, some of which still stand to a height of several feet, are pierced only with loopholes, entrance to the structures doubtless having been gained by means of portable ladders, as in some of the pueblos of to-day. The houses of the great compound, consisting of four compact groups of buildings, were evidently "terraced" on the plaza side, the rooms facing this court perhaps having been only a single story in height. As a further protection to the pueblo, the eastern side was defended by a low wall, pierced by three gatewaylike openings, extending from the northeastern to the southeastern corner of the compound.

The rooms indicated in the ground plan of the four house groups number approximately 95 (for the northern group), 58 (eastern group), 32 (central group), and 102 (southeastern group), or an aggregate of 287 rooms. At the time of its occupancy the number of rooms in the compound probably approximated 550. In addition, there are traces of four or five single-story rooms abutting on the defensive wall bounding the northeastern part of the compound. A short distance from the southwestern angle of the southwestern house group are two smaller detached houses, the southernmost one consisting of 24 rooms in a long tier, 2 rooms deep, extending approximately north-northwest and south-southeast. The other structure, about 55 feet northwestward, is rectangular and contains 11 rooms in its ground plan. Four kivas are traceable among the rooms of the main compound—one in the northwestern, one in the central, and two in the southwestern group. In each case, so far as is determinable without excavation, the outer walls of the kivas are rectangular, while the inner walls are circular and slightly recessed a short distance above the floor.

About 500 feet southeastward from the main compound, at the edge of the mesa, stand the well-preserved walls of another structure, consisting of a double row of rooms, the outer wall, or that overlooking the mesa rim, extending 28 and 15 feet, respectively, beyond the northwestern and south-

western corners of the building proper, in order to give further protection. The length of this outer wall from angle to angle is about 132 feet. It exhibits one of the finest examples of masonry to be seen in the ancient pueblo ruins of the Southwest, for not only have the building stones been dressed to shape, but their faces have been finished by pecking, with such labor as to confirm the belief that the ancient village was designed for permanent occupancy. The southern corner of the outer defensive wall is not only curved, but the stones of which it is built are rounded by careful pecking, a most unusual feature in pueblo architecture. That this last structure was designed to protect the most vulnerable part of the mesa is evident from the fact that the outer wall is without openings of any kind and extends beyond the rooms of the structure, and because the adjacent mesa rim is protected by a rude low wall, especially at such points as required ready defense against attack from below. As already noted, the walls of these ruins are noteworthy by reason of the excellence of their masonry, special effort having been made to produce a pleasing effect in the exterior faces. Of the inner walls so much can not be said; but as there is no question that when the houses were occupied the rooms were smoothly plastered, there was little need of the elaborate finish accorded the exposed masonry. Slight attention was paid either to regularity in the shape of the stones or to smoothness of surface in building the inner walls, nor was the aboriginal mason more particular in bonding the inner and outer courses than in "breaking" the joints of the outer face. It seems remarkable that, possessed of such patience and expertness as the buildings here display in other ways, they seem to have been unaware of the necessity of avoiding the construction of their walls in such manner that in places as many as six or seven vertical joints occur practically in line. In this brief report only mere mention can be made of many other interesting architectural features of these ruins, as well as of another pueblo ruin, more or less circular in shape, situated a few miles northeastward on a low mesa at the extreme head of Cebollita Valley, which here forms a small but beautiful canyon.

The inhabitants of the great compound first described obtained their water supply by means of two principal reservoirs fed by the drainage from the great sandstone shelf on the southern slope of the mesa summit. These reservoirs are natural depressions in the rock, but the capacity of the larger one, which measures 35 by 90 feet and is about 5 feet in maximum depth, has been greatly augmented on the western side by an artificial retaining wall 14 feet long and 10 feet in thickness, with an exposed face of $2\frac{1}{2}$ feet on the reservoir side. So well did this reservoir evidently serve the ancient mesa dwellers that during seasons of unusual rain, water still stands to a considerable depth within the depression. The smaller reservoir is triangular in outline and measures about 15 by 19 feet. An interesting feature in connection with the larger reservoir is the remains of a rude dike extending 60 feet along the rocky shelf above referred to, built for the purpose of diverting the flow of rain water from its natural course into the reservoir.

It is not yet known where the ancients of this pueblo customarily buried their dead, but probably the interments were made in the talus of the mesa, as is the case with the Hopi, of Arizona, to-day. There was found, however, in the corner of the shallow cavern in the northern face of the mesa, above the talus, a small cist, formed by a low and broken wall of masonry, which contained the somewhat incomplete skeletons of two adult females, one incomplete skeleton of a boy, and the incomplete and defective skeletons of two infants. With one exception these remains had been greatly disturbed by rats, which had burrowed their way through the bones and their accompaniments to the bottom of the cist and fairly filled the repository with cactus spines, excreta, and other débris of nest building. The remains were accompanied with several pottery vessels, chiefly bowls, one of which was covered with a well-preserved mat, plaited of a fibrous plant which Mr. Lyster H. Dewey, of the Department of Agriculture, identifies as a scirpus, and almost certainly *Scripus validus*. The ornamentation of this pottery, as well as of the numerous sherds scattered about the ruins, consists of plain red, black on red, white on red, plain black, black

on white, brown on white, brown on red, and many other combinations of color. All the decorations noted were in geometrical designs.

On the northern face of the mesa, but practically hidden from view except from one point in the valley below, is a small house shelter of excellent masonry, built beneath an overhanging ledge of the cliff which forms the roof. This shelter, which is provided with a single small opening overlooking the valley to the northward, was seemingly designed as a lookout station either for watching the crops or an approaching foe. Across the valley, on the eastern side of the first great mesa directly opposite that on which the ruins are situated, is another small cliff lodge, now accessible only by artificial means. Examination of the interior, as in the case of the cliff lodge above described, yielded nothing of interest. Farther up the valley, on the northern side, in plain view near the base of a mesa, is a larger cliff lodge, filled to a considerable depth with detritus from the soft stone forming the roof and side walls. Examination of the floor of this lodge a few years ago by Mr. Hodge yielded a few corn cobs, one or two small objects made of yucca leaves, and a wooden drumstick of a form such as the Zuñi now employ.

Dr. J. Walter Fewkes, ethnologist, spent the month of July, 1913, in the office continuing the preparation of his monographic report on the aborigines of the West Indies, especially describing the many objects from these islands in the noteworthy collection of George G. Heye, Esq., of New York. He made a visit to New York toward the close of the month to study recent additions to this collection and to supervise the preparation of the illustrations for his report. It became necessary, in order to make this memoir as comprehensive as possible, to investigate types of the Guesde collection, now owned by the Museum für Völkerkunde in Berlin. Accordingly Doctor Fewkes went to Europe at his personal expense and spent August, September, and October studying these types and also many undescribed Porto Rican and other West Indian objects in various museums. Drawings of about 140 specimens, many of which have not been

described, were made during the course of these studies in Berlin. He also visited the museum at Copenhagen, Denmark, which contains many old specimens from the Danish West Indies and some rare types of prehistoric objects from Porto Rico, all of which were either drawn or photographed. West Indian objects were found also in the museum collections of Leipzig, Dresden, and Vienna. Some time was given to an examination of the dolmens and megaliths in the neighborhood of Berlin and elsewhere in northern Germany, and of the numerous mounds and prehistoric workshops on the island of Rugen in the Baltic Sea.

Doctor Fewkes spent his vacation on the shore of the Mediterranean, which he crossed, visiting the most striking ruins in Egypt, penetrating as far south as Assouan, and making special studies of the remaining evidences of neolithic man at Abydos and El Kab on the banks of the Nile. He had always in mind a study of prehistoric irrigation in this region, with a view to comparing the works with similar remains in Arizona. In the museums at Cairo and Assouan Doctor Fewkes examined considerable material dating back to late neolithic times and found a remarkable similarity not only in architectural features but also in stone implements, basketry, bone implements, and other artifacts from the valley of the Nile and those from our Southwest. One of the important features of the visit to Egypt was a study of methods of excavation and repair of ruins adopted by Egyptologists. On his return from Egypt Doctor Fewkes passed through Greece and southern Italy and was able to acquaint himself with the method of excavation and repair of ancient ruins in these countries, especially those on the Acropolis and at Pompeii.

Doctor Fewkes arrived in Washington in April and immediately resumed work on his report on the aborigines of the West Indies, which was continued during April and the greater part of May. In the latter month he again took the field and spent the whole of June in archeological research in the Mimbres Valley, New Mexico. In this work he was able to enlarge our knowledge of the distribution of pottery symbols and to add important collections to the National

Museum. The Mimbres Valley is practically the northern extension into the United States of an inland basin known in Chihuahua as the Sierra Madre Plateau. The fact that its drainage does not connect with any stream that flows into the Atlantic or the Pacific Ocean imparts a peculiar character to its geographical environment. On the southern part of this plateau, as along the Casas Grandes River, mounds and ruins of large size are well known, from which have been taken some of the finest pottery in the Southwest; but the archeology of the extension of this plateau into New Mexico has never been adequately examined. In his brief reconnaissance Doctor Fewkes collected evidence that the prehistoric culture of the Mimbres Valley was strikingly characteristic. The decorated pottery from the ruins in this valley is unlike that of any other region. It consists mainly of mortuary food bowls, which the prehistoric inhabitants were accustomed to break or "kill" and place over the heads of the deceased, who were buried beneath the floors of the houses. About 60 specimens of beautiful pottery, more than half of which are ornamented with painted figures of human beings and animals, were found or purchased. As these are the first examples ever brought to the National Museum from this region, the results are gratifying. They afford through their geometrical ornamentation, and especially because of the life forms which predominate, an interesting insight into the ancient culture of the Pueblo region to the north and in the Gila Valley to the west. It is Mexican in type, and some of the fragments are practically identical in form and ornamentation with the beautiful pottery from Casas Grandes, Chihuahua.

During the year Doctor Fewkes added about 350 pages of manuscript to his report on the aborigines of the West Indies, which was approaching completion at the close of the year.

Shortly before the close of the preceding fiscal year Mr. James Mooney, ethnologist, proceeded to the reservation of the East Cherokee Indians in western North Carolina for the purpose of continuing the translation and elucidation of the

large body of sacred formulas, written in the Cherokee language and alphabet, which he had obtained from the native priests and their surviving relatives some years ago, and about one-third of which he had already translated, with explanatory notes. In connection with this work a large number of plants noted in the formulas as of medicinal or other value were collected and transferred to the division of botany of the National Museum for scientific identification. In this collection were several specimens of the native corn of the Cherokee, still cultivated as sacred by a few of the old conservatives. On examination by the experts of the Department of Agriculture this corn was found to be a new and hitherto undescribed variety of special food importance under cultivation. Return was made from the field early in October, 1913.

In June, 1914, a brief trip was made into Prince Georges and Charles Counties, Maryland, for the purpose of investigating the status and origin of some persons of supposedly Indian descent, concerning whom several inquiries had come to the bureau. Mr. Mooney found, as he had supposed, that these people, numbering in all several hundred, were, like the Pamunkey of Virginia and the so-called Croatan of North Carolina, a blend of the three races, Indian, Negro, and White, with the Indian blood probably predominating. They constitute and hold themselves a separate caste, distinct from both white and negro. They probably represent the mongrelized descendants of the Piscataway tribe, and are sometimes locally distinguished among themselves as "We-Sort," that is, "Our Sort."

On June 22, 1914, Mr. Mooney again started for the East Cherokee to continue work on the sacred formulas, with a view to speedy publication.

His time in the office during the winter and spring was occupied chiefly with the extended investigation of former Indian population, together with routine correspondence and replies to letters of inquiry. On request of the Department of Justice he prepared an extended deposition on tribal ranges and Indian depredations in northern Mexico and

along the Rio Grande, which was officially characterized as one of the most important and interesting that had ever come before the department.

In pursuance of his investigations of the Creek Indians and allied tribes, Dr. John R. Swanton, ethnologist, proceeded to Oklahoma early in July to attend the busk ceremonies, and was present at those of the Eufaula, Hilibi, Fish Pond, and Tukabachi Creeks. Notes were taken on all of these and photographs obtained of various features of all but the last. At the same time, with the valued assistance of Mr. G. W. Grayson, of Eufaula, Doctor Swanton gathered further ethnological information from some of the old people, and continued this work after the ceremonies ceased. Somewhat later he visited the small body of Indians in Seminole County who still retain a speaking knowledge of Hitchiti, and added about 40 pages of text to that previously obtained, besides correcting a portion of Gatschet's Hitchiti vocabulary. He made an arrangement with an interpreter by which 100 pages of additional text were received after his return to Washington.

While some time was devoted to studies of the Alabama, Hitchiti, and Choctaw languages, most of Doctor Swanton's attention while in the office during the year was centered on two particular undertakings. One of these was the proof reading of the Choctaw-English section of Byington's Choctaw Dictionary, and the compilation, with the efficient help of Miss M. C. Rollins, of an English-Choctaw index, which will comprise about 350 printed pages, to accompany it. The other was work on the first draft of an extended report on the Creek confederacy, of which the historical part, consisting of 300 typewritten pages, is practically completed.

At the beginning of the year Mr. J. N. B. Hewitt, ethnologist, undertook the work of editing and copying the Seneca text "Shagwenotha, or The Spirit of the Tides," which was recorded by him in the form of field notes in 1896 on the Cattaraugus Reservation, New York. This particular piece of work, forming a text of 3,692 native words, was completed in August, 1913. The task of making a literal, almost an etymological, interlinear translation of this text was next

undertaken and was completed in November, yielding an aggregate of 11,411 English words in the rendering. The other of the two native texts in Seneca, "Doadanegen and Hotkwisdadegen," which was recorded in the form of field notes by Mr. Hewitt in 1896, was next edited and copied; this work was completed by the close of December and consists of 4,888 native Seneca words. The literal inter-linear translation of this text then taken up was completed in February, 1914, making 14,664 English words in the rendering.

On finishing these translations Mr. Hewitt commenced the reading and digesting of the Seneca material of the late Jeremiah Curtin for the purpose of providing notes and explanations to the stories, a task that was made the more difficult by the fact that Mr. Curtin's field notes of explanation and identification are not available. One of the longest of the stories collected by Mr. Curtin, "Doonogaes and Tsodiqqwadon," comprising 149 typewritten pages, required 144 notes varying in length from three or four lines to several pages; but this story is of exceptional length. The entire Curtin material has now been reread and annotated. Mr. Hewitt also completed the notes for his introduction to the "Seneca Myths and Fiction," and the final writing was almost finished by the close of the year.

As opportunity offered, Mr. Hewitt continued to work on a sketch of the Iroquois language, and he has now in hand about 75 pages of manuscript, in addition to a considerable body of notes and diagrams for incorporation into final form.

Mr. Hewitt also made a week's study of the voluminous manuscript "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," compiled by the late William R. Gerard, with a view of ascertaining its value for publication by the bureau. This examination was made difficult by the fact that the compiler of the dictionary had access to many works which were not available for Mr. Hewitt.

Unfortunately the work summarized above was often interrupted, owing to the need of frequently calling on Mr.

Hewitt for the preparation of data for replies to correspondents, whose inquiries pertained to linguistic, historical, sociological, and technical matters. In connection with this work there were prepared 110 letters, rarely exceeding a page in length, although some occupied several pages and required considerable study and research in gathering the needed data for reply.

During the year Mr. Francis La Flesche, ethnologist, recorded the rituals and accompanying songs of five additional Osage ceremonies, known as Wáwathoⁿ, Wadóka Weko, Wazhiⁿgao, Zhiⁿgázhiⁿga Zhazhe Thadse, and Wéx-thexthe. Of these the Wáwathoⁿ is complete; the record fills about 150 pages, including songs, diagrams, and illustrations. This ceremony, which is of religious significance and is revered by all the people, has been obsolete for about 20 years, and there now remain only two men in the tribe who remember it in most of its details. It was a peace ceremony that held an important place in the great tribal rites of the Osage, for through its influence friendly relations were maintained among the various gentes composing the tribe, and it was also the means by which friendship with interrelated tribes was established and preserved. Early French travelers mention this ceremony as being performed by the Osage in one of the tribes of the Illinois confederacy during the second decade of the eighteenth century. Unlike the Osage war ceremonies, which are complex and composed of several steps or degrees, the Wáwathoⁿ is simple and complete in itself. The "pipes," sometimes called calumets, which are employed in its performance, consist of a number of sacred symbolic articles, each of which, with its attendant ritual, was in the keeping of a certain gens of the tribe. The assembling of these articles formed an essential part of the ceremony, for it was on this occasion that the ritual, which explained both the significance of and the precepts conveyed by the sacred articles, had to be recited. This Wáwathoⁿ ceremony resembled that of the Omaha, Ponca, Oto, and Pawnee tribes, differing only in minor details. To the intelligent thinking class the aims and purposes of the ceremony are clear, but there are among the Osage, as

among other tribes, those who can not comprehend fully the deeper, broader teachings of such a rite, and because of this restricted view superstitious beliefs regarding it now prevail among the lower classes.

The record of the Wadóka Weko, one of the seven war ceremonies, consists of 89 pages of manuscript, with 32 songs. This rite, which is the sixth degree of the war ceremony, is divided into eight parts, exclusive of the introductory rites, and consists of rituals and songs pertaining to the ceremonial cutting of the scalps for distribution among the various gentes for their sacred packs. One of these parts has to do with the *odó*ⁿ, or "honors," won by the warriors in battle. While this ceremony is recorded completely, it is not yet ready for publication, since it is one of seven interdependent degrees the study of which is not yet finished.

Wazhiⁿgao, the bird ceremony for boys, is another of the seven degrees, and is regarded as important. It has been transcribed in full, but the notes thereon have not yet been elaborated for publication.

Zhiⁿgázhíⁿga Zhazhe Thadse (naming of a child), a ceremony that bears no direct relation to any other, is regarded as essential to the proper rearing of a child, and is still practiced. This ceremony has been recorded in its entirety, but still lacks the descriptive annotation necessary before publication.

The Wéxthexthe, or tattooing ceremony, the last of the five recorded by Mr. La Flesche, was taken down from its recitation by one of the men who had participated therein. This transcription is still, in a measure, fragmentary, but enough has been obtained to give a fair idea of the significance of the tattoo designs employed. The notes on the Wéxthexthe are not yet prepared for publication, as there is still a possibility of recording the ceremony in its entirety. A set of the implements used by the Osage in tattooing have been obtained for illustration and have been deposited in the National Museum. There has also been placed in the museum a *waxóbetó*ⁿga, or great sacred pack, which once belonged to Waçétoⁿzhiⁿga, a prominent man of the tribe,

who died in 1910. After much persuasion his widow reluctantly consented to part with this sacred article, together with its buffalo-hair and rush-mat cases. This pack consists of the skin and plumage of a white pelican, the bird which in Osage mythology revealed through a dream the mysteries of tattooing and provided the implements therefor.

All the above-described ceremonies studied by Mr. La Flesche have still a strong hold on the Osage people; this, together with the fact that every initiated person acquired his knowledge at great expense, has made it almost impossible to record the ceremonies in full from those who have been induced to speak about them.

Mrs. M. C. Stevenson, ethnologist, continued her studies of the ethnology of the Tewa Indians of New Mexico, devoting special attention to the pueblo of San Ildefonso, with a view of elaborating her memoir on this group of tribes, which consists of about 400 pages of manuscript, material relating to almost every phase of Tewa customs and beliefs having been added in whole or in part during the course of the year. Perhaps the most important of the new data gathered by Mrs. Stevenson on these interesting sedentary people relate to their ceremonies with respect to human sacrifice. The conservatism of the Tewa and the secrecy with which most of their numerous rites are conducted make them a difficult subject of study and one requiring considerable time. Mrs. Stevenson's memoir had reached such a stage of completion that at the close of the year she was making final arrangements for acquiring the materials still needed for illustrations.

Shortly after the beginning of the fiscal year Dr. Truman Michelson, ethnologist, proceeded to Tama, Iowa, to renew his researches among the Fox Indians. After successfully commencing these studies he proceeded to Tongue River Reservation in Montana for the purpose of studying the remnant of the Sutaio Tribe incorporated with the Cheyenne. It seems that some ethnological information can still be obtained in regard to specific Sutaio matters, but little of the language remains. Doctor Michelson compiled a fairly large Sutaio vocabulary, but fewer than a dozen words are fundamentally different from the corresponding Cheyenne terms.

Such grammatical forms as could be obtained indicate that Sutaio sheds little or no light on the divergent Algonquian type of the Cheyenne language.

Returning to Tama to renew his Fox studies, Doctor Michelson succeeded in elucidating the social organization almost to completeness. It appears that the two major divisions of the tribe are not purely for rivalry in athletics, but rather are ceremonial. Doctor Michelson was successful also in obtaining the very long myths of the culture hero and the Mother of all the Earth. It is evident that the actual Fox society still corresponds in a measure to that given in the myths.

In October Doctor Michelson proceeded to Kansas to investigate the Sauk and Fox of the Missouri. A reconnoissance only was made here, and some of the Fox material obtained at Tama was translated. In November he returned to Washington, and in January, 1914, visited the Carlisle Indian School for the purpose of studying special points of grammar and phonetics with some of the Sauk and Fox pupils. Thence he made a trip to New York City, taking with him one of the pupils for the purpose of consulting Dr. Franz Boas, honorary philologist of the bureau, on certain mooted points pertaining to the Fox language. While in New York a few tracings were made with the Rousselot apparatus.

In May Doctor Michelson again visited Carlisle for the purpose of making a translation of the story of a sacred bundle of the Fox Indians, which he has recently procured.

Toward the end of the fiscal year Doctor Michelson devoted some time to the problem whether the Yurok and Wiyot languages of California were Algonquian, as had been recently claimed, and reached the conclusion that the existing evidence does not justify such a classification

SPECIAL RESEARCHES

Work on the Handbook of American Indian Languages was continued under the personal direction and editorship of Dr. Franz Boas, honorary philologist. Part 2, which is in preparation, is to contain grammatical sketches of the

Takelma, Coos, Siuslaw, and Alsea languages of Oregon; the Kutenai, of Montana; and the Chukchee. The Takelma sketch was published in advance in separate form in 1912. During the present year the printing of the sketch of the Coos, by Leo J. Frachtenberg, which forms pages 297-429 of part 2, was finished. The manuscript of the Siuslaw, also by Doctor Frachtenberg, was completed and revised, and, except for a small part, is in galley form. The Chukchee sketch likewise has been set up in galleys and revised, and new material on the dialects of the language, having become available, has been added. The printing of the sketch proceeded necessarily slowly, since the notes had to be read by the author, Mr. Waldemar Bogoras, who lives in Russia. A full treatment of this grammar is particularly desirable, since it serves to define the relationships of the American languages toward the west. Doctor Frachtenberg, a fuller report of whose work will follow, has made progress with his studies of the Alsea. The grammatical material and the texts have been extracted and studied, and the latter, which are to form the basis of the sketch, have been copied for the printer. Dr. A. F. Chamberlain, a valued collaborator, whose untimely death we lament, furnished a sketch of the Kutenai language. It was necessary to make a detailed study of this sketch. This was done by Doctor Boas partly during the winter in New York with the help of a Kutenai boy and partly during the month of June among the Indians of Montana and British Columbia. The report on this sketch was completed. A certain amount of preparatory work for the sketch of the Salish language was also done, more particularly a map showing the distribution of the Salish dialect, based on researches by James Teit, was completed. The expense of the field work for this map, which has occupied four years, was met by Mr. Homer E. Sargent, of Chicago, to whose lively interest in the Handbook and related subjects we are deeply indebted. The vocabularies on which the map is based are in an advanced stage of preparation. Much time was devoted by Doctor Boas during the year to the preparation of a report on the mythology of the Tsimshian Indians, based on material

written during a period of 10 years by Henry W. Tate, himself a Tsimshian. Owing to his recent death it was necessary to close the collection, the expenses of which have been defrayed from private sources. The monograph was completed and is in type for publication in the Thirty-first Annual Report.

Brief reference to the researches of Dr. Leo J. Frachtenberg, ethnologist, has been made in connection with the preparation of part 2 of the Handbook of American Indian Languages. The beginning of the fiscal year found Doctor Frachtenberg in the field in Oregon, where, from June to September, he was engaged in linguistic and ethnologic work on the Kalapooian family. During these months he collected a number of grammatical notes and nine texts in the dialect of the so-called Calapooia Proper, but owing to lack of sufficient means for continuing this field work he was compelled to discontinue it in October. The linguistic researches into the Kalapooian family brought out a number of interesting points, of which the most salient are as follows: Phonetically the family is related closely to the Lutuamian (Klamath) and Sahaptin groups. Certain pronominal forms and a few numerical terms are identical with the Klamath and Sahaptin forms. In all other respects, chiefly morphological, Kalapooian bears close resemblance to the Coos, Siuslaw, and Yakonan stocks. A particularly close affiliation exists between this and the Coos family in the phonetic structure of words. While the phonetics of both languages are divergent, both are what may be termed vocalic languages and are practically free from any difficult consonantic clusters. The Calapooia texts thus far obtained deal chiefly with the Coyote cycle and are identical with myths found among the Coos, Molala, Klamath, Maidu, Chinook, Alsea, Takelma, Salish, and other tribes of the Pacific area. The mythology as a whole is typical of that region in the absence of true creation myths and in the multitude of transformation stories.

A survey of the linguistic phase of the Kalapooian stock shows it to embrace the following dialects: Calapooia Proper (also called Marysville), Chelamela, Yamhill, Atfalati, Wapato Lake, Ahantsayuk, Santiam, Lakmayut, and Yonkallat.

These dialects show certain degrees of interrelationship, which may be formulated as follows: Calapooia, Santiam, Lakmayut, and Ahantsayuk form one closely related group; another group embraces the Yamhill and Atfalati dialects, while Yonkallat seems to constitute a group of its own. No information as to the Chelamela dialect could be obtained.

In July Doctor Frachtenberg received what seemed to be trustworthy information that some Willapa Indians were still living at Bay Center, Washington, but on visiting that point he found the reputed Willapa to be in fact members of the Chehalis tribe, thus proving conclusively that the Willapa are entirely extinct.

Doctor Frachtenberg returned to New York late in October and was engaged until the beginning of December in the preparation of the Siuslaw grammatical sketch for the Handbook of American Indian Languages, additional work on which became necessary because of the fact that during his stay in the field he had received further information concerning this extinct stock. In December Doctor Frachtenberg took up his duties in Washington, becoming first engaged in supplying references from the Siuslaw texts in the grammatical sketch of that language. At the close of the year this sketch was in type. Doctor Frachtenberg also prepared for publication a Siuslaw-English and English-Siuslaw vocabulary, containing 90 typewritten pages. He furthermore prepared an English-Coos glossary, which may be utilized in the near future, as it has been found desirable to add such a glossary to each volume of native texts.

On completion of this work Doctor Frachtenberg commenced the preparation of the Alsea texts collected by Dr. Livingston Farrand in 1900 and by himself in 1910. These texts, consisting of 31 myths, tales, and narratives, and comprising 195 typewritten pages, will be submitted in the near future with a view to publication as a bulletin of the bureau.

At the close of the fiscal year Doctor Frachtenberg was preparing for another field season in Oregon, with the view of finishing his studies of the Kalapooian stock and of conducting similar researches among the Quileute.

Mr. W. H. Holmes, of the National Museum, continued his work on the preparation of the Handbook of American Antiquities for the bureau, reaching the practical completion of part 1 and making much headway in the preparation of part 2; progress in this work, however, was necessarily delayed owing to the pressure of many duties connected with a head curatorship in the National Museum.

During August, 1913, Mr. Holmes made a visit to Luray, Virginia, for the further study of an ancient village site near that place and the examination of certain implement-making sites in the vicinity. In June he visited Missouri for the purpose of studying certain collections owned in St. Louis and for the reexamination of an ancient iron and paint mine at Leslie. It was found, however, that recent mining operations had been carried so far that traces of the aboriginal work at the mine were practically obliterated, and besides the mine was found to be filled with water, making effective examination impossible. From St. Louis he proceeded to Chicago, where studies were made of certain collections with a view of obtaining data necessary to the completeness of the Handbook of American Antiquities.

In her studies of Indian music Miss Frances Densmore made two trips to the Standing Rock Reservation, South Dakota (one in July and August, 1913, and one in June, 1914), where she engaged in investigations at Bullhead, McLaughlin, and the vicinity of the Martin Kenel School. This research completed the field work for the proposed volume of Sioux music, the material for which, subsequently prepared for publication, consists of 323 pages of manuscript, 98 musical transcriptions of songs, 20 technical analyses of songs, and 33 original illustrations.

The practical use which musical composers are making of the results of Miss Densmore's studies is very gratifying. Mr. Carl Busch has adapted for orchestral purposes four of the songs rendered by Miss Densmore and published by the bureau, as follows: (1) Chippewa Vision, (2) Farewell to the Warriors, (3) Love Song, (4) Lullaby. Mr. Heinrich Hammer, of Washington, has composed a Sun Dance Rhapsody

and a Chippewa Rhapsody. Mr. Charles Wakefield Cadman has composed, for the voice, two of the Chippewa songs, "From the Long Room of the Sea" and "Ho, Ye Warriors on the Warpath." Mr. S. N. Penfield has harmonized two vocal quartets, "Manitou Listens to Me" and "Why Should I be Jealous?" For the violin Mr. Alfred Manger has prepared a "Fantasie on Sioux Themes," and Mr. Alberto Bimboni has well advanced toward completion an opera bearing the title "The Maiden's Leap." Certain of the orchestral arrangements have been played by the Chicago Symphony Orchestra (formerly known as the Thomas Orchestra), as well as by the symphony orchestras of Washington, Minneapolis, and Kansas City. It is interesting to note the demand for Sioux themes in advance of their publication. These have been furnished in manuscript as far as possible to those desiring them for specific and legitimate use. Two of the compositions in the foregoing list are based on such themes.

Work on the volume of Sioux music is approaching completion. This will be larger than either of the bulletins on Chippewa music, and, while the same general plan has been followed, there will be much that is new, both in subject matter and in style of illustration.

During the year work on the Handbook of Aboriginal Remains East of the Mississippi was continued by Mr. D. I. Bushnell, jr., under a small allotment from the bureau, and approximately 90,300 words of manuscript were recorded on cards geographically arranged. The entire amount of manuscript now completed is about 321,000 words, and the bibliography thus far includes 306 titles. As a result of the notes received from the Wisconsin Archeological Society, through the courtesy of its secretary, Mr. Charles E. Brown, of Madison, every county of that State will be well represented in the Handbook. It is to be regretted that more information regarding aboriginal remains is not forthcoming from certain other parts of the country east of the Mississippi, especially the New England States, which at this writing are not adequately represented. The bureau is indebted to Mr. Warren K. Moorehead, of the department of archeology of Phillips Academy, Andover, Massachusetts, for the gen-

erous use of original data gathered by him in Maine in advance of its publication by the academy.

Mr. James Murie, as opportunity offered and the limitations of a small allotment made by the bureau for these studies allowed, continued his observations on the ceremonial organization and rites of the Pawnee tribe, of which he is a member. The product of Mr. Murie's investigation of the year, which was practically finished but not received in manuscript form at the close of June, is a circumstantial account of "The Going After the Mother Cedar Tree by the Bear Society," an important ceremony which has been performed only by the Skidi band during the last decade.

In the last annual report attention was directed to a proposed series of handbooks of the Indians of the several States and to the arrangements that had been made for such a volume, devoted to the tribes of California, by Dr. A. L. Kroeber, of the University of California. The author has submitted sections of the manuscript of this work for suggestion, and, although his university duties have delayed its completion, there is every reason to believe that when the material is finished and published it will form an excellent model for the entire series. It has been hoped that the pecuniary means necessary for the preparation of these State handbooks would be provided in accordance with the estimate of an appropriation submitted for this purpose, but unfortunately the desired provision was not made.

Prof. Howard M. Ballou, of Honolulu, has submitted from time to time additional titles for the List of Works Relating to Hawaii, compiled in collaboration with the late Dr. Cyrus Thomas. The material for this bibliography is in the hands of Mr. Felix Neumann for final editorial revision, and it is expected that the entire manuscript will soon be ready for composition.

MANUSCRIPTS

The large collection of manuscripts in possession of the bureau has been in continuous charge of Mr. J. N. B. Hewitt. A few noteworthy additions were made during the year besides those prepared or which are in process of preparation

by members of the staff. Among these may be mentioned the "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," by the late William R. Gerard, a work requiring many years of assiduous labor. The manuscript was acquired for a nominal consideration from Mrs. Gerard, and it is the design to publish the dictionary as soon as it can be given the customary editorial attention. Before his death Mr. Gerard presented to the bureau an original manuscript of 31 pages, with 21 diagrams, on "Terminations of the Algonquian Transitive and Indefinite Verbs and their Meanings," to which Dr. Truman Michelson has appended a criticism.

Additional manuscripts worthy of special note are the following:

J. P. Dunn: Translation of Miami-Peoria Dictionary, Part 2, *Aller to Assomer*. The original of this dictionary is in the John Carter Brown Library, of Providence, through whose courteous librarian, Mr. George Parker Winship, the bureau has been provided with a photostat copy.

J. P. Dunn: Translation of the History of Genesis, second chapter, from the Miami-Peoria Dictionary above cited.

Cyrus Byington: Manuscript notebook, 1844-1848 and 1861. Kindly presented by Mrs. Eliza Innes, daughter of this noted missionary to the Choctaw.

James A. Gilfillan: Chippewa Sentences. A small quarto notebook kindly presented by Miss Emily Cook, of the Office of Indian Affairs.

Parker Marshall: Various memoranda on the location of the Natchez Trace.

H. A. Scomp: Comparative Choctaw and Creek Dictionary, consisting of 1,054 sheets, 20 by 36 inches.

Francisco Pareja: Confessionario, in Spanish and Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Catechismo, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Explicacion de la Doctrina, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

V. C. Fredericksen: Origin of the Eskimo and their Wanderings, with photographs. (The author is a Danish missionary in Greenland.)

From time to time the bureau has been put to considerable expense in having photostat copies made of unique manuscripts and of excessively rare books indispensable to its researches. It is therefore fortunate that the opportunity was afforded, late in the fiscal year, to acquire a photostat apparatus which has since been in constant service. The urgent need of such an instrument was made especially manifest when the Rev. George Worpenberg, S. J., librarian of St. Marys College, St. Marys, Kansas, generously accorded the bureau the privilege of copying a number of valuable original linguistic manuscripts in the archives of the college, pertaining chiefly to the Potawatomi and including a dictionary and a grammar recorded by the late Father Maurice Gaillard. Manuscript copies of these voluminous linguistic works could have been made only after infinite labor by an expert and at an expense far exceeding the entire cost of the photostat apparatus. By the close of the year the making of the facsimile reproductions had been commenced by Mr. Albert Sweeney, under the immediate direction of Mr. De Lancey Gill, illustrator.

An opportunity was afforded at the close of the year to replace the wooden partition and ceiling of the manuscript room with terra cotta and to install a fireproof door and window coverings, thus giving for the first time adequate protection to the bureau's large collection of priceless unpublished material.

PUBLICATIONS

The editorial work of the bureau has been continued by Mr. J. G. Gurley, editor, who has been assisted from time to time by Mrs. Frances S. Nichols. The following publications were received from the press during the year:

Bulletin 53, "Chippewa Music—II," by Frances Densmore.

Bulletin 56, "Ethnozoology of the Tewa Indians," by Junius Henderson and John P. Harrington.

"*Coos: An Illustrative Sketch*," by Leo J. Frachtenberg. Extract from Handbook of American Indian Languages (*Bulletin 40*, part 2).

The status of other publications, now in press, is as follows:

The proof reading of the *Twenty-ninth Annual Report*, the accompanying paper of which, entitled "Ethnogeography of

the Tewa Indians," by John P. Harrington, is an exhaustive memoir presenting many technical difficulties, was nearly completed during the year. About two-thirds of the memoir is in page form.

The *Thirtieth Annual Report*, comprising originally, in addition to the administrative section, three memoirs: (1) "Tsimshian Mythology," by Franz Boas; (2) "Ethnobotany of the Zuñi Indians," by Matilda Coxe Stevenson; (3) "An Inquiry into the Animism and Folk-lore of the Guiana Indians," by Walter E. Roth. Extensive additions to the first-named memoir, received after the report had been put into type, necessitated the division of the contents, and accordingly this section was transferred to the *Thirty-first Report*. Approximately two-thirds of "Tsimshian Mythology" has been paged, and the Zuñi memoir also, now the first accompanying paper of the *Thirtieth Annual*, is in process of paging.

To the *Thirty-second Report* will be assigned a memoir entitled "Seneca Myths and Fiction," collected by Jeremiah Curtin and J. N. B. Hewitt and edited with an introduction by the latter, the manuscript of which is about ready for editorial revision.

Bulletin 40 (pt. 2), "Handbook of American Indian Languages." The work on this bulletin has been carried along steadily under the immediate supervision of its editor, Doctor Boas. Two sections—Takelma and Coos—have been issued in separate form (aggregating 429 pages), and two additional sections, dealing with the Chukchee and Siuslaw languages respectively, are in type, the former being "made up" to the extent of about 50 pages.

Bulletin 46, "A Dictionary of the Choctaw Language," by Cyrus Byington (edited by John R. Swanton and Henry S. Halbert). The first (Choctaw-English) section of this work was completed during the year and is practically ready for the press. The manuscript of the second section (English-Choctaw directory), comprising 36,008 entries on cards, was sent to the Printing Office April 30 to June 13, but no proof had been received at the close of the year.

Bulletin 55, "Ethnobotany of the Tewa Indians," by Wilfred W. Robbins, John P. Harrington, and Barbara Freire-Marreco. After this bulletin was in type it was found advisable to incorporate a considerable amount of valuable material, subsequently gathered and kindly offered by Miss Freire-Marreco. The change involved recasting in a large measure the original work. The second galley proof is in the hands of Miss Freire-Marreco for final revision.

Bulletin 57, "An Introduction to the Study of the Maya Hieroglyphs," by Sylvanus Griswold Morley. The manuscript and illustrations of this memoir were submitted to the Public Printer the latter part of April. Engraver's proof of the illustrations, with the exception of a few pieces of color work, have been received and approved. Owing to the heavy pressure of public business, the Printing Office had been unable to furnish proof of the letterpress by the close of the year.

Bulletin 58, "List of Publications of the Bureau of American Ethnology." The page proof of this bulletin is in the hands of the printers for slight correction, preparatory to placing it on the press.

The total number of publications of the bureau distributed during the year was 12,819, classified as follows:

Report volumes and separate papers	2,810
Bulletins	9,943
Contributions to North American Ethnology	22
Introductions	5
Miscellaneous publications	39
Total	12,819

As during several years past the extensive correspondence arising from the constant demand for the publications of the bureau has been in immediate and efficient charge of Miss Helen Munroe and Mr. E. L. Springer, of the Smithsonian Institution, assisted by Mr. Thomas F. Clark, jr. The distribution of publications has been made in accordance with law and with entire satisfaction by the office of the Superintendent of Documents on order of the bureau.

ILLUSTRATIONS

The preparation of the illustrations for the publications of the bureau, the making of photographs of the members of delegations of Indians visiting Washington, and the developing and printing of negatives made by the staff of the bureau during the prosecution of their field work have been in charge of Mr. DeLancey Gill, illustrator, assisted successively by Mr. Walter Stenhouse and Mr. Albert Sweeney. In addition the numerous photostat copies of manuscripts and books, aggregating about 2,500 exposures, have been made under Mr. Gill's supervision, as elsewhere mentioned. Of the visiting deputations, representing 17 tribes, 79 photographic exposures were made; 92 negatives of ethnologic subjects were required for reproduction as illustrations; 512 negatives made by the members of the staff in the field were developed and 381 prints made therefrom; 105 photographs were printed for presentation to Indians and 627 for publication, exchange, and special distribution. In addition to the photographic work, which constitutes the major part of the illustrative material required by the bureau, 54 drawings were made for reproduction.

The series of photographs, representing 55 tribes, which had been exhibited by the New York Public Library and the Public Library Commission of Indiana, was borrowed in June by the Providence Public Library for a similar purpose.

LIBRARY

The reference library of the bureau, which consists of 19,240 books, about 12,894 pamphlets, and several thousand unbound periodicals, has been in continuous charge of Miss Ella Leary, librarian, assisted by Mrs. Ella Slaughter. During the year 708 books were accessioned, of which 143 were acquired by purchase and 137 by gift and exchange, the remaining 428 being represented by volumes of serials that hitherto had been neither bound nor recorded. The periodicals currently received numbered 629, of which only 16 were obtained by purchase, the remainder being received through exchange. Of pamphlets, 150 were acquired. Dur-

ing the year 1,195 volumes were sent to the bindery, and of these 695 were bound and returned to the bureau.

The endeavor to supply deficiencies in the sets of publications of institutions of learning has continued without remission. Among the more important accessions of this kind during the year were *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*, 20 volumes; *Instituto Geografico Argentino*, *Boletin*, 10 volumes; and *Königliches Museum für Völkerkunde*, *Veröffentlichungen*, 8 volumes.

The librarian has prepared a monthly bulletin of accessions for the use of the staff, and has furnished information and compiled bibliographic notes for the use of correspondents. In addition to the constant drafts on the library of the bureau requisition was made on the Library of Congress during the year for an aggregate of 300 volumes for official use, and in turn the bureau library was frequently consulted by officers of other Government establishments.

An appropriation having been made by Congress, in behalf of the Institution, for installing modern steel book-stacks in the eastern end of the large exhibition hall on the first floor of the Smithsonian building, and provision having been made for affording the proposed increased facilities to the library of the bureau, which for four and a half years had been installed in the eastern galleries of the hall mentioned, the books therein were removed in February to the gallery and main floor of the western end of the hall and the eastern galleries were demolished. Although this work of removal occupied two weeks, it was done without confusion and practically without cessation of the library's activities. The new stacks were in process of erection before the close of the fiscal year.

COLLECTIONS

The following collections were acquired by the bureau or by members of its staff, and, having served the purpose of study were transferred to the National Museum, as required by law.

Eight fragments of ancient British pottery. Gift to the bureau by Rev. Robert C. Nightingale, Swaffam, Norfolk, England. (55735.)

Potsherds, fragments of human bones, and three heads. Gift to the bureau by Mrs. Bruce Reid, Port Arthur, Texas. (55758.)

Parts of five skeletons (three complete skulls and fragments of two skulls) from a burial cist in a cave about 20 miles south of Grant, New Mexico. Collected by F. W. Hodge, Bureau of American Ethnology. (56134.)

Thirty-one ethnological objects from the Cherokee and Catawba Indians. Collected by James Mooney, Bureau of American Ethnology. (56312.)

Six photographs of Aztec antiquities. Purchased from W. W. Blake, City of Mexico. (56609.)

Stone phallus from Mesa Verde, Colorado. Gift to the bureau by H. C. Lay, Telluride, Colorado. (56719.)

Arrow point found on the north fork of Roanoke River, about 3 miles from Blacksburg, Virginia. Gift to the bureau by Prof. Otto C. Burkhart, Virginia Polytechnic Institute, Blacksburg, Virginia. (56679.)

PROPERTY

The principal property of the bureau consists of its library, comprising approximately 35,000 books and pamphlets, a large collection of manuscripts for reference or in process of preparation for publication, and several thousand photographic negatives. With the exception of a portion of the library, this material could not be duplicated. In addition, the bureau possesses a photostat apparatus with electric-light equipment, several cameras, dictagraphs, and other appliances for use in conducting scientific research in the field and the office, necessary office furniture and equipment, and a limited supply of stationery, supplies, etc. Also under control of the bureau, but in immediate custody of the Public Printer, as required by law, is a stock of numerous publications, chiefly annual reports and bulletins.

MISCELLANEOUS

Quarters.—The only improvements made in the quarters occupied by the bureau in the Smithsonian building, as set forth in the last report, have been those incident to the reconstruction of the library and the fireproofing of the manuscript room, above alluded to, and the painting of the walls of four rooms, made necessary partly by inadequate

lighting. In addition to the space previously occupied, a room on the fourth floor of the eastern end of the Smithsonian building was assigned temporarily to the bureau for the use of two members of its staff.

Office force.—The personnel of the office has remained unchanged, with the exception of the resignation of one messenger boy and the appointment of another. It has been necessary to employ a copyist from time to time in connection with the editing of Byington's Choctaw Dictionary. The correspondence of the bureau has been conducted in the same manner as set forth in the last annual report and as hereinbefore mentioned.

RECOMMENDATIONS

The chief needs of the Bureau of American Ethnology lie in the extension of its researches to fields as yet unexploited. Attention has frequently been called to the necessity of pursuing studies among Indian tribes which are rapidly becoming extinct, or modified by their intimate contact with civilization. These researches can not be conducted unless the means are provided, since the present limited scientific corps, with inadequate allotments of money to meet the expenses of extended field investigations, is not equal to the immense amount of work to be done. Unfortunately many opportunities for conducting these researches which were possible a few years ago have passed away, owing to the death of older Indians who alone possessed certain knowledge of their race. Much can still be done, however, if only the means are afforded.

It is scarcely necessary to repeat, in connection with this general recommendation, the estimate for an increase, amounting to \$24,800, in the appropriation for the bureau and the brief reasons for urging the grant of this additional sum, inasmuch as these items will be found in the printed Estimates of Appropriations, 1915-16.

F. W. HODGE,
Ethnologist-in-Charge.

NOTE ON THE ACCOMPANYING PAPER

A paper of considerable importance, edited by Dr. Franz Boas, of Columbia University, is appended to this report. The material for the paper was collected and recorded by Mr. George Hunt, a mixed-blood Kwakiutl, of Fort Rupert, British Columbia, who is responsible for the accuracy, the authenticity, and the character of the contents of the paper. Mr. Hunt also collaborated in a similar way with Dr. Boas in a former work, entitled "The Social Organization and the Secret Societies of the Kwakiutl Indians," published in the Report of the United States National Museum for the year ending June 30, 1895.

The accompanying paper, entitled "Ethnology of the Kwakiutl," deals with the arts and industries, the methods and devices employed in hunting and fishing, the methods and means of gathering and preserving other kinds of food, the recipes for preparing food for consumption, and the beliefs and customs of a group of several tribes or peoples, more or less closely related, who dwell on the Pacific coast of North America, in the vicinity of Fort Rupert, on Vancouver Island, British Columbia, and are called the Kwakiutl.

The languages spoken by these tribes belong to the Wakashan linguistic stock, which, as constituted by Powell, is composed of two large groups of fundamentally related languages, to one of which the name Kwakiutl is applied, and the name Nootka to the other. In 1904 the Kwakiutl group of dialects was spoken by 2,173 persons—a number which is, however, gradually decreasing.

The name Kwakiutl, in its original and more restricted sense, was applied to this group of tribes, consisting of the Walas-Kwakiutl (Great Kwakiutl), Komoyue, Guetela, and Komkutis. But in time the Komoyue camped at Tsaite, and a portion of the Kwakiutl who emigrated from their congeners are known as the Matilpe. By enumerating the Matilpe and the Komoyue apart from the other tribes or septs, the Canadian Department of Indian Affairs limits the name Kwakiutl to the Guetela, Komkutis, and the Walas-Kwakiutl (Great Kwakiutl).

The Kwakiutl are essentially a fisher folk, and so to them all other gainful pursuits are of secondary importance.

Many Indian tribes, distinct in physical characteristics and distinct also in languages, but who are one in culture, occupy the Pacific coast of America between Juan de Fuca Strait and Yakutat Bay. This they are because, in large measure, their industries and

arts, their beliefs and customs, differ so markedly from those of all other Indian peoples. Notwithstanding this great uniformity of culture, however, a closer study of the elements of it discloses many things that are peculiar to single tribes, which show that this culture is the natural result of a gradual and convergent development from several distinct sources or centers, every one of these tribes having added something peculiar to itself to the sum of this development.

The territory occupied by these tribes is a mountainous coast, deeply indented by numerous sounds and fiords, which encompass many islands, both large and small. Travel along the coast is very easy by means of canoes, but access to inland places is quite difficult, rugged hills and dense forests rendering travel here very trying, even forbidding. A few fiords deeply indent the mainland, and the valleys, opening into them, make possible access to the center of the high ranges, separating the highlands of the interior from the coastal lands, establishing an effective barrier between the people of the coast and those of the interior. These barriers have forced these tribes to occupy a rather isolated area, and thus they have developed a culture peculiar to themselves, without marked traces of intrusive influence.

The following are Kwakiutl groups and subgroups of peoples: Haisla dialect—Kitamat and Kitlope. Heiltsuk dialect—Bellabella, China Hat, Nohuntsitk, Somehulitk, and Wikeno. Kwakiutl dialect: *Koskimo subdialect*—Klaskino, Koprino, Koskimo, and Quatsino; *Nawiti subdialect*—Nakomgilisala and Tlatlasikoala; *Kwakiutl subdialect*—Awaitlala, Goasila, Guauaenok, Hahuamis, Koeksatenok, Kwakiutl (including Matilpe), Lekwiltok, Mamalelekala, Nakoaktok, Nimkish, Tenaktak, Tlauitsis, and Tsawatenok. The Hoyalas subdialect formerly constituted a Kwakiutl division or group, which is now extinct and whose affinities are unknown.

Among the Kwakiutl proper there is a "ceremonial of cannibalism" which is the most important part of the ritual to which it belongs. It is the belief of the living Kwakiutl that cannibalism was introduced among them from the Heiltsuk about 1830. On the other hand, the Tsimshian claim that they acquired this revolting custom from the Heiltsuk about 1820. This would seem to indicate that cannibalism was limited for a time to the comparatively small habitat of the Heiltsuk. But there is no evidence that it originated with the Heiltsuk.

ACCOMPANYING PAPER

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ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE HUNT

By FRANZ BOAS

THE NEW YORK PUBLIC LIBRARY

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1215 Broadway

NEW YORK

PREFACE

The material contained in the following pages was collected partly in connection with the work of the Jesup North Pacific Expedition, partly after the close of the expedition, largely with funds provided by friends interested in the scientific work of the Department of Anthropology in Columbia University.

After working with me in 1893, 1897, and 1900, during which time he gained much practice in writing the Kwakiutl language, Mr. Hunt spent several weeks in New York in 1901. During this time the general plan of work was decided upon, and, following instructions and questions sent out by me, Mr. Hunt recorded data relating to the material culture, the social life, customs, and beliefs of the Kwakiutl Indians. So far as accuracy and contents are concerned, he is responsible for the material contained in this book. It will be noticed that a number of data have been recorded several times, generally at intervals of several years, and the agreement of the statements is a guaranty of the accuracy of the record. Much of the information in regard to cookery was obtained by Mr. Hunt from Mrs. Hunt, who was born in Fort Rupert, and who was thoroughly familiar with the duties of a good housewife. In 1900 I had the opportunity of obtaining a considerable amount of information from her, which will be recorded in a general ethnological discussion of the material contained in these volumes.

I have classified the material according to contents, an undertaking which has sometimes led to the necessity of breaking up a record containing data relating to material culture, customs, and beliefs.

Mr. Hunt has taken pains to make his descriptions as accurate as possible. This procedure has given rise to a certain amount of repetition that could not be eliminated by the editor.

The order in which the material contained in the present volume was written by Mr. Hunt is indicated in the critical remarks at the end of Part 2 of this work.

In accordance with the rules laid down in the report on transcribing American languages, adopted by a committee of the American Anthropological Association and printed by the Smithsonian Institution, I have adhered to the alphabet used in the previous publications on the Kwakiutl.

FRANZ BOAS.

November, 1916.

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS

\bar{e}
i e, t, z, a, o, u
i z, z, a, a, d, o u
 \bar{u}

- \bar{e} obscure *e*, as in *flower*.
i eare probably the same sound, intermediate between the continental values of *i* and *e*.
t*i* in *kill*.
z*e* in *fell*.
ahas its continental value.
oGerman *o* in *voll*.
o uare probably the same sound, intermediate between the continental values of *o* and *u*.
za somewhat doubtful sound, varying greatly in its pronunciation among different individuals between *z* and *xi*.
aGerman *a* in *Bär*.
d*aw* in *law*.
 \bar{u} indicates that the preceding consonant is pronounced with *u* position of the mouth.

	Sonant	Surd	Fortis	Spirant surd	Nasal
Velar.....	<i>g</i>	<i>q</i>	<i>q'</i>	<i>x</i>	....
Palatal.....	<i>g(w)</i>	<i>k(w)</i>	<i>k'(w)</i>	<i>x(w)</i>	....
Anterior palatal.....	<i>g'</i>	<i>k'</i>	<i>k'!</i>	<i>x'</i>	<i>n</i>
Alveolar.....	<i>d</i>	<i>t</i>	<i>t'</i>	<i>s</i>	....
	(<i>dz</i>)	(<i>ts</i>)	(<i>ts'</i>)	....	....
Labial.....	<i>b</i>	<i>p</i>	<i>p'</i>	....	<i>m</i>
Lateral.....	<i>z</i>	<i>l</i>	<i>l'</i>	<i>l, l'</i> ¹	....
Glottal stop.....	ϵ	....	....	....	....
	<i>h, y, w.</i>				

¹ Sonant.

In this whole series the sonant is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased air pressure in the oral cavity, produced by muscular pressure of tongue, palate, and cheeks, accompanied by glottal or lingual closure, which shuts the lungs off from the oral cavity. This produces great stress and suddenness of articulation. The sonant is so strong that it is easily mistaken for a surd.

The velar series are *k* sounds pronounced with the soft palate. *x* corresponds to *ch* in German *Bach*. The palatal series corresponds to our *g* (hard) and *k*. *x* is like *x*, but pronounced farther forward. *g'* and *k'* sound almost like *gy* and *ky* (with consonantic *y*); *x'* is the German *ch* in *ich*. *d*, *t*, and *s* are almost dental. *z*, *l*, and *l'* are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. The sounds are affricative. In *l* the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth; the sound is purely spirant. *l'* is the same as the English sound. ϵ is a very faint glottal stop. The exclamation mark is used throughout to indicate increased stress of articulation and glottalization.

		Z			
u	v	1	2	3	4
1	1	1	1	1	1
1	2	1	1	1	1
1	3	1	1	1	1
1	4	1	1	1	1
2	1	1	1	1	1
2	2	1	1	1	1
2	3	1	1	1	1
2	4	1	1	1	1
3	1	1	1	1	1
3	2	1	1	1	1
3	3	1	1	1	1
3	4	1	1	1	1
4	1	1	1	1	1
4	2	1	1	1	1
4	3	1	1	1	1
4	4	1	1	1	1

primary labor union and most of the workers in the garment industry in New York City. The union was organized in 1900 and was the first union to be recognized by the National Labor Relations Board. It was the first union to be recognized by the National Labor Relations Board. It was the first union to be recognized by the National Labor Relations Board.

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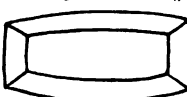
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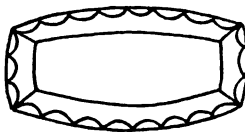
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Index	I

I. INDUSTRIES

The Making of Dishes.—The dish-maker takes | along his ax 1
when he goes into the woods. When he | reaches a patch of alder-
trees, he picks out a good one | that has no knots and that is not
twisted, for he is || careful that it is straight when it is split in 5
two. After he has found | a good one, he chops it down. It must
be six spans | around at the bottom. When it falls down, he chops
off | one fathom length from the tough part at the butt, | and he
measures off four spans in length and || chops it off there. After it 10
has been cut off, he splits it in two | straight through the heart of
the wood. After it has been split in two, he chops off | the heart of
the wood, so that the block is one span thick. | He chops it off
carefully, so that it is level and that it has no twist, | for the heart
of the tree will be the bottom of the dish. When this is done, || he 15
chops out the sides so that they are wide in the middle. The dish
is one span wide | at each end, and it is one span and four | fingers
wide in the middle, for it bulges out. | The bottom part of the end
is one short span long, | and the height is one hand-width, || including 20
the thumb. | The bottom is one short span | wide and three spans

The Making of Dishes (Łōqwēlāxa łōq!wē). — Wā, hēm daax^{usa} 1
łōqwēlaēnoxwaxa łōq!wēs sōbayowaxs laē lāxa āl!ē. Wā, g'il-
'mēsē lāg'aa lāxa L!āsmadzexekūlaxs laē dōq!ūx'idxa ēk'ētēlaxa
kleāsē L!ēnāk'a. Wā, hē'mēsēxs k'!ēsāē k'!lpela qa's hē'maē
dōqwasōsēda nāq!ēqē lax kūxsentsē'wē. Wā, g'il'mēsē q!āxa 5
ēk'axs laē sōp!ēxōdxa q!ēL!ēplēnx'sē'sta lāxens q!wāq!wax'ts!ā-
na'yēx, yīx wag'it!ēx!aasas. Wā, g'il'mēsē t!ax'idexs laē tēm-
k'ōdxa 'nemplēnk'ē lāxens bālax qa lawāyēs t!ēmgūlts!ēx!a'yas.
Wā, lā bāf'idxa mōplēnk'as wāsgemas lāxens q!wāq!wax'ts!āna-
'yēxs laē tēm'x'sendēq. Wā, g'il'mēsē lāx'sexs laē kūxsendēq 10
nāq!ēqax dōmaqas. Wā, g'il'mēse kūxsaakūxs laē sōpālax
dōmaqas qa 'nemdenēs lāwoyās hāyāqaxa dōmaqē. Wā, lā
aēk'!a sopālaq qa nēqēlēs. Wā, hē'mis qa k'!ēsēs selgwasnokwa
qaxs hē'maē āwābewēsa łōq!wēs dōmaqē. Wā, g'il'mēsē gwālēxs
laē sōsebenōdzendēq qa lēxoyowēs yīxs 'nemdenaē wādzexg'iwa 15
sasa ōba'yasa łōq!wē. Wā, lā mōdenbalēda 'nemplēnk'ē lāxens
q!wāq!wax'ts!āna'yēx yīx 'wādzegoyūwasa lāxēs k'ak'!lx'alaēna'yē.
Wā, lā ōxsg'iwa'yas 'nemplēnk'ōstā lāxens ts!ēx'ts!āna'yaxsens
q!wāq!wax'ts!āna'yēx. Wā, laēmxi!a lāxs 'wī!aen q!wāq!wax'ts!ā-
na'yēx lē'wens qōmax yīx 'wālagāk'!lasas. Wā, lā 'nemplēng'apa 20
āwābāyasēxens ts!ēx'ts!āna'yasens q!wāq!wax'ts!āna'yēx yīx 'wā-
dzegabasas. Wā, lā mōden lāxens q!wāq!wax'ts!āna'yēs yīx

- and | four finger-widths long. | This is the size of the large feasting-
 25 dish when a feast is given to many tribes. || When the sides have been
 chopped, it is | in this way: |  Then he puts it right-side
 up and chops out the inside, so that it is hollow. | The
 bark is still on that part that will be the inner side.
 Now he chops it off; and | he only stops chopping it when it is two
 30 finger-widths || thick all around and at both ends. Then he carries
 it | home on his shoulder, and he puts it down in his house, | takes
 his adz, and adzes the bottom so that it is level. | When this is
 done, he adzes the outside. It | is adzed well. Then he also adzes
 35 the ends well || on the outside; and when this is done, he adzes along
 the sides | so as to make them thin. He just feels the thickness. |
 After this has been done, he takes his small crooked knife and |
 scoops out two grooves on the outer side. When this is done, he |
 40 takes spawn of the dog-salmon, chews it, and spits it into || his paint-
 dish. He takes coal and rubs it in | the place where is the salmon-
 spawn that has been spit out. When it is really | black, he takes his
 paint-brush, dips the end of the | paint-brush
 into the black color, and paints all around |
 the rim of the dish, in this way: When this
 45 is done, || he puts it away, so that it dries. Then
 it is done. |



- 23 māmōp!enk'elayās lāxens q!wāq!wax'ts!āna'yēx yīx 'wāsgemabasa.
 G'aemxat! lōq!ūsa 'wālasē k!wēlasx! q!lēq!egāla k!wēl lēlqwāla-
 25 La'ya. Wā, g'il'mēsē g'wāl sōpālax ēwanōdza'yasēxs laē g'a
 g'wālēg'a (fig.).

- Wā, lā hāng'aelsaq qa's sōbēleg'indēq qa lōbeg'ax'īdēs. Laem
 āxālē xek!ūmas lāx ōgūg'a'yas. Wā, hē'mē la sōplētsō'sē. Wā,
 āl'mēsē g'wāl sōbēleg'iqēxs laē mālden lāxens q!wāq!wax'ts!āna'yēx
 30 yīx wāgwasas hā'stāla lē'wis wāx'sbēlexsē. Wā, lā wēk'ilaqēxs
 laē nā'nak^u lāxēs g'ōkwē. Wā, lā hāng'alīlas lāxēs g'ōkwaxs laē
 ax'ēdxēs k'fmlayowē qa's k'fml'īdēx āwabā'yas qa neqelēs.
 Wā, g'il'mēsē g'wālexs laē k'fml'īdēx ēwanōdza'yas. Wā, laem
 aēk'laxs laē k'fmlaq. Wā, lā aēk'la k'fml'īdēx ōxsg'iwa'yas
 35 lāxa l'āsadzayās. Wā, g'il'mēsē g'wālexs laē k'fmlēlegendēq
 qa pelsgemx'īdēs. Wā, laem āem plēxwax wāgwasas. Wā,
 g'il'mēsē g'wālexs laē āx'ēdxēs āma'yē xelxwāla k!wēdayā qa's
 k!wēt!ēdēxa maltslaqē lāx ōxsg'iwa'yas. Wā, g'il'mēsē g'wālexs
 laē āx'ēdxa gē'nāsa g'wāxnisē qa's malēx'widēq qa's kwēts!ālēs
 40 lāxēs k'latlaasē. Wā, lā āx'ēdxa dzegūtē qa's yildzēlts!ālē lāx
 la q!ōts!ēwatsa kwēdekwē gē'nā. Wā, g'il'mēsē la ālak'lāla la
 ts!ōltōxs laē āx'ēdxēs hābayowē. Wā, lā hāpstents ōba'yasa
 hābayowē lāxa ts!ōltowē gelyayā qa's k'lat!ēdēs lāx āwī'stās
 ōgulāxtā'yasa lōq!wē g'a g'wālēg'a (fig.). Wā, g'il'mēsē g'wālexs
 45 laē g'ēxaq qa lem'x'widēs. Wā, laem g'wāl laxēq.

This size of dish is used at a feast by six men. | If it is three 46
spans | long, then two¹ guests eat out of | one dish. It is used in
lesser feasts. || The dish for a feast to the host's own numaym² 50
is two spans and a half long. | It is used by three guests. | A
dish two spans long | is used by husband and wife | and their chil-
dren; and those that are one span and four finger-widths || long are 55
used for the chief's daughter | and the chief's son. Two (a man and |
his friend) eat out of it too; | and the dish for a woman whose hus-
band is away is | smallest. It is one span long. | It is only for one 60
person. || That is all now. |

Dish for pounding Salal-Berries.—The husband | of the woman
first goes to get a good piece of cedar-wood without knots, three |
spans long and | four spans || wide and one short span high. | He 65
takes his ax and chops out | the inside, until it is hollow and like
a box. When | it gets thin, he takes his hand-adz, turns it bottom-
side up, | and adzes it over finely at the bottom and the ends, || so 70
that it does not slant; and after he has finished the outer side, |
he puts it bottom downward and he adzes it inside, so that there are

Wā, hēem q!EL!lasōsa k!wēlē bēbegwānemē 'wāla'yasa lōq!wē. 46
Wā, g!l'mēsē yūdux^up!enk'ē lāxens q!wāq!wax'ts!āna'yēxyīx 'wās-
gemg'ig'aasasa lōq!waxs laē maēma'lēda k!wēlē bēbegwānemxa
'nāl'nēmēxla lōq!wa. Wā, laem la lāxa gwāsa'yē k!wēlasa. Wā,
hē'mis lōq!ūsa k!wēlasaxēs 'nē'mēmota babelālas 'wāsgemg'i- 50
g'aasē lōq!wa. Wā, laem yaēyūdoxulasōsa k!wēlē bēbegwānema.
Wā, hē'misa malp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yīx 'wāsgem-
g'ig'aasasa lōq!wē. Wā, laem hē!exstalilats!ēsa hayasek'āla
lē'wis sāsēmē. Wā, hē'misa mōdenbalāxens q!wāq!wax'ts!āna'yēx
lāxa 'nemp!enk'as 'wāsgemg'ig'aasē hē!exstalil lālogūmsa k!lēdēlē 55
lē'ma lāwelgemā'yasa g'igema'yē. Wā, laem maltaq lē'wis 'nē-
mōkwē. Wā, hē'mis lōq!ūsa ts!edāqaxs laasnōkwaēs lā'wūnema
āma'yīnxa'yasa lēloq!wēda 'nemp!enk'as 'wāsgemg'ig'aasē lāxens
q!wāq!wax'ts!āna'yēx. Wā, laem hē!exstaliltsa 'nēmōkwē. Wā,
aem 'wī'la laxēq. 60

Dish for pounding Salal-Berries.—Wā, hēem g!l āx'ētsō's lā'wūne-
masa ts!edāqa ēk'ē k!waxlāwaxa k!lēāsē l!enāk'a. Wā, lā yūdux^u-
p!enk' lāxens q!wāq!wax'ts!āna'yēx yīx 'wāsgemasas. Wā, la
mōdenbalēda 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx yīx
wādzewasas. Wā, lā ts!ex^uts!āna'yē 'wālasgemasas lāxens q!wā- 65
'q!wax'ts!āna'yēx. Wā, lā āx'ēdxēs sōbayowē qa's sōplēdēx
ōts!ālas qa's lōpts!ōdēq qa yuwēs gwēx'sa g!ldasē. Wā, g!l-
'mēsē la pēlsgemxs laē āx'ēdxēs k!līm!ayuwē. Wā, lā qep!ēlsa-
qēxs laē aēk'!a k!līm!ēltsemdeq lē'wis āwābā'yē lē'wis ōbā'yē
qa k!lēsēs sēnoqwa. Wā, g!l'mēsē gwā!xa ōsgema'yaxs laē 70
hāng'aelsaq qa's k!līm!ēleg!ndēq qa k!lēāsēs tēnx'ts!ās. Wā,

¹ Evidently a mistake, instead of four.

² A numaym is one of the subdivisions of the tribe. See pp. 795 et seq.

72 no lumps. | After he has finished this, he takes his straight knife
and | his bent knife, and he cuts all around the corners with the
straight knife, | around the inside of what he is working at; and
75 after he has done so, || he takes his crooked knife and shaves out the
inside until it is very | smooth. This is the box for pounding salal-
berries, and it is | just like a box after it is finished. Now the box
for pounding salal-berries is finished, | for it is called that way. |


1 **The Making of Boxes.** — Now I will talk again | about her husband,
who has to make a box for the lily-bulbs. |

He takes his wedge-basket, | his stone hammer, and his ax, and
5 he goes to a || patch of cedar-trees in the woods, looking for a good
tree, | the bark of which runs straight up and down, without a twist.
When | he finds one of this kind, he chops the cedar-tree | down
on the side on which the branches are, so that it falls on its back |
when it falls. When he passes the heart of the tree while chopping,
10 he goes around || and chops the smooth side; and when it falls, it
goes down on the side where it has been chopped in | deeply, and
falls on its back. Now the cedar-tree lies on its back; | and the
smooth side, which is the best side, is on top. He chops it off two |
fathoms from the foot of the tree; and when | he has chopped down
15 to the heart of it, he measures || eight spans, beginning at the place

72 g'il'mēsē gwālexs laē āx'ēdxēs nexx'āla k'lāwayowa lē'wis
xelxwāla k'lāwayowa. Wā, lā xūtsē'stālāsa nexx'āla k'lāwayō
lāx ēwanux'ts!āwasēs ēaxelase'wē. Wā, g'il'mēsē gwālexs laē
75 āx'ēdxēs xelxwāla k'lāwayowa qa's xelxūlēg'indēs lāq qa ālak'lā-
lēš qēsē ōgūg'a'yasa leg'ats!āxa nek!ūlē. Wā, lā yūem la
gwēx'sa g'ildasaxs laē gwāla. Wā, laem gwāla leg'ats!āxa nek!ū-
lē qaxs hē'maē lēgemse.

1 **The Making of Boxes.** — Wā, la'mēsēn ēdzaqwa! gwāgwēx'sx'idēl
lax lā'wūnemas yīxs laē xesēlax'id x'ōkumats!ēlē xāxexadzema.

Wā, hēm āx'ētsōsēs q!waats!āsēs let!ex'se'yasē lemlemg'a'yā.
Wā, hē'misēs pelpelqē lē'wis sōbayowē. Wā, lā qās'ida qa's lā
5 lāxa wilg'ixekūla lāxa āl!ē ālāx ēk'ētelāsa wēlkwē. Wā, hē'misa
neqemg'ustāwas ts!āgēg'a'yēxa k'lēsē k'lilplēna'ya. Wā, g'il-
'mēsē q!āxa hē gwēx'sē, laē hēx'idaem sōp!exōdeq gwēk'lōt!ē-
xawa'yēs sōp!exōtse'wē lāxa l!ēnx'k'lōt!ēna'yas qa t!ēx'īlsēs
qō t!āx'idlō. Wā, g'il'mēsē lāk'lōdilē sōbēla'yas laē lāk'lōt!exōda
10 qa's sōpk!āēdzendēq. Wā, lā gwāgwāaqaxs laē t!ax'id lāxa wūn-
qelās sobēlē lāxa āwīg'a'yas. Wā, la'mē t!ēk'lesā wēlkwē. Wā,
laem ēk!ēk!āēsāla yīxa wilemas. Wā, lā temx'widxa ma-
p!enk'ē lāxens bālax g'āg'īlēla lāxa ōx!a'yas. Wā, g'il'mēsē
lālaqē temkwa'yas lāx dōmaqasēxs laē bāl'ītsēs q!wāq!wax'ts!ā-
15 na'yē qa ma!gūnālp!enk'ēs 'wāsgemasas g'āg'īlēla lāx temkwa-

where he | chopped into it; and when he has chopped down to | the 16
heart of the tree, he chops off more chips, in order to | spread it
wider for the wedges to be put in. When | the wedges can lie on
the sloping chopped side, he drives them in in this way: The first
 one || that he drives in is the longest one of 20
the board wedges at | the far side from where
he stands.¹ He takes the next shorter one | next to it and drives
it in close to the one that he has driven in, and | he takes the
next shorter one and drives it in | close to the one that he drove
before; and || the seven wedges are one shorter than the other as 25
they are driven into the end of the tree; and the one nearest |
to the workman is the shortest wedge. Then he | strikes the top
of each once while he is striking them with his stone hammer, | and
he strikes them backward and forward. | As soon as the wood
splits, he pries it off so that it falls on its back, and he marks ||
on the end the thickness of two fingers. Then | he takes his ax 30
and drives it in on the mark that he put on the wood. | After
he has done so, he again takes up his wedges and | puts them
in as he did before when splitting out the block. | He continues
doing this as he keeps on splitting them off. Only || the first (board) 35
that he splits off is thick. The next one is only one | finger-width
thick | if the cedar is very good, for generally the first one split off

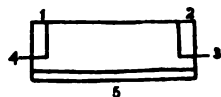
'yasēxs laē temx'wīdeq. Wā, g'il'mēsē lālaqē temkwa'yas lāx 16
dōmaqas laē sāg'ililaxēs temkwa'yē qa qwēs'g'ilēs saōstowa qaxs
LEMg'asilaē qaēs LEMlemg'ayowē. Wā, g'il'mēsē hēlak'lālē LEM-
lemg'ayās lā dēx'wīdayo lāxa g'a gwālēg'a (fig.) laē hē g'il
dēgwīlbendayowa g'il'tlēg'a'yasēs latlayowē LEMg'ayowa lāx 20
qwēsōt!ēna'fasēs laxwalaasē. Wā, lā āx'ēdxa ts!āts!akwalaga-
wa'yē qa's dēx'wālēlōdēs lāxa mak'ala lāxa la dēgwīlba'ya. Wā,
laxaē āx'ēdxa ts!āts!akwalagawa'yas qa's dēx'wālēlōdēs lāxa
mak'alāxat! lāxa la dēdegwīlba'ya. Wā, la'mē ts!ēg'ū'nākūlēda
ālēbōts!aqē LEMlemg'ayoxs laē dēdegwīlba'ya. Hēm mak'ala 25
lāxa latlaēnoxwēda ts!ēk!waga'yasa LEMlemg'ayowas. Wā, lā
'nāl'nemp!ēnxtōdālasēs pēlpēlqaxs laē pēlgetē'wēsēs pēlpēlqē
lāxa LEMlemg'ayowē. Āem aēdaaq'ilālaxs pēlgetāyaaq. Wā,
g'il'mēsē xōx'wīdexs laē k'wēt!ēdeq qa nēlāxēs. Wā, lā xūldēl-
bēdxa maīdenas wāgwasē lāxens q'wāq!wax'ts!āna'yēx. Wā, lā 30
āx'ēdxēs sōbayowē qa's maēlbēdēs nēgēlēnēxa la xūldēkwa.
Wā, g'il'mēsē gwālēxs laē ēt!ēd āx'ēdxēs LEMlemg'ayowē. Wā,
hēmxaāwisē gwālē gwālaasdāsēxs lāx'dē lat!ōdxa temg'īkwē.
Wā, āx'sā'mēsē hē gwēg'ilaxa la hanāl latlasō's. Wā, lāla
'nem'em wākwēda g'aloyās qaxs ā'maē la 'nāl'nemden lāxens 35
q'wāq!wax'ts!āna'yēx yix wāgwasasa la mēmak'la lat!ālayōs
yixs lōmaē ēk'a wēlkwē qaxs hēmēna!ā'maē pēlax'wīdēda g'ālē

¹ See Publications of the Jesup North Pacific Expedition, Vol. V, p. 328, fig. 54. The figure shows the order of the wedges. The split is placed vertically, not horizontally as described here.

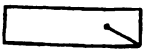

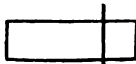
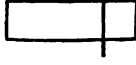
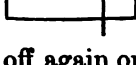
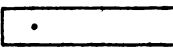

38 runs outward: | therefore the first one that is split off is thick. |
 As soon as it has been split, he carries the boards out as he is going
 40 home; || and when he has carried them all out, he takes his adz |
 and adzes them smooth. When he has finished | one side, he turns
 them over and adzes the other side also; so that they all have the
 same | thickness. When they are half a finger-width thick, | they
 45 are done, and he puts them on edge. Then he adzes down || one
 edge to make it straight; and after that has been done, he puts them
 down flat, | takes a piece of cedar-stick and splits it so that it is
 thin, and | he takes his straight knife and cuts off the end so that | it
 is square at the end. He measures one span | and a short span,
 50 beginning at the end that he cut off, || and there he cuts it off. He
 uses this as a measure for the width | of the box that he is making.
 He puts it down and takes his | straight knife, and again puts on
 edge the board out of which | he is making the box. Then he shaves
 off the edge smooth, so that it is very | straight and smooth; and
 55 when it is really || straight, he puts it down flat. Then he takes his |
 cedar-stick measure and puts it down on one end of the box | that
 he is making. The end of the measure is flush with the | straight
 edge that he has shaved off. He marks with his knife | the other end

38 latōdayowa. Wā, hē'mis lāg'ilas wākwa gālē latoyōs. Wā,
 g'il'mēsē wiwēlx'sexs laē yilx'ūlt!ālaqēxs laē nā'nak^u lāxēs g'ōkwē.
 40 Wā, g'il'mēsē 'wilott!axs laē hēx'idaem āx'ēdxēs k'fmlayowē
 qa's k'fmlēldzōdēq qa nēnemadzowēs. Wā, g'il'mēsē gwāla
 āpsādze'yaxs laē lēx'ideq qa's k'fmlēldzōdēxaaq qa 'nemōkwēs
 wāgwasas. Wā, g'il'mēsē la k'!ōdenē wāgwasas lāxens q!wā-
 q!wax'ts!āna'yēx laē gwāla. Wā, lā k'!ōt!ēlsaq qa's k!ēm!idēx
 45 āpsēnxa'yas qa neqelēs. Wā, g'il'mēsē gwālexs laē paxelsaq
 qa's āx'ēdēxa k!waxlāwē qa's xōx'widēq qa wilenēs. Wā, lā
 āx'ēdxēs nexx'āla k!āwayowa qa's k'fmltōdēx ōba'yas qa
 'nemābēs ōba'yas. Wā, lā bāl'itsēs q!wāq!wax'ts!āna'yaxa 'nem-
 p!enkē hē'mesa ts!ēx'ts!āna'yē g'āg'ilela lāxa k'fmltba'yasēxs
 50 laē k'fmltōdēq. Wā, laem menyayono^xLES qa 'wādze'wasLESēs
 welāse'wēda xesēlase'was. Wā, lā k'at!ēlsaq qa's āx'ēdēxēs
 nexx'āla k!āwayowa. Wā, lāxaē ēt!ēd k'!ōt!ēlsaxēs welase-
 'wēda xesēlase'was. Wā, aēk'la k!ax'widxa āwenxa'yē qa āla-
 k!ālēs la neqela. Wā, hē'mēs qa qēsēs. Wā, g'il'mēsē la āla-
 55 k!āla la neqelaxs laē xwēlaqa paxelsaq. Wā, lā āx'ēdxēs k!wax-
 lāwē menyayowa qa's k'adēdzōdēs lāx āpsba'yasēs wūlase'wēda
 xesēlase'was. Wā, laem 'nemabalē menyayās lē'wa neqēnxa-
 'yas yix lax'dē k!axwasōs. Wā, lā xūlt!ētsēs k!āwayowē lāx
 'walāfaasas ōba'yas menyayās. Wā, lā lāxa āpsba'yē. Wā,

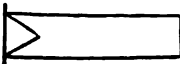
to which the measure reaches, and he goes to the other end of the board || and does the same thing there, in this way: | 60
 (1) is the measure at the one end, and (2) when he moves it to the other end; and | he marks it with his knife at (3), as he did before, and at (4); and | after he finishes measuring it, he takes his hand-adz and | adzes off (5). Now he splits it off, so that the width is greater than || the height 65 of the box which he is going to make; and he takes | the piece that he has split off from the edge of the box that he is making, and shaves | one edge off with his knife so that it is straight; and when it is quite | straight, he places it on one end of (3), and he places the | straight-edge on the mark that he has put on, and he also puts it || at the other end of the mark that he made at (4), and 70 he marks with his straight | knife along the straight-edge. As soon as | the mark that he makes is plain, he takes off the straight-edge and puts it away, and | he takes his hand-adz and adzes down toward the mark that he put on, | as far as its end. As soon as he finishes adzing it, and when || he comes close to the mark that 75 he has put on, he puts down his adz and | he takes his straight knife and shaves it. | He shaves it off smooth and straight. | After he has finished it, he shaves off the other end, so that all the | chopping-marks come off; and when the rough end has been finished, || he takes up his straight-edge and another piece of thin split cedar- 80





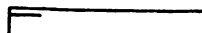
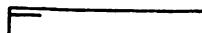
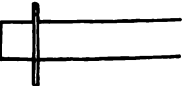
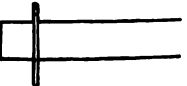
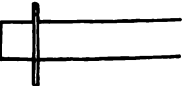
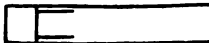
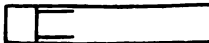
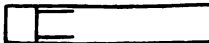


hēmxaāwisē gwēx'ideq g'a gwālēg'a (*fig.*). Wā, hēm men- 60
 yayosē (1) lāxa āpsba'yē. Wā, hē'mis (2) yīxs lābend lāq qa's
 xūltlēdēsēs k'lāwayowē lax (3) lāxēs gwēx'idaasax (4). Wā,
 g'īl'mēsē gwāl mensaqēxs laē āx'ēdxēs k'īmlāyowē qa's k'īm-
 lōdēx (5). Wā, laem xōweyōdeq qaxs āwila'maē 'wādzogawa'yē
 wūlasē'was lāx 'wālasgemasLasa xetsemlē. Wā, lā āx'ēdxēs 65
 xōweyowē lāx āwenxa'yasēs wūlasē'wē qa's k'lāx'wīdēsēs k'lā-
 wayowē lāx āpsenxa'yas qa neqelēs. Wā, g'īl'mēsē la ālak'lāla
 la neqelaxs la k'adedzōts āpsba'yas lax (3). Wā, laem nex-
 stā'yē negenōselās lāx xūltā'yas. Wā, lāxaē k'adedzōtsa
 āpsba'yas lāx xūltā'yas lāx (4). Wā, lā xūltlētsēs nexx'āla 70
 k'lāwayowē lāx āwenxa'yasa negenōsē. Wā, g'īl'mēsē lā
 āwelx'sē xūltā'yasēxs laē āxōdxēs negenōsē qa's lā g'ēxaq. Wā,
 lā āx'ēdxēs k'īmlāyowē qa's k'īmlālā lālak'lenaxēs xūltā'yē
 hēbendālax ōba'yas. Wā, g'īl'mēsē gwāl k'īmlālaq yīxs laē
 ēx'ak'ēndxēs xūltā'yaxs laē g'īg'alīlaxēs k'īmlāyowē. Wā, lā 75
 āx'ēdxēs nexx'āla k'lāwayowa qa's k'lāx'wīdēq. Wā, laem
 aēk'laxs laē k'lāxwaq qa neqelēs; wā, hē'mis qa qēsēs. Wā,
 g'īl'mēsē gwālēxs laē k'lāx'wīdex āpsba'yas qa lawāyēs sōpa-
 'yasxa le'noqwa. Wā, g'īl'mēsē 'wīlāwa lenoxba'yasēxs laē ētlēd
 āx'ēdxēs negenōsē lē'wa ōgū'lamaxat! xōk' wī'en k'lāxlāwa. 80

81 wood, | and he cuts off the end of the cedar-stick that he took up last. |
 He measures it off three spans long. | There he cuts it off, and with
 it he measures the board | at which he is working, in this way,
 85 slanting:  As soon || as he finds the end of the measure,
 he marks  it | in the middle of the board with his knife,
 and he | measures it with his cedar-stick, in this way:
 He is trying  to find the middle; | and as soon as
 he has found  the middle of the board, he marks it with
 his | knife in  the middle, and he takes a cedar-stick
 90 and || he cuts off again one finger-width. | Then he takes his drill and
 drills through the end. As | soon as the drill-hole goes through, he
 puts it on the board out of which he is making a box. | He tries to
 put the end of the drill as the end shows at the | under side of the
 95 cedar-stick measure at the mark in the middle of || the board at
 which he is working, in this way:  As soon as | the
 end of the drill goes in a little |  at the middle of
 the board at which he is working, he bevels | the other end of the
 measure, and he marks along it at the end of the beveled meas-
 ure, | on the edge of the board at which he is working; and he
 100 turns || the free end which has been beveled so that it goes to the
 other edge, and | he marks its end. After he has done so, he takes
 off | his beveled measure and he takes his straight-edge and | puts

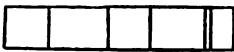
81 Wā, lā k'łmtbendxa ālagawa'yē āx'ētsōs kiwaxlāwa. Wā, lā
 bāl'idxa yūdux'p'lenk'ē lāxens q'wāq'wax'tslāna'yēx lāxa xōkwē
 kiwaxlāwaxs lāē k'łmttsl'endeq. Wā, lā mens'ides lāxa wūlase-
 'was g'a g'wālēg'a (fig.). Wā, laem senoqwāla. Wā, g'ł'mēsē
 85 q'łāx 'wālag'ilasas ōba'yasa menyayāxs lāē xūtlētsēs k'łāwa-
 yowē lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wā, lā men-
 s'itsa kiwaxlāwē g'a g'wālēg'a (fig.). Wā, laem q'laqlaax negedzā'yas
 (1). Wā, g'ł'mēsē q'łāxa negedzā'yasēxs lāē xūtlētsēs k'łāwa-
 yowē lāxa negedzā'yas. Wā, lā āx'ēdxa kiwaxlāwa qa's
 90 ētlēdē k'łmtōdxa 'nemdenē lāx ōba'yas lāxens q'wāq'wax'tslā-
 na'yēx. Wā, lā āx'ēdxēs selemē qa's selx'sōdēx ōba'yas. Wā,
 g'ł'mēsē lāx'sāwē sela'yas lāē k'adedzōts lāxēs wūlase'wē xesē-
 lase'wa. Wā, laem nānaxste'was ōba'yasa selemax nēlbalāē lāx
 benadze'yasa menyayowē kiwaxlāwa lāxa xūltayē lāx negedzā-
 95 'yas wūlase'was xesēlase'wa g'a g'wālēg'a (fig.). Wā, g'ł'mēsē
 nexstōdeq lāē xāl'ex'īd selx'īda qa xāl'lebetēs ōba'yas selemas
 lāx negedzā'yasēs wūlase'wē xesēlase'wa. Wā, lā sēnōgūdōts
 āpsba'yas qa's xūtlēdēx wūlg'ilasas ōba'yasa sēnōgūdā'yē men-
 yayo lāx āpsenxa'yasēs welase'wē. Wā, laxaē melbax'īdeq
 100 qa's sēnōgūdōdēs qa's g'wēbax'īdēs lāxa āpsenxa'yē. Wā, laxaē
 xūtlēdēx wūlg'ilasas ōba'yas. Wā, g'ł'mēsē g'wālexs lāē āx'ale-
 lōdxēs sēnōgwayowē menyayowa. Wā, lā āx'ēdxēs negenōsē qa's

it down on the thin mark on each | edge. He wants the measure
to lie || on the end of the beveled mark (1). | The straight edge of 5
his measure is turned towards the rough end of | the board at which he
is working, in this manner, and he marks it with his
straight knife. | Now he  takes off the straight-edge
and he puts it down, and | he takes his straight knife
and cuts along with it at || the mark, so that the end is smooth | and 10
so that it does not slant. As soon as the rough end has been cut
off, | he takes the cedar-stick and splits it so that it is thin and
square. | It is another measure. He splits out two pieces, and he
measures | them so that one of them is two spans long || where he 15
cuts it off with his straight knife and puts it down. Then | he
takes up one of the square split cedar-sticks and cuts off | one end
of it square, and he measures it so that it is | one long span and
one short span | long; and he cuts it off with his knife. || The cedar- 20
stick two spans in length | is to be the measure for the long side
of the box, and the measure for the short side | is one short span
and one long span. First he takes | the shorter measure and puts
it down on one edge of | the box that he is making, beginning at
the place where he cut the edge smooth. || He puts down the 25

k'adedzödēs lāx welba'yasēs xūlta'yē lāxa āpsenxa'yē lē'wa āwūn- 3
xa'yasa āpsenxa'yē. Wā, la'mē 'nex' qa 'nemenxālēs negenōsa
lō' ōba'yasa sēnogūdā'yē xūlta'ya lāx (1). Wā, laxaē gūyīnxa'ya 5
negenōdza'ya negenōsas lāxa lēnoxba'ya wūlase'was xesēlase-
'wa. Wā, lā g'a gwālēga (fig.). Wā, lā xūltlētsēs nexx'āla k'lāwayowē
lāq. Wā, laem āx'alelōdxēs negenōsē qa's k'at!alilēq. Wā, lā
āx'ēdxēs nexx'āla k'lāwayowa qa's xūldēlēna'yēs lāxēs neqēla
xūltay'a. Wā, laem xūltaqēxs laē xūltōdēq qa qēsēs ōba'ya. Wā 10
hē'mis qa k'leāsēs sēnogwats. Wā, g'īl'mēsē lawāyē lenoxba'ya laē
āx'ēdxa k'laxlāwē qa's xōx'wīdēq qā wīlēs k'ēwelx'ūna ōgū-
'laemxaē lāx menyayās. Wā, lā matls!aqē xā'ya. Wā, lā bāl'itsēs
q!wāq!wax'tslāna'yē qa malp!enk'ēs 'wāsgemasasa 'nemts!aqas laē
k'fimtts!entsēs nexx'āla k'lāwayowē lāq. Wā, lā k'at!alilāq qa's 15
āx'ēdēxa 'nemts!aqē xōk' k'ēwelx'ūn k'laxlāwa qa's k'fimtōdēx
ōba'ya qa 'nemābēs. Wā, laxaē bāl'itsēs q!wāq!wax'tslāna'yē lāq
qa 'nemp!enk'ēs lāxens g'īlt!ax bāla. Wā, hē'misa ts!ēx'tslāna'yē
ēseg'iwa'yasēxs laē k'fimtōtsēs k'lāwayowē lāq. Wā, hēem men-
yayōltsēxa g'īldolaslasēs wūlase'wē xesēlase'wa malp!enk'as 'wās- 20
gēmasē k'laxlāwa. Wā, hē'mis menyayōltsēxa ts!ēg'ōlāsa ēseg'e-
yōwasa ts!ēx'tslāna'yē k'laxlāwa. Wā, hē'mis g'īl āx'ētsōsēyēdē
ts!ēkwagawa'yē menyayowa qa's k'adedzödēs lāx āpsenxa'yasēs
wūlase'wē g'āg'īlēla lāxa la aēk'laak' xūtts!aakwa. Wā, laem 'ne-

- 25 measure at the end of the board at which he is working in this way:  and he cuts in a little with his straight knife as far  as | the end of the cedar measure goes. After he has done so, | he takes off the measure and puts it down on the other edge, in this way:  and he marks
- 30 the end with his knife. || After he has  done so, he takes off the measure and puts it down. | He takes his straight-edge and lays it down along | the ends of the measures, in this way:  After he has put down | the straight-edge at the marks,  he cuts along it with his | knife on the board that he  is working. After doing so, he puts down ||
- 35 the straight-edge and he takes up the longer cedar-stick | measure and he puts it down on the edge of the board on which he is working. | He puts the end of his measure on the mark which he made | for the short end, in this manner,  and he makes a small mark | at its end. After  he has done so, he takes
- 40 off the measure || for the  long side and puts it down on the other edge, and he | does the same as he did before when he measured it. After | he has done so, he takes off the measure, puts it down, | takes his straight-edge, and puts it down along the marks. Now | he turns the straight-edge along the two marks
- 45 that he has made || on the board, in this way:  When the straight-edge is | on the marks on the  board,

- 25 mabalēda menyayowē lō' oba'yasa wūlase'was g'a gwālēg'a (*fig.*). Wā, lā xāl!ex'īd xūtlētsēs nexx'āla k'!āwayowē lāx 'wālalaasas oba'yasa menyayowē k'!waxlāwa. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs menyayowē qa's lā k'adedzōts lāxa āpsenxa'yē g'a gwālēg'a (*fig.*). Wā, laxaē xūtlētsēs k'!āwayowē lāx 'wālalaasas oba'yasa
- 30 Wā, g'il'mēsē gwālexs laē āx'alelōdxēs menyayowē qa's k'at!alilēqēxs laē āx'ēdxēs negenōsē qa's k'adedzōdēs lāx 'wālalaasdas oba'yasa menyayowē g'a gwālēg'a (*fig.*). Wā, g'il'mēsē la nexstāyē negenōdza'yas negenōsas lax xūlta'yasēxs laē xūldeleñēsēs k'!āwayowē lāxēs wūlase'wē. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs
- 35 negenōsē qa's k'at!alilēqēxs laē āx'ēdxa g'iltagawa'yē k'!wāx'en menyayowa qa's k'adedzōdēs lāx āwūnxa'yasēs wūlase'wē. Wā, laem 'nemābalē oba'yasa menyayowē lē'wa lā xūldek' qaēda ts!E-g'ōlālē, g'a gwālēg'a (*fig.*). Wā, lā xāl!ex'īd xūtlēdex 'wālag-ilasas oba'yas. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs menyoyāxa
- 40 g'ildōla qa's k'adedzōdēs lāxa āpsenxa'yas. Wā, laxaē hēm gwex'īdqēs gwēx'īdaasaxa g'ilx'īdē mens'itsō's. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs menyayowē qa's g'ēg'alilēqēxs laē āx'ēdxēs negenōsē qa's k'adedzōdēs lāxa lā xūldekwa. Wā, laem gwēnodza'ya negenōdza'yas lāxa mālē xwēxūltē lāx wāx'senxa'yas
- 45 wūlase'was g'a gwālēg'a (*fig.*). Wā, g'il'mēsē neqemstāya negenōsē lāx xwēxūltenxa'yas wūlase'wasēxs laē xūldeleñēq yīsēs nexx'āla

he cuts along it with his straight | knife. After doing so, he takes 47
off his | straight-edge and puts it down. He takes the measure for |
the short side and puts it down on the edge of the board on which he
is working, starting at the || mark which he put on, and he puts a 50
small mark at the end of | this measure. He takes off the measure
for the short side and | puts it down on the other edge (of the board),
and he does as | he did before. After he has marked it, he takes it
off | and puts it down. Then he takes his straight-edge and puts it
down || on the  board at which he is working, in 55
this manner: He takes his straight | knife and
cuts close along the straight-edge, and | he takes it off after he
has finished and puts it down. Then he takes | his measure for
the long side and lays it down along the edge from | the place that
he has marked, and he puts a small mark at its end. || Then he takes 60
it off and puts it down on the other edge of the | board at which he
is working, and he makes a small mark at its end. Then | he takes
his measure, puts it down, and takes his | straight-edge and lays it
on. As soon as the straight-edge has been placed | on the small
marks, he takes his knife || and marks along it. After this has been 65
done, he measures the | thickness (1)¹ of the end by means of a
split cedar-stick; and when he has found | the thickness, he lays it

k'lawayowa lāq. Wā, g'il'mēsē gwālexs laē āx'alelōdxēs nege- 47
nōsē qa's k'at'lālilēq. Wā, laxaē ēt!lēd āx'ēdxēs menyayāxa ts!e-
g'ōla qa's k'adedzōdēs lāx āwunxa'yasēs wūlase'wē g'āg'īlela lāxēs
xūltēx'dē. Wā, laxaē xāl!ex'īd xūlt!ēdex 'wālalaasas ōba'yas 50
menyayās. Wā, lāxaē āx'alelōdxēs menyayāxa ts!eg'ōla qa's
k'adedzōdēs lāxa āpsenxa'yē. Wā, laxaē hēm gwēx'īdqēs
gwēx'īdaasaxa g'ilx'dē. Wā, g'il'mēsē gwāl xūltaqēxs laē āx'ale-
lōdeq qa's k'at'lālilēs. Wā, lā āx'ēdxēs negenōsē qa's k'adedzō-
dēs lāxēs wūlase'wē g'a gwālēg'a (*fig.*). Wā, laxaē āx'ēdxēs nexx'āla 55
k'lawayowa qa's xūlt!ēdēs lāxa mag'īlena'yaxēs negenōsē. Wā,
lā āx'alelōdqēxs laē gwāla qa's g'ig'alilēq. Wā lā āx'ēdxēs men-
yayāxa g'īldōla qa's k'adedzōdēs laxaaxa āwūnxa'yē g'āg'īlela
lāxēs xūlta'yē. Wā, lā xāl!ex'īd xūlt!ēdex 'wālalaasas ōba'yas.
Wā, lā āx'alelōdeq qa's lā k'adedzōts lāxa āpsenxa'yasēs wūla- 60
se'wē. Wā, laxaē xāl!ex'īd xūlt!ēdex 'wālalaasas ōba'yas. Wā,
lā āx'alelōdxēs menyayowē qa's g'ēg'alilēq. Wā, lā āx'ēdxēs ne-
genōse qa's k'adedzōdēs lāq. Wā, g'il'mēsē neqemstōdē negenō-
dza'yas lāxa lā xāl!aak" xūldekwxas laē āx'ēdxēs k'lawayowē
qa's xūldeleña'yēq. Wā, g'il'mēsē gwālexs laē mens'īdex wā- 65
gwasas (1) xa ōba'yē yīsa xōkwē k!waxlāwa. Wā, g'il'mēsē q'lālax
wāgwasasēxs laē k'adbentsa k!waxenē menyayō lāx 'wāx'senxa'ya

¹ See figure on p. 68.

- 67 off at the end of the board with his cedar-stick measure on the two edges | (5), starting from the mark that he made between 4 and 5. |
- 70 He marks each end with the straight knife, and, after || doing so, he takes off his measure, puts it down, takes | his straight-edge, and lays it down between (4) and (5); and | when the straight-edge is on the marks, he marks | it with his straight knife. Then he cuts off the end so | that it is in this way:

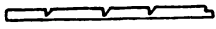
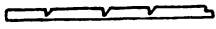


1	2	3	4
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 After
- 75 he has done so, he takes his || straight knife and cuts straight into the cutting at (1) across the whole | width of the board at which he is working; and after he has cut through half the | thickness of the board that is being made, he cuts at (2), and | cuts it to the same depth as he cut the first. Then he cuts in at (3); and |
- 80 after he has cut half through the thickness of the board, || he cuts at (4), and when he has cut half through he stops. | Then he goes back to (1). He takes his straight-edge and lays it on | the board at which he is working. He measures the width of half a little | finger from the mark at (1) and marks it, and | he does the same at the other edge.
- 85 After doing so, he takes his || straight-edge and lays it down on these marks and cuts along on the | right-hand side of the first mark which he put on, in this way:


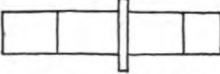
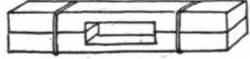
1	2	3	4
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 and he also | marks on the right-hand side of (2) and on the right-hand side of | (3); and after doing so, he takes his straight-edge and | puts it down. Then he takes his whetstone and sharpens his ||

- 68 (5), g'äg'ilela lāx xūlta'yas lāx a'wagawa'yas (4) lō' (5). Wā, lā xūlxūltbendeq yīsēs nexx'āla k'lāwayowē lāq. Wā, g'īl'mēsē
- 70 gwālexs laē āx'alelōdxēs menyayowē qa's g'ig'alilēqēxs laē āx'ēdxēs negenōsē qa's lā k'ādedzōts lāx āwagawa'yas (4) lō' (5). Wā, g'īl'mēsē neqemstōdē negenōdza'yas lāx xūlta'yasēxs laē xūldele-nēsēs nexx'āla k'lāwayowē lāq. Wā, laēm xūlts!endeq qa lawā-yēs qa g'ās gwālēg'a (fig.). Wā, g'īl'mēsē gwālexs laē āx'ēdxēs nex-
- 75 x'āla k'lāwayowa qa's nexbetendē xūtlēdex (1) lābendex 'wādze-wasasēs wūlase'wē. Wā, g'īl'mēsē negōyōdē 'wālabedadas xūlta-'yas lāx wāgwasasa wūlase'wasēxs laē ētlēd xūtlēdex (2). Wā, hēemxaāwisē 'wālabetē xūta'yas lāqēxs laē ētlēd xūtlēdex (3). Wā, g'īl'emxaāwisē nexsendē xūta'yas lāx wāgwasasēs wūlase'waxs laē
- 80 xūtlēdex (4). Wā, g'īl'mēsē nexsendē xūta'yas laqēxs laē gwāla. Wā, lā aēdaaqa lāx (1). Wā, laēm āx'ēdxēs negenōsē qa's k'ādedzōdēs lāxēs wūlase'wē. Wā, lā mens'idxa 'nemdenē lāxens selt!a-x'ts!āna'yēx g'äg'ilela lāx xūta'yas (1). Wā, lā xūtlēdeq. Wā, lā-xaē hēem gwēx'idxa āpsba'yas. Wā, g'īl'mēsē gwālexs laē āx'ēdxēs
- 85 negenōsē qa's k'ādedzōdēs lāxa la xūldekwaxs laē xūldelelēnēq lāx hēlk'lōt!ēna'yasēs g'īlx'dē xūlta'ya, xa g'a gwālēg'a (fig.). Wā, lāxaē ētlēd xūtlēd hēlk'lōt!ēna'yas (2). Wā, lāxaē xūtlēdex hēlk'lōt!ēna'yas (3). Wā, g'īl'mēsē gwālexs laē āx'alelōdxēs negenōsēla qa's g'ig'alilēq. Wā, lā āx'ēdxēs tlēsemē tlēg'ayowa qa's tlēx'alāben-

straight knife so that it is very sharp. When the knife is very | 90
sharp, he cuts into the last line that he puts on. | The knife is held
(with the hand) slanting | to the right; and when the cut reaches
the bottom of the cut that has been made | straight down, a tri-
angular piece comes off. || Then he shaves it out clean, so that the 95
kerf is smooth. Now (1) | has been cut out. Then he does the
same at (2) as he | did at (1); and after he has done so, he does it
at (3), | and he does what he did at (2). After he has | done so, he
splits off one-half the thickness of the board at (4) with his || knife, 200
and then he splits it off. Now he shaves it off so that it is
smooth and | very straight, so that the joint is smooth, for that
is | the name of  (4). As soon as he has finished,
it is in this way:  After | this has been done, he turns
over the board at which he is working. He takes his | straight-edge
and puts it on the board. Then he lays it on the back, || just over 5
the  groove that he cut at (1). When it is in this
way,  | he marks straight over the groove along the
side of this straight-edge. | He wants the board to be thin between
the kerf | and the mark on the back at (1); and he does the same |
at (2) and (3). As soon as this is done, he takes his crooked || knife 10
and sharpens it on the whetstone; and when | it is very sharp, he

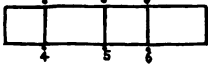
dāxēs nexx'āla k'āwayowa qa ālak'ālēs ēx'ba. Wā, g'il'mēsē la āla- 90
k'āla la ēx'bē nexx'āla k'āwayāsēxs laē xūt'lēdxēs ālē xūltā'ya. Wā,
laem ōlālē ōxtā'yas xūda'yās k'āwayowa gwagwaak'ālēs ōxtā'yē lā-
xens hēik'lōtts'lānā'yēx. Wā, g'il'mēsē lāxlē xūt'lētse'was lāxa ōxla-
'yasa nexbeta xūtās laē āem k'atwūlts'lōwē xwatmotas. Wā, laem
āem aēk'laxs laē k'la'x'wīdeq qa qēstowēsa xūta'yas. Wā, hēem (1) 95
gālē xūt'lētso. Wā, lā ēt'lēdex (2). Wā, lā hēemxat! gwēx'ideq
lāxēs gwēx'idaasax (1). Wā, g'il'mēsē gwālexs laē ēt'lēdex (3).
Wā, lā hēemxat! gwēx'ideq lāxēs gwēx'idaasax (2). Wā, g'il-
'mēsē gwālexs laē naq'lēgendālax wāgwasas (4) yīsēs xūdāyowē
k'āwayowaxs laē pak'lōdeq. Wā, laem aēk'laxs laē k'la'x'waq qa 200
ālak'ālēs neqela. Wā, hē'mis qa qēsēsa sak'ōda'yē qaxs hē'maē
lēgēms (4). Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (*fig.*). Wā, g'il-
'mēsē gwālexs laē lēx'elilaxēs wūlase'wē. Wā, lā āx'ēdxēs nege-
nōsē qa's k'adēdzōdēs lāxēs wūlase'wē. Wā, la k'adēg'ints lāx
nexsāwasa la xūdelts'lēwakwa lax (1). Wā, g'il'mēsē lā g'a gwālēg'a 5
(*fig.*) la nexsāsa xūdelts'lēwakwaxs laē xāl'lēx'id xūdelēnēxēs ne-
genōsēla. Wā, ā'mesē gwanāla qa pelbida'wēsa āwāgawa'yasa xūdel-
ts'lēwakwē lē'wa xūdēk'a'yē lax (1). Wā, lā hēemxat! gwēx'i-
dex (2) lō' (3). Wā, g'il'mēsē gwālexs laē āx'ēdxēs xēlxwāla
k'āwayowa qa's tlēx'idēq lāxēs tlēg'ayowē tlēsēmē. Wā, g'il- 10
'mēsē ālak'āla la ēx'baxs laē xēlxūldzōdex mōdenē lāxens q'lwā

- 12 shaves off four finger- | widths on the upper side of the cut that he has just made. It is two | finger-widths that he shaves off on each | side of the mark that he put on, in this way:  As soon as the back || at (1), (2), and (3) has been hollowed out, and | they have all the same thickness, he stops shaving it off. Then he | takes well-splitting red-pine wood and splits it | like tongs. The pieces are four | spans long and three finger- || widths thick. They are split out square. There are | two pieces. Then he puts them down  on the board at which he is working, in this way: so | that the ends of the board-protector project equally on both sides of the | board. As soon as the board is in the center of the board-protector, he marks | the edges of the board at which he is working. After doing so, || he takes off the board-protector. He takes his straight | knife and cuts out a notch at the place where he made a mark for | both edges of the board. Then he adds to it one | finger-width, so that it is a little longer than the width, of the plank, | and he shaves the wood out between the two marks, so that the part removed is half the || thickness of the plank at which he is working, and he puts it down. Then he takes up the other piece, and he | measures it by the part that he has finished, and he imitates what he has done  before. As soon | as it is done, it is in this way: This is the board-protector when it is finished. |

- 12 q!wax'ts!āna'yēx lāx nexena'yasēs ālē xūlta'ya. Wā, laem maē-malden lāxens q!wāq!wax'ts!āna'yēx yīx xelxūldzōtse'was lāx wāx'sōt!ēna'yasa xūldek'wēxa g'a g'wālēg'a (*fig.*). Wā, g'il'mēsē la
- 15 xūlboyālē (1) yīx āwīg'a'yasēsx laē ōgwaqax (2); wā lā ēt'ledex (3). Wā g'il'mēsē la 'nemōkwē wīwāgwasas laē g'wāl xelxūldze'waq. Wā, lā āx'ēdxa wūnāgulēxa ēg'aqwa lāx xāse'wē. Wā, lā xōx'wīdeq qa yōwēs g'wēx'sa ts'lēslāx. Wā, la mōp!enk'ē 'wāsgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, lā yūdux'denē 'wāg'idaasas lāxens
- 20 q!wāq!wax'ts!āna'yēx lāxēs k'!ewūlk!wēna'yē. Wā, lā hēx'sendeq qa małts!ēs. Wā, lā k'adedzōts lāxēs wūlase'wē g'a g'wālēga (*fig.*) qa k'leāsēs g'iltagawēs ōba'yasa L!ēbedzā'yē lāx wāx'senxa'yasēs wūlase'wē. Wā, g'il'mēsē nālnaqeloyālēda L!ēbedzā'yaxs laē xūlt!ētsēs nexx'āla k'!āwayo lāx wālenxa'yasēs wūlase'wē. Wā, g'il'mēsē
- 25 g'wālexs laē āx'alelōdxa L!ēbedzā'yē. Wā, lā āx'ēdxēs nexx'āla k'!āwayowa qa's k'!mtbetendēxēs xwēxūlta'yē lāx wūlg'ilasas wāx-senxa'yasēs wūlase'wē. Wā, laem g'inwasa 'nemdenē lāxens q!wā-q!wax'ts!āna'yēx qa g'āg'ilstālēs lāx 'wādzewasasēs wūlase'wē. Wā, lā k'!ax'wīdex āwāgawa'yasēs k'!mtbetenda'yē qa nexsendēsēx
- 30 wāgwasasēs wūlase'wē. Wā, lā g'ig'alīlasēsx laē āx'ēdxa āpsex'sē qa's mens'idēs lāxa lā g'wāla. Wā lā nānaxts!ewax g'wālaasas. Wā, g'il'mēsē g'wālexs laē g'a g'wālēg'a (*fig.*) yīxa L!ēbedzā'yaxs laē g'wāla.

As soon as it is finished, he takes twisted cedar-withes and he ties 33 them | to the ends of (1) and (2) and ties them on tightly; and he twists them on so that || the board-protector can not get out of shape. Then 35 he puts the board-protector on the board. | After doing this, he takes up another piece of red-pine wood and | splits it so that it is two finger-widths in thickness, | and it is also square. He takes his straight knife | and shaves it off on one side so that it is straight; and when || it is very straight, he shaves off the under side, | which 40 is to lie flat on the plank. When this is also | straight, he puts it down on the plank on which he is working. This will be the instrument for bending the corners | when he bends the corners of the board at which he is working. | After he has done so, he goes to get driftwood for heating stones; || and when he has the driftwood, he 45 piles it up in a heap close | to the fire. He takes a basket, goes down to | the beach in front of the house, and puts medium-sized stones into it; | and when he thinks he has as many as he can carry, he carries them up the beach | into the house in which he is making the box. He pours || them out by the side of the fire. Then he goes down to 50 the beach again, | carrying his basket, and he puts more stones | into it (some Indians call this "putting stones into the | stone-carrying basket"); and when he has as many as he thinks he can carry, he |

Wā, g'il'mēsē gwāla laē āx'ēdxa selbekwē dewēxa qa's qex'ale- 33 lōdēs lax (1) lō' (2). Wā, laem lalak!ūt!axs laē melg'aalelōts qa k'!ēsēs q!wēqulēda L!ēbedzā'yē qō lāl L!ēbedzōdles lāxa wūlase'wē. 35 Wā g'il'mēsē gwālexs laē āx'ēdxa ōgū'la'maxat! wūnāgula qa's xōx'widēxa māldenē lāxens q!wāq!wax'ts!āna'yēx yīx wāg'idasas. Wā, laemxāē k'!ewelx'ūna. Wā, lā āx'ēdxēs nexx'āla k'!āwa-yowa qa's atk'!ē k'!āx'wid āpsōt!ēna'fyas qa neqelēs. Wā, g'il'mēsē ālak!āla la neqelaxs laē ēt!ēd k'!āx'widex benk'!ōt!ēna- 40 'yasxa k'adedzāyayōlas lāx wūlase'was. Wā, g'il'emxaāwisē la neqelaxs laē k'adedzōts lāxēs wūlase'wē. Wā, hēem k'ōgwayuwē qō lāl k'ōx'widēlxēs wūlase'wēxa k'!ewelx'ūnē wūnāgula. Wā, g'il'mēsē gwālexs laē hōx'idaem ānēx'ēdxa q!ēxa'lē qa's t!ēqwa-pela. Wā, g'il'mēsē lālxā q!ēxa'laxs laē mōgwalilas lāx māg'in 45 walisasēs legwīlē. Wā, lā āx'ēdxa lexa'yē qa's lā lents!ēs lāx L!ēma'isasēs g'ōkwē. Wā, lā xē'x'uts!ālasa hā'yā'fa t!ēsēm lāq. Wā, g'il'mēsē gwanāla lōk'sēxs laē k'!ōx'ūsdēselaq qa's lā k'!ō-gwīlelaq lāxēs wūlē'lasē g'ōkwaxēs wūlase'wē g'ōkwa qa's lā gūge-nōlisas lāxēs legwīlē. Wā, lā xwēlaqentslēsa lāxa L!ēma'isē k'!ōx- 50 k'!ōtelaxēs t!āgats!ē lexa'ya. Wā, laxāē ēt!ēd t!āxts!ālasa t!ēsēmē lāq. Wā, la 'nēk'ēda waōkwē bāk'lumas xē'x'uts!ālasa t!ēsēmē lāxēs xegwats!ē t!ēsēma. Wā, g'il'emxaāwisē gwanāla lōk'sēxs laē k'!ōqūlisāq qa's lā k'!ōx'ūsdēselaq qa's lā k'!ōgwīlelaq lāxēs

- 55 takes (the basket) up the beach and into the || house in which he is making the box, and he goes and empties it out by the side of the fire. When | he thinks he has enough, he builds up the fire with driftwood, | piling it on crosswise; and after building the fire, he puts on | the stones on the crossed driftwood; and when he has put
 60 on | the stones, the box-maker takes the basket, || carries it down to the beach, and gathers dulce, which | he throws into his basket. When it is full, | he carries it on his back up the beach and puts it down close | to the fire and stones. He empties it out on the floor, which he is going to dig out to | put the red-hot stones in. Then he takes
 65 his || basket again, goes down to the beach, carrying his basket, and | brings up dead eel-grass from the high-water mark. He puts it | in the basket; and when it is full, | he carries it up the beach on his back, and he puts it down | near the pile of dulce. After he has done
 70 so, he takes his || drill and well-splitting cedar-wood and puts them down | close to the basket with eel-grass; and he takes the board | at which he is working and puts it down on a level place on the floor of the house. Then | he takes his wife's digging-stick which she uses for digging clams, | and he pushes the point of the digging-stick
 75 into the floor at  each end || of the grooves on the edge of the board at which he has been working, in this way, from (1) to | (4), and also from

- 55 wūl'lasaxēs wūlase'wē qa's lā gūgenōlīsas lāxēs legwīlē. Wā, g'il'mēsē k'ōtaq laem hēlalaxs laē leqwēlax'itsa q'lēxa'fē. Wā laem gayi'lālas. Wā, g'il'mēsē gwāl leqwēlaxs laē t'lāqeyīndālāsa t'lēsēmē lāxa gayi'lālakwē q'lēxa'fā. Wā g'il'mēsē wilk'eyīndēda t'lēsēmāxa legwīlaxs laēda wūl'ēnoxwē k'lōqūlilāxa lēxa'yē qa's lā
 60 k'lōqūnts'lēsēlaq lāxa L!ēma'isē qa's lē k'lūlg'ilāxa L!ēsl!ēkwē qa's lā lēxts'lālas lāxēs L!ēsl!ēgwatslē lēxa'ya. Wā, g'il'mēsē qōt'laxs laē ōxLEX'īdaq qa's lā ōxLOsdēsēlaq qa's lā ōxLEG'alilās lax onālisasēs t'lēqwapa'yē legwīla; wā, qa's gūx'alilēs lāxēs 'lap'lālilāslē qa xē'x'uts!ēwasitsa x'ix'ēxsemāla t'lēsēma. Wā, lāxaē ēt'lēd dāx'īdxēs
 65 lēxa'yē qa's lā xwēlaqents'lēs lāxa L!ēma'isē k'lōqūlaxēs lēxa'yē. Wā, lā āx'ēdxa ts'lāts!ēsmōtē lāxa ya'x'mōtasa yēxwa qa's lēxts'lālēs lāxēs tsāts!ēsmōdats'lē lēxa'ya. Wā, g'il'emxaāwisē qōt'laxs laē ōxLEX'īdeq qa's lā ōxLOsdēsēlaq qa's lā ōxLEG'alilāq lax māg'īnwalilāsa mewēlē L!ēsl!ēkwa. Wā, g'il'mēsē gwālēxs laē āx'ēdxēs
 70 selemē lē'wa ēg'aqwa lāx xāsewē k'lēwaxlāwa qa's lā g'il'alilās lāx māg'īnwalilāsa ts'lāts!ēsmōdats'lē lēxa'ya. Wā, lāxaē āx'ēdxēs wūlase'wē qa's pax'alilēs lāxa 'nemaēlē lāx āwīnagwīlasēs g'ōkwē. Wā, lā āx'ēdex k'lālakwasēs genēmē, yīx dzēg'ayowasēxa g'āwēq'lānemē. Wā, lā ts!ēx'ubetalilās ōba'yasa k'lālakwē lāx wāx'sba'yasa xwēxūta'yē lāx wāx'senxa'yas wūlase'wasxa g'a gwālēg'a (fig.) lax (1) lō'
 75 (4). Wā, lā ēt'lēdex (2) lō' (5); wā, lāxaē ēt'lēdex (3) lō' (6). Wā,

(2) to (5), and also from (3) to (6). As soon | as he has made 77
the holes straight down at each end of the grooves, | he takes
up the board at which he is working, and he puts it down on
edge in the corner of the house. | Then he digs up the soil from
(1) to (4) four fingers || wide and a short span | deep; and when 80
it is deep | enough, he digs up from (2) to (5), doing the | same
as before; and after doing so, he digs it up from (3) to | (6); and
when it is deep enough, it is this way.¹ || This hole is called the 85
"steaming-place of the box-maker for the box-board." | After he has
dug them, he takes his tongs, | picks up the red-hot stones, and
puts them into | (1); and when he has covered the whole length of
the hole and it is nearly | filled, he does the same at (2), putting
in the red- || hot stones; and when it is also nearly full, he puts | 90
red-hot stones into (3); and when | that is also nearly full, he
puts down his tongs, takes the | dulce, and places it on top of
the red-hot | stones; and he does not stop putting on dulce until
it is level with the || floor. He does this in the two holes beside 95
the first one into which he | put dulce. As soon as he finishes
with the dulce, he takes | eel-grass and puts it over the dulce;
and after this is done | in the three holes, he takes | the board
at which he is working and places it on top of it, laying the || kerfs 300

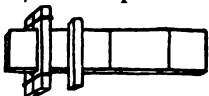
g'il'mēsē 'wī'la la kwax'kūwīlē neqelā's wāx'sba'yasa xwēxūta'yaxs 77
laē āx'alilaxēs wūlase'wē qa's lā k'lox'walilas lāx onēgwilasēs g'ōkwē.
Wā, lā g'āg'ilil lap'idxa t!ek'a lāx (1) lālaa lax (4) xa mōdenas
'wādzegas lāxens q!wāq!wax'ts!āna'yēx. Wā, la ts!ex'ts!āna'yē 80
'wālabetalilasas lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē hēla-
betalilēxs laē ēt!ēd 'lāp'idex (2) lālaa lāx (5). Wā, lāxāē hēem
gwēx'idēq. Wā, g'il'mēsē gwālēxs laē ēt!ēd 'lāp'idex (3) lālaa lax
(6). Wā, g'il'emxaāwisē helabetalilēxs laē g'a gwāleg'a.¹ Wā,
hēem lēgades k'!ālasasa wīwū'lēnoxwaxs xēsēlaaxa xetsemē, yīxa 85
la 'labegwēlkwa. Wā, g'il'mēsē gwāl 'lāpaxs laē āx'ēdxēs k'ñplālaa
qa's k'ñplidēs lāxa x'ix'exsemāla t!ēsēma qa's lā k'ñpts!ōts lāx
(1). Wā, g'il'mēsē megūg'ilts!axtē 'lāpa'ya lōxs laē hālselaem k'lēs
qōt!a; wā, lāxāē ēt!ēdex (2). Wā, laemxāē k'ñpts!ālasa x'ix'exse-
māla t!ēsēma lāq. Wā, g'il'emxaāwisē elāq qōt!axs laē ēt!ēd k'ñplid- 90
xa x'ix'exsemāla t!ēsēma qa's lā k'ñpts!ālas lax (3). Wā, g'il'em-
xaāwisē elāq qōt!axs laē k'at!alilaxēs k'ñplālaa qa's lā lex'ēd lāxa
L!ESL!ēkwē qa's lā lexēlts!axstālas lāx ōkū'ya'yasa x'ix'exsemāla
t!ēsēma. Wā, āl'mēsē gwāl lexasa L!ESL!ēkwaxs laē 'nemāg'as L'ēwa
āwīnagwīlē. Wā, lā hāstaem gwēx'idxa māl'dzeqē ōgū'la lāx g'ilx'dē 95
lexts!ōtsō's. Wā, g'il'mēsē gwāltsa L!ESL!ēkwaxs laē āx'ēdxa ts!ā-
ts!esmōtē qa's lexeyīndēs lāxa L!ESL!ēkwē. Wā, laemxāē 'nāxwaem
hē gwēx'idqēxs yūdūx'dzeqaē. Wā, g'il'mēsē gwālēxs laē āx'ēd-
xēs wūlase'wē qa's pāqeyalilēs lāq. Wā, laem nānaxstē'wasa

¹ The ditches here described are dug from points indicated by the numbers on the sketch on p. 72.

over the places where the steam comes out; and when the kerfs are right over | the places where he put the red-hot stones, he | takes the eel-grass and throws it on top of the | board at which he is working, right over the kerfs, in this way;¹ and when it is | piled
 5 on thickly, he takes his bailer, fills it with || water, lifts up one end of the board, and | pours on the water into the three holes where the | box-maker is steaming the board. After he has poured on | the water, he puts down the board so that it lies on the |
 10 steam. He takes his tongs, picks up red-hot || stones, and places them on top of the eel-grass | which he put on last along the three kerfs; and | when he has put the red-hot stones close together, he takes eel-grass | and throws it on top. Then he puts down his tongs, | takes his bailer, fills it with water, and pours it
 15 along || the three rows of red-hot stones which are covered with | eel-grass. After finishing this, he takes more eel-grass | and throws it over the red-hot stones as the steam is coming out. | Then he takes his straight knife and | splits cedar-wood into thin pieces. He
 20 shaves them off || so that they are sharp, and measures them so that they are four finger-widths | long; then he cuts them off. When | he has made many of these, he stops. These will be the pegs for the |

300 xūta^əyē lāxa la k'!ālela. Wā, g'il'mēse la 'nāxwa neqemstā^əya xwēxūlta^əyē lāxa la xēxē^əx^uts!ēwa^əx^usa x'ix'EXSEMāla t'lēSEMxs laē āx^əēd lāxa ts!āts!Esmōtē qa's lEXEDzōdēs lāx ēk'!adze^əyasēs wūlase^əwē lāx nexsāwasa xwēxūlta^əyē, g'a g'wālēg'a.¹ Wā, g'il'mēse la wākwa ts!āts!Esmōtas laē āx^əēdxēs tsālayowē qa's tsēx^əidēs lāxa
 5 'wāpē. Wā, lā L!elg'ostōdex āpsba^əyasēs welase^əwē. Wā, hē'mis la gūgeLEYīndaatsēsa 'wāpē 'nāxwa lāxa yūdu^əx^udzeq k'!ālasasa wēwū^əlēnoxwaxs xesēlaaxa xetsemē. Wā, g'il'mēsē g'wāl gūqasa 'wāpē laqēxs laē pāqaxōtsēs wūlase^əwē qa's pāqeyīndēs lāxa la
 10 k'!ālela. Wā, lā āx^əēdxēs k'!lplālaa qa's k'!lplidēs lāxa x'ix'EXSE-māla t'lēsema qa's k'!lpeyīndālēs lāxa lEXEDzā^əyē ts!āts!Esmōta lābēndāla^əx neqelēna^əyasa xwēxūlta^əyē lāxēs yūdu^əx^uts!aqāē. Wā, g'il'mēsē la tāsālēda x'ix'EXSEMāla t'lēSEMxs laē āx^əēdxa ts!āts!Esmōtē qa's lEXEYīndālēs lāq. Wā, lā g'ig'alilaxēs k'!lplālaa qa's āx^əēdxēs tsālayowē qa's tsēx^əidēs lāxa 'wāpē qa's tsādzele^əna^əyēs
 15 lāxa yūdu^əx^uts!age^ənākūla x'ix'EXSEMāla t'lēsema la lēlEXEyalaxa ts!āts!Esmōtē. Wā, g'il'mēsē g'wālexs laē āx^əēdxa wāōkwē ts!āts!Esmōta qa's lEXEYīndālēs lāxā x'ix'EXSEMāla t'lēSEMxs laē k'!āl'ida. Wā, g'il'mēsē g'wālexs laē āx^əēdxēs nexx'āla k'!āwayowa qa's xōx^əwidēs lāxa k'!waxlāwē qa wīsweltowēs. Wā, lā k'!āx^əwīdeq
 20 qa wīswēlbēs. Wā, lā mens^əideq qa mōdenēs lāxens q'!wāq'!wax^ə-ts!āna^əyēx yīx āwāsgemasasēxs laē k'!lmtts!endeq. Wā, g'il'mēsē q'lēnemē k'!āxwa^əyasēxs laē g'wāla. Wā, hēm lābemltsēxs xesē-

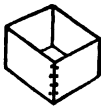
¹ That is, over the kerfs as indicated in the figure on p. 72.

box that he is making. After this is finished, he takes up the 23 well-splitting | cedar-wood and splits it not quite as thick as the || little finger. He splits up much of this. When | this is done, he takes 25 a long cedar-bark rope and puts it into | the water in order to soak it. He dips it up and down, so that it gets | soaked quickly; and when it is soaked, he takes it out of the water. He shakes off | the water and lays it out straight, so that it does not get tangled when he puts it around || the box that he is making when he bends the corners. 30 When everything is ready, | he takes the board-protector and the instrument for bending the corners, | so that they are also ready. Then he | takes the tongs and picks up the hot eel-grass and the | hot stones that are on top of the box-board. He || puts them down at a 35 place not far from where the box-board is being steamed; | and when they are all off from the board, he takes the | board-protector and puts it over the end of the board, in this way:  | Now the board-protector is near the end of the box-board. Then | he takes the implement for bending the corners (1, 4),¹ and puts it on towards the side of kerf || (1, 4), 40 very near to the body of the kerf. He steps | with both feet on the ends of the bending-tool at | (1, 4).² Then he takes hold of the | ends of the board-protector with his hands, and he pulls it up, to bend the corner of

lase'wē. Wā, g'il'mēsē gwālexs laē et!ēd āx'ēdxa ēg'aqwa k!wax- 23 lāwa lax xāse'wē qa's xōx'widēq. Wā, lā hālselaem wisweltoga-wēsens selt!ax'ts!āna'yēx. Wā, laemxaē q!ēnemē xāyas. Wā, g'il- 25 'mēsē gwālexs laē āx'ēdxa g'ilt!a densen denema qa's tēxstendēs lāxa 'wāpē qa pēx'widēs. Wā, laem dzōbeitalas qa ha'nakwēlēs pēx'wida. Wā, g'il'mēsē pēx'widexs laē āxwüstendēq qa's k'!ēlālēx 'wābek'!ēna'yas qa's L!ax'alīlēs qa k'!ēsēs xōt'idēl qo lāl qex'semdel lāxēs wūlase'wē qō lāl k'ōx'widēq. Wā, g'il'mēsē la 'nāxwa gwalī- 30 lēxs laē āx'ēdxēs L!ēbedzā'yē qa g'āxēs g'aēla Lē'wa k'ogwayowē qa g'āxēs ōgwaqa g'aēla. Wā, g'il'mēsē 'nāxwa gwalīlexs laē āx'ēdxēs k'!p!lālaa qa's k'!p!līdēs lāxa ts!ēlqwa ts!āts!ēsmōta Lē'wa ts!ēlts!ēlxsemē t!ēsema lāx ēk'!adze'yasēs xesēlase'wē, qa's k'!p!lālīlēs lāxa k'!ēsē qwēsālālīl lāxēs neg'asaxēs xesēlase'wē. Wā, 35 g'il'mēsē 'wilg'eldzowē xesēlase'wasēxs laē dāx'īdxēs L!ēbedzā'yē qa's q!ōx'walelōdēs lāx ōba'yasēs xesēlase'wē g'a gwāleg'a (fig.). Wā, laem māx'ba'ya L!ēbedzā'yē lāx xesēlase'was. Wā, laxaē dāx'īdxa k'ogwayowē (1, 4) qa's k'adedzōdēs lāxa gwēk'lōtstā'yē lāx (1, 4) xūta'ya. Wā, laem māx'ēnēx xūta'yas. Wā, lā t!ēpa- 40 lasēs wāx'sōltsēdza'yē g'ōg'īgūyō lāx wāx'sba'yasēs k'ogwayowē (1, 4). Wā, lā dādebentsēs wāx'sōlts!āna'yē lāx wāx'sba'yasa L!ēbedzā'yē. Wā, la'mē gēlqōstōdēq qa k'ōx'widēs k'!ōsās xesēla-

¹ These are the kerfs in order: 1, 4; 2, 5; 3, 6. See figure on p. 72.

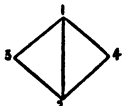
² That is, the ends of the tool.

the box | that he is making; and when he has bent it over enough, he
 45 takes off the board-protector || and puts it on the other end at (2, 5):
 and | when it is near the kerf at (2, 5), he stops the board-protector,
 and he | takes off the instrument for bending the corner and puts it
 down at (2, 5). He | steps on the ends with his feet, | takes hold of
 50 the board-protector with his hands, and pulls it upward; || and he
 only stops pulling when it is bent up enough. Then | he places the
 board-protector at the other side of (3, 6), and | he does as he did before
 when he bent with it. Now the | three kerfs are bent, forming the
 corners of the box that he is making. As soon as | this is done, he
 55 takes the long cedar-bark rope and ties it around || the box that he is
 making, which has now the shape of a box. Then he puts together
 the | two end joints of the box that he is making to fit them; and he
 pulls the | cedar-bark rope tight, twisting it around. He winds it
 around many times, | so that the box that he is making does not get
 twisted. After doing so, | he takes his drill and drills holes through
 60 the two ends, in this way:  || After he has put the drill-
 holes through, he pulls out the drill, puts it down, | and
 takes up one of the cedar pegs which he shaved to a
 point, | puts it into the mouth to wet it with saliva so | that
 it is | slippery; and when it is wet all over with saliva, he puts
 65 it into the drill-hole before it gets dry || and drives it in with
 a round stone; and when | the peg does not go in any farther when

se'was. Wä, g'il'mēsē hēlālē k'ōqwa'yas, laē āx'ōdxēs L!ēbedzā'yē
 45 qa's lā q!ōx'walelōts lāxa āpsba'yē lāx (2, 5). Wä, g'il'mēsē ēx'a-
 k!ēndex xūta'yas (2, 5) laē wālasēs L!ēbedzā'yē. Wä, lā āx'a-
 lelōdxa k'ōgwayowē qa's lā k'atstōts lāx (2, 5). Wä, lāxaē t!ēt!ē-
 bentsēs g'ōg'egūyowē lāx wax'sba'yasa k'ōgwayowē. Wä, lā dāde-
 bentsēs wāx'sōlts!āna'yē lāxa L!ēbedzā'yaxs laē gēlqōstōdeq.
 50 Wä, laemxāē āl'ēm g'wāl gēlqaqēxs laē hēlālē k'ōqwa'yas. Wä,
 lā āem k'āx'a!ēlōdxa L!ēbedzā'yē lāx āpsōt!ēna'yas (3, 6). Wä,
 lāxaē āem neqemgiltewēxēs g'ālē k'ōqwasōs. Wä, la'mē 'wī'la
 k'ōgēkwa yūdux'ts!aqē xūta'ya lāx xesēlase'was. Wä, g'il'mēsē
 g'wālēxs laē āx'ēdxa g'ilt!a densen denema qa's qex'semdēs
 55 laxēs xesēlase'waxs laē q!ōlatsemala. Wä, la'mē aēk'lax sak ō-
 da'yasēs xesēlase'wē qa benbegālēs. Wä, lā lēk!wēt!ēdxa qex'se-
 ma'yē g'ilt!a densen denema. Wä, la'mē q!ēp!enē'stēda qex'se-
 ma'yē qa k!ēsēs q!wēqūlē xesēlase'was. Wä, g'il'mēsē g'wāla laē
 āx'ēdxēs selemē qa's selemx'ōdēsxa sak'ōdaēxa g'a g'wālēg'a (fig.).
 60 Wä, g'il'mēsē lax'sāwē sela'yasēxs laē lēxōdxēs selemē qa's k'at!a-
 lilesexs laē dāg'ililaxa 'nemts!aqē lāxēs k!āxwa'yē lābem k!wāx'-
 ena qa's hām k!ēndēq qa k!ūnxelalēsēs k!ūnē!ēxawa'yas qa
 tsāx'ēnēs. Wä, g'il'mēsē la hamelxenālaxa k!ūnē!ēxawa'yaxs
 laē hayalōmalaa dēxōstōts lāxēs sela'yē yīxs k!ēs'maē lem'x'ūnx'-
 65 ida. Wä, laem dēqwasa lōxsemē t!ēsem lāq. Wä, g'il'mēsē g'wāl

he drives it in, he drills another hole at the other corner, | and when the 67
drill-hole goes through, he pulls out the drill, | puts it down, and takes
up another cedar peg, and | does as he did before with the first one.
He drives it in || with a round stone; and after doing so, he measures | 70
three finger-widths, beginning with the first | peg that he drove in,
and he drills another hole through it; | and when it is through, he
pulls out his drill and puts it down. | He wets the peg with saliva,
and || drives it in with the stone. He continues doing this | in all the 75
holes which he makes at distances of three finger-widths apart, | and
there is one cedar peg in each of them. | That is the way in which in
ancient times the people | pegged the corner joint of a box with cedar
pegs. The present Indians || sew them together with twisted, thin cedar- 80
withes, which are soaked for four days in | urine to make them soft,
and so that they do not | rot quickly, for they have a red color. Only
two | finger-widths apart are the drill-holes for cedar-withes | on the
corner joint of the box that is being made. After the pegging || has 85
been finished, the box-maker unties the cedar-bark rope with which |
he kept it together, and he puts it away. Then he takes the board
that will be the bottom of | the box, and his adz, and he puts them

sex^uts!ēda lābem dēqwaxs laē ēt!ēd selx^sōdxa āpsenxa^{yē}. 66
Wā, g'il^emxaāwisē lāx^ssāwē sela^yasēxs laē lēxōdxēs selemē qa's
g'ig^alilēsēxs laē dāg'ililaxa 'nemts!aqē k!wāx^een lābema. Wā, lā
hēm^xat! gwēxⁱdqēs g'ilx^{dē} gwēxⁱdaasa. Wā, lā dēx^witsa
lōxsemē tlēsem lāq. Wā, g'il^mēsē gwālexs laē mens^alēlōtsa 70
yūdux^udenē lāxens q!wāq!wax^{ts}!āna^{yē}x g'ag'ilēla lāx g'ilx^{dē}
lāp'litsō'sēsa k!wāx^eenē lābema. Wā, hē^mis la ēt!ēd selxⁱtsōsē.
Wā, g'il^mēsē lāx^ssāxs laē lēxōdxēs selemē qa's g'ig^alilēs. Wā,
lāxaē ēt!ēd k!ūnx^eendxa lābemē lāxēs k!ūnēl!exawa^{yē} qa's
ēt!ēdē dēx^witsa tlēsemē lāq. Wā, āx^ssā^mēsē hē gwēg'ilāq 75
lābendalēs sela^{yē}xa yūdux^udenēs āwālagālaasē lāxens q!wāq!wax^{ts}
!āna^{yē}x. Wā, hē^mis la q!wālxōstāla k!wāx^eenē lābema.
Wā, hēm gwēg'ilatsa g'ildzesē begwānemaxs lāpaasa k!wāx^eenē
lābem lāx sāk^oda^yasēs xesēlase^{wē}. Wā, lālōxda ālēx bāk!um
t!emt!ēgōtsa selbekwē wī^een hapstāli mōp!enxwa^{sēs} 'nāla lāxa 80
kwāts!ē qa ālak!ālēs la pēkwēda dewēxē. Wā, hē^mis qa k!lēsēs
geyōl q!ūlsⁱdexs laē l!āl!ex^ūna. Wā, lāla hāmāldengāla lāxens
q!wāq!wax^{ts}!āna^{yē}x yīx āwālagālaasasa sela^{yē} qaēda dewēxaxs
t!emt!ēgoyāaxa sak^oda^yasa xesēla. Wā, g'il^mēsē gwāl lāpaqēxs
laē qwēlk!wētendxa qex^sema^{yē} g'ilt!a densen denema qa's 85
qes^edēq qa's lā g'exaq. Wā, lā āx^edxa paq!exsdēlasēs xesēla-
se^{wē} lē^wis k'īm^layowē. Wā, lā pax^alilāq qa's k'īm^leldzā-

88 down flat, and he adzes off the flat side | to make it smooth. When it is
 very smooth and level, | he turns over what is to be the bottom of the
 90 box, for that is its name, and || he adzes it again. After he has
 adzed it, he takes | split cedar-sticks and the box that he is making,
 and he puts it down on the floor, in this way:  | Then he takes
 one of the split cedar-sticks and measures it | crosswise at
 the four corners. He first puts the | cedar measure in at
 95 (1), going across to (2), and he pushes the end || of the
 measure into the inner corner at (2), and he marks the distance of
 the corner | on the measure from (1). Then he takes his measure |
 and puts it crosswise at (3), and pushes the measure | into the corner
 at (4); and when the distance of the corners from (3) | to (4) is the
 same as the distance of the corners from (1) to (2), then the box is
 400 not awry || that is made by the box-maker. Then he takes his
 straight | knife and cuts off his measures where he has marked them, |
 and he takes another split cedar-stick and | puts it down so that the
 end is equal to the end that he has cut off, and he | cuts them to the
 5 same length; and he does the same to the two other || cedar-sticks, so
 that they have the same measure in length. | After he has done
 so, he puts one end of the cedar-stick in the | corner of the
 box that he is making, close to the upper rim, and he puts the
 other | end of the (same) stick in the upper corner at (2), in this

88 'yēq qa 'nemādzōx'wīdēs. Wā, g'il'mēsē ālak'lāla la 'nemādzōxs
 laē lēx'elilāxa pāq'ēxsdayalasē qaxs hē'maē lēgēmsē qa's ōgwaqē
 90 k'fīmLEldzōdeq. Wā, g'il'mēsē gwa' k'fīmLEldzē'wēqēxs laē āx'ēdxa
 xōkwē k'waxlāwa lē'wis xesēlase'wē. Wā, lā hang'alīlaq (fig.).
 Wā, lā dāx'īdxa 'nemts!aqē lāxa xōkwē k'waxlāwa qa's mensi'lālēs
 lāxa mōwē k'lēk'lōsa. Wā, hēm g'il k'at!alēlōdaatsēsā menya.
 yowē k'waxlāwē (1) la hāyōsela lāx (2). Wā, laem sek'ālē ōba-
 95 'yasa menyayowē lāx ōnēqwas (2). Wā, lā xūltlēdex welg'ilasas
 lāxa menyayowē lāx ōnēqwas (1). Wā, lā āx'alelōdxēs menyayowē
 qa's lā k'at!alēlōts lāx (3). Wā, lā sek'ālē ōba'yasa menyayowē
 lāx ōnēqwas (4). Wā, g'il'mēsē āem nexstōdē 'wādzeqawilasas (3)
 lō' (4) lāx 'wādzeqawilasas (1) lō' (2). Wā, laem k'lēs k'wē'x'se-
 400 malē xesēlase'wasa wē'lēnoxwē. Wā, ā'mēsē la dāx'īdxēs nexx'āla
 k'lāwayowa qa's k'fimtts!endēxēs menyayowē nexstōdxa xūldē-
 kwē. Wā, lā ēt!ēd dāx'īdxa ōgū'la'maxat! xō'u k'waxlāwa qa's
 k'āk'etōdēs qa 'nemābalēs lē'wa la k'fimtts!aakwa. Wā, lā k'fimt-
 ts!endaxaaq qa 'nemāsgēmēs. Wā, lā ēt!ēdxa malts!aqē ōgū'la
 5 k'waxlāwa k'fīmk'fimtts!ālaq qa 'nē'namasgēmēs lē'wa menyayō-
 wē. Wā, g'il'mēsē gwāla laē k'īt!alts!ōts ōba'yasa k'waxlāwē lāxa
 k'lōsāsēs wūlase'wē lāxa mag'ixsta'yas ōts!āwas. Wā, lā qet!at-
 ts!ōts āpsba'yas lāxa nēqāwa (2) k'lōsaxa g'a gwālēg'a (fig.). Wā, lā

way:

stick
at (4).

with

other side of the box that he is making.
and drills through the two joints of

making, | in this way:

takes || a well-shaved

puts the cedar peg in

Then he takes up the

drives in the cedar peg.

When the peg does not go any farther, | he
takes his drill and drills a hole at a distance || of three finger-widths, 20
beginning at the hole which he drilled first; | and when the drill has

gone through, he pulls out the drill and | puts a cedar peg in the place

where the drill had been, | and he takes the stone and drives in the

cedar peg. | He continues doing this until he finishes driving in the

pegs || in the box that he is making. When it has been pegged, he 25

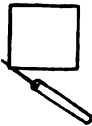
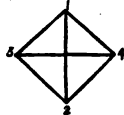
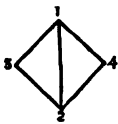
takes some of what was left | when he split the boards for making the

box. He takes a | broad short board and puts it down. He takes






his | adz and adzes it all over so that it is level; and | when the

ridges that were on it have been adzed off, he turns it over and ||


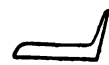
does the same on the other side. When the ridges that were on it 30





t!ēd dāx'īdxa 'nemts!aqē xōx'menēk' k!waxlāwa qa k'it!alts!ōdēs
ōba'yas (3) k'!ōsās. Wā, lā qet!alts!ōts āpsba'yas lāx (4). Wā, lā g'a 10
gwātaxs laē gwāla (*fig.*). Wā, laxaē hēem gwēx'itsa malts!aqē
xōx'menēk' k!waxlāwa lāxa ēpsanā'yasēs wūlasē'wē. Wā, lā
āx'ēdxēs selemē qa's selx'sōdēxa wīwaqoda'yas ōba'yasēs wūlasē-
'wēxa g'a gwālōg'a (*fig.*). Wā, g'il'mēsē lāx'sāwē sela'yas laē āx'ēdxa
aēk'!aakwē k'!āk' k!waxlāwa; wā, lā lēxōdxēs selemē. Wā, lā 15
l!ayogwaalelōtsa k!wāx'enē lābem lāx k'!eqwalaasdasēs selemē.
Wā, lā dāx'itsēs hēk'!ōts!āna'yē lāxa t!ēsēmē. Wā, lā dē'x-
wīts lāxa k!wāx'enē lābema. Wā, g'il'mēsē gwāl se'x'ts!a dē-
qwē lābemasēxs laē ēt!ēd dāx'īdxēs selemē qa's selx'sōdēs
lāxa yūdūx'denē lāxens q!wāq!wax'ts!āna'yēx g'ūg'īlēla lāx g'ālē 20
selēs. Wā, g'il'mēsē lāx'sāwē sela'yas laē lēxōdxēs selemē. Wā,
lā l!ayogwaalelōtsa k!wāx'enē lābem lāx k'!eqwalaasdasēs selemē.
Wā, laxaē dāx'īdxa t!ēsēmē qa's dēx'widēs lāxa k!wāx'enē lābema.
Wā, ōx'sā'mēsē hē gwēg'ila lābendāla lāpax 'wādzōsgemasasēs wū-
lasē'wē. Wā, g'il'mēsē 'wī'la la lābekwa laē āx'ēdxa g'āyolē lāxēs 25
lāt!ānemē yīxs lāx'dē lat!a qa's xesēlasē'wa. Wā, la'mē āx'ēdxa
wādzowē ts!egudzo lāt!aakwa qa's pax'ālilēq. Wā, lā āx'ēdxēs
k'!m!ayowē qa's k'!m!eldzōdēs lāq qa 'nemadzōx'widēs. Wā,
g'il'mēsē 'wī'la k'!m!lāla lāx t!ēt!ēnxdzā'yas laē lēx'īdeq qa's hēxat!
gwēx'īdex āpsādzā'yas. Wā, g'ilemxaāwisē 'wī'lāwē t!ēt!ēnxdzā- 30

- 31 have also been adzed off, | he adzes it on the surface, so that it is level; and after | he has finished, he turns it over; and after | he has done so, he takes the box that he is making and puts it on the | bottom board of the box that he is making, in this way, and
- 35 he marks it all round with the straight knife  || on the outside of the box that he is making. As soon as his marks go around, | he takes off the box that he is making and puts it down, and he takes up again | his straight knife and cuts off the edges along | the mark that had been made; and when it has been cut off all along the mark, | he cuts off the ends along
- 40 the marks; and when the two ends are off, || he takes up again the box that he is making and puts it on again. Then | he marks along the inside of the box, | on the bottom board of the box that he is making; and | when he has marked all around it, he takes off the box that he is making and puts it down. | Then he takes his straight knife and cuts
- 45 along || the mark that he put on first; and when he has cut half the width of the little finger | in depth all around the bottom board of the box, he | cuts it off and removes it. As soon as he finishes, it is in this way:  | Then he takes the box that he is making and puts it on  | so that the inside fits well to the bottom. Then
- 50 he takes  his || drill and drills in a slanting direction in this way:  | turning the box that he is making upside down. He puts one foot | on the bottom board of the box that he is making; and when his drill comes through, |

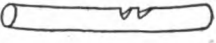
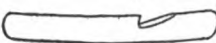
- 31 'yasēxs laē ēek'la k'īmLEldzōdeq qa 'nemādzowēs. Wā, g'il'mēsē gwāla laē lēx'ideq qa's hēxat! gwēx'idxa āpsādze'fya. Wā, g'il'emxaāwisē gwālexs laē āx'ēdxēs wūlasē'wē qa's hāndzōdēs lāxa pāq!exsdēlas wūlasē'was (fig.). Wā, lā xūltsē'stālasēs nexx'āla k'!āwayowa
- 35 yowē lāx L'āsadzē'fya'sēs wūlasē'wē. Wā, g'il'mēsē lā'sta xūlta'fya'sēs laē āx'āLElōdxēs wūlasē'wē qa's hāng'alilēs. Wā, laxaē dāx'īd-xēs nexx'āla k'!āwayowa, qa's k'!āx'wīdēx ēwūnxa'fya lālāk'!enaxēs xūlta'yē. Wā, g'il'mēsē lāk'!endē k'!āxwa'fya lāqēxs laē xūlts!endex wāx'sba'fya. Wā, g'il'mēsē 'wīlāwa wāx'sba'yaxs laē
- 40 xwēlaqa dāx'īdxēs wūlasē'wē qa's hāndzōdēs lāq. Wā, lāxaē xūldełts!ālaax ōts!āwasēs wūlasē'wē. Wā, laem xūltsē'stālax 'wāla-lasas ōts!āwasēs wūlasē'wē lāxa pāq!exsdēlasēs wūlasē'wē. Wā, g'il'mēsē lā'stē xūlta'fya'sēs laē āx'āLElōdxēs wūlasē'wē qa's hāng'alilēq. Wā, lā dāx'īdxēs nexx'āla k'!āwayowa qa's xūldełena'yēxēs
- 45 g'ilx'dē xūlta'fya. Wā, g'il'mēsē k'!ōden lāxens selt!ax'ts!āna'yēx yīx 'wālabedaxas xūlta'fya lāx āwē'stāsa pāq!exsdēlas wūlasē'was, laē k'!axālaq qa lāwāyēs. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (fig.). Wā, lā dāx'īdxēs wūlasē'wē qa's hāndzōdēs lāq. Wā, g'il'mēsē benālē ōts!āwas lāxa pāq!exsda'yē laē hēx'īdaem āx'ēdxēs
- 50 selemē qa's masl!ek'alāē selemasēxs laē selx'ideq g'a gwālēg'a (fig.) lāx qepālaēna'fya'sēs welasē'wē. Wā, lā t!ēbedze'wēsēs āpsōłtsō-dza'yē lāxa pāq!exsda'fya'sēs welasē'wē. Wā, g'il'mēsē lāx'sāwē

he takes a cedar-stick and his straight knife and | cuts it, making a peg. When he has finished many, he || puts the pegs in the whole number of holes that he has drilled. When he has done so, he | takes the other cedar board that he split, which is one hand-width thick. | He puts it down at the place where he is working, takes his stone hammer and his | wedges, and marks a line on one end with his marker, that is a short blunt-ended wedge, | in this form:  As soon as he finishes marking the end, || he takes his wedges and drives them along the line that he made on the end. | The wedges are close together as they are standing on the end of what he is splitting. | Then he strikes them lightly with his stone hammer, striking them one at a time; | and when he has split off the piece, then it is in this form,  as he had planned it | for the cover of the box that he is making. When this is done, || he takes his adz and adzes it well all over on both sides; and | when all the ridges have been adzed off, he adzes the top side | of what will be the top of the cover that he is making. |


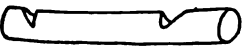
When the cover has been finished, he takes his small crooked | knife, turns the box that he is making on its side, and he cuts grooves on it in this way: || and when his grooves go all round, he has finished his box for lily bulbs. | When it is done, his wife takes twisted cedar-bark rope | and puts it around in this way:  

sɛlɛmas, laē ǎx'ēdx̄a k'waxlāwē lɛ'wis nexx'āla k'lawayowa qa's k'la'x'wīdēq. Wā, laēm lapēlaq. Wā, g'il'mēsē gwāla q'lēnemē la k'la'xwēs laē lap'lits lāx 'wāxaasasēs sɛla'yē. Wā, g'il'mēsē gwāla laē ǎx'ēdx̄a wākwē k'wagedzo lat!aakwaxa ǎmxlās wāgwāsē. Wā, g'āxē pax'elsas lāxēs g'edasē. Wā, lā ǎx'ēdx̄ēs pelpelqē lɛ'wis lemlemg'ayowē. Wā, lā maēlbentsēs maēlbanowē ts!ɛklwa lemga'yo lāqxa g'a gwālēg'a (fig.). Wā, g'il'mēsē gwāl maēlbendqēxs laē ǎx'ēdx̄ēs lemlemg'ayowē qa's dēx'stōdalēs lāxa maēlba'yē. Wā, laēm mēm'ālē lemlemg'ayāsēxs laē q'waēlba'ya lāx latoyolas. Wā, lā hālselaēm dēgutewēsēs pelpelqē lāxēs 'nāl'nemp!enxtōdalaēna'yaq. Wā, g'il'mēsē lawāyē latoyās laē g'a gwālē sēnatasēg'a (fig.) yīx yīkūyēlasa xesēlasē'was. Wā, g'il'mēsē gwālexs laē ǎx'ēdx̄ēs k'limlayowē qa's aēk'lē k'limlēldzōdex wāwāx'sadza'yas. Wā, g'il'mēsē 'wīlāwē t!ent!enxdzā'yasēxs laē aēk'la k'liml'idex ēk'ladze'yasa yīkūyēlasa xesēlasē'was.

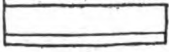
Wā, g'il'mēsē gwāla yīkwaya'yaxs laē ǎx'ēdx̄ēs k'wēdayowē ǎmē xɛlɔwala. Wā, qōx'walilaxēs xesēla'yē qa's aēk'lē k'wēt!ēdēq (fig.). Wā, g'il'mēsē lā'sta k'wēta'yas laē gwāla x'ōgwatslē xetsema. Wā, g'il'mēsē gwāla laē genemas ǎx'ēdx̄ēs mela'yē densen denema qa's wɛlxsēmdēs lāq (fig.).

- 1 **The Making of Oil-Boxes.**—I have forgotten to talk about the measuring | of the oil-boxes. The husband of the | woman who picks viburnum-berries takes his seven wedges and his | hammer for splitting boards in the wedge-bag of sea-lion skin. || He carries these on his back and goes into the woods, carrying his ax | in one hand. He is going to a place where he knows of a cedar-tree which has moss on its back, and which has been lying on the ground for a long time; | for the box-maker looks for this kind of a tree when he wants to make an oil-box, | because it bends, and it does not split easily, although | the heat strikes it for a long time when they are trying out the oil at Knight Inlet. As soon || as he comes to a trunk that has no branches or knots, he puts his wedge-bag down on the ground | and chops into the log near the top of the cedar-tree. When | the place chopped out is a little over one span deep, | he measures three spans, | making more room for starting his chopping, in this way:  || As soon as the new notch has the same depth as | the first one, he chops out the block between ¹ the two notches. | When it comes off, it is this way:  The long slanting place that he has chopped out is | the place where he will put his wedges in. Now he starts where he | cut in, and measures off ten spans || and four finger-widths. | There he chops into the tree, and the chopping at

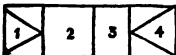
- 1 **The Making of Oil-Boxes.**—Wä, hēxōlēn l'elēwēsē^{wa} mensa-^{ya} dengwatslēmotē. Wä, hēm g'īl āx'ētsōs lā^{wūn}emasat l'eltslē-^{noxwē} ts'edāqēs lat'ayowē alēbōts!aq lemlemg'ayowa l'ēwēs lāt!ex^{se} yasē pelpelqaxs q!wats!āē lāxēs q!waatslē l'lēxens-
5 gema. Wä, laem ōxlalaqēxs laē ālē^{sta} dāk'ōtelaxēs sōba-^{yowē}. Wä, laem lāl lāxēs q!atse^{wa} p!eldzēk'ila lā gēs t!ās l'ek^u wēlkwa, qaxs hē^{maē} ālāso^{sa} wī^{wūl}ēnoxwaxa dengwatslēlē, qaxs ts!exaē; wä hēmēsēxs k'lēsaē ts!etaxs wāx^{maē} la gāla ts!elqwasōsa l'lēsalāsa semx'dema leq'lūsxa dzāxūnē. Wä, g'īl-
10 mēsē lāg'aa lāxa ēk'ētelāxs laē hēx'idaem ōxleg'aelxēs q!wa-^{atsle}. Wä, la temx'wīdxa gwēba^{yē} lāxa ōxtā^{ya} wēlkwē. Wä, g'īl^{mēsē} ēseg'eyowē la wālabedats sōpa^{yas} lāxens q!wāqwax-^{ts!āna}yēx laē bāl'idxa yūdux^{p!enk}ē lāxens q!wāq!wax^{ts!ā}-^{na}yēx laē sāg'ilila sōplēd g'āg'ilela lāxēs g'ālē sōpa^{yaxa} g'a gwā-
15 lēg'a (fig.). Wä, g'īl^{mēsē} la^{nema}lē wālabetsas ālē temkwēs l'ēwis g'ālē sōpa^{yaxs}, laē kūgelelōdex āwāgawa^{yasēs} temkwa^{yē}. Wä, g'īl^{mēsē} lāwāxs laē g'a gwālēg'a (fig.). Wä, hēm q!wālaasles lem-^{lemg'ayowasxa} la g'iltsto sēnoqwāla sōpēs. Wä, lā g'āg'ilela lāxēs temkwa^{yē} (1), laē bāl'idxa neqap!enk^ē lāxens q!wāq!wax^{ts!ā}-
20 na^{yēx}. Wä, hēmisa mōdenē lāxens q!wāq!wax^{ts!āna}yaxs laē sōbetendeq. Wä, la^{mē} gwāgwaaxstālē senōqwalaēna^{yas}

this place slants toward | the base of the cedar-tree. This place is 22
not as wide open as the one which he chopped out first, | but it is
much deeper than the one that he chopped out at the top, | at (1).
When it is deep enough, it is this way: Then || he takes 25
his wedge-bag and takes out his wedges  and his | stone
hammer, and he puts them down at (1) at the top of the
cedar-tree. | Then he drives in the wedges with his stone hammer. |
He hammers on each one at a time. | The seven wedges are all
close together. When the top piece comes off,
he turns it on its back. || Then he measures  30
the thickness of one finger, | which he will split
off from the top piece. He takes the short | marking-wedge and
drives it into the log in this way: Then | he takes
a straight-edged cedar-stick and places it on the
end of the piece that had been wedged off from
the | cedar-tree at (1), as far as (2), and he marks
along it. After he has done so, || he takes his marking-wedge and 35
his stone hammer, and puts his | marking wedge into the line that has
been marked out, and drives it in with his hammer, | so that the
wood splits a little. Then he pulls it out again | and puts it in at the
end of the place where he drove it in before, and he pulls out his |
marking-wedge and strikes it again with the hammer. He || does so 40
along the whole length of the line that has been marked with his mark-
ing-wedge. Then | he takes his wedges and drives them into the line that

sōpa'yas lāxa oxlā'yasa wēlkwē. Wā, laēm k'les lēxstowē sobēla- 22
'yas. Wā, la'mē k'wāyāla wūnqelagawēs g'ālē sōbēlēs lāxa oxtā'yē
lāx (1). Wā, g'il'mēsē hēlabetaxs laē g'a g'wālēg'a (fig.). Wā, lā
āx'ēdxēs q'waats'lē, qa's Lōx'wūltsālēxēs LEMLEMg'ayowē Lē'wis 25
pelpelqē, qa's q'waēlbendēs lāxa wiletā'yasa wēlkwē (1). Wā,
la'mē dēgūtewēsēs pelpelqē lāq. Wā, la'mē 'nāl'nemp!enxtōda-
laxs laē dēqwasēs pelpelqē lāxa LEMLEMg'ayowaxs memk'e-
wakwaēda ālēbōts!atslē (fig.). Wā, g'il'mēsē NELEWē āpsōdilasā
wilkwaxs laē mens'idxa 'nemdenē lāxens q'wāq!wax'tslāna'yēx, 30
yix wāgwasa lā lātoyoLES lāxa āpsōdile. Wā, lā āx'ēdxa ts!ek!wa
maēlbano LEMg'ayowa qa's maēlbendēsxa g'a g'wālēg'a (fig.). Wā,
la'mē āx'ēdxa negenōsela k'waxlāwa, qa's k'adēlbendēs lāxa āpsō-
dile wēlkwā lāx (1) lā lax (2). Wā, la xūldehenēq. Wā, g'il'mēsē
g'wālēxs laē āx'ēdxēs maēlbanowē Lē'wis pelpelqē. Wā, lā lāk'!entsēs 35
maēlbanowē LEMg'ayowē lāxa la xūldekwa, qa's dēx'widēsēs pel-
pelqē lāq, qa xāllex'idēs xōxwax'ida. Wā, lānaḡwē ḡwēlaqa lēx-
'wideq, qa's ḡwēlaqē lāx'idēs lax ōba'yasēs lāx'dē lēx'widaasxēs
maēlbanowē LEMg'ayowa, qa's ēt!ēdē dēx'wideq. Wā, āl'mēsē
g'wālēxs laē lābendē maēlba'yas lāxa xūldekwe. Wā, lā āx'- 40
ēdxēs LEMLEMg'ayowē, qa's dēgūlna'yēs lāxa maēlba'yē. Wā,

42 has been marked out. | As soon as the board that he splits out turns over, he does the | same as he did before; and when he has enough, | he carries the boards that he has split off and puts them down flat
45 outside of his house. || Then he takes his hand-adz and adzes them all over. After he | has done so, he turns them over and adzes the other side, | adzing it all over nicely. After this has been done, he puts the board on edge and | adzes off the edges so that they are straight. When | this has been done, he puts it down flat. He
50 takes a cedar-stick and splits it in two so || that it is the thickness of our little finger. He cuts off one end | square, and from this point he measures off | three spans. Then he cuts it off. Now the cedar-stick is | three spans long. | This he lays on the || other end of the box out of which he is making an oil-box. He marks as far as | its end in this way:  After doing so, | he takes off the cedar-stick measure and puts it down at the | other end of the oil-box that he is making, and he does the
60 same | with the straight-edge as he did before: he marks its end; and, || after doing so, he takes a straight-edged cedar-board, | puts it down lengthwise, on the oil-box that he is making, | flush with the straight line that runs from one mark to the other on | each end of the oil-box that he is making, and he marks along it | the whole
65 length. After this has been done, he puts it on edge, takes his || hand-

42 g'il'mēsē nelāwē lātoda' yasēxs laē ētlēda; wā, lā āemxat! hē gwēx'idēs g'ilx'dē gwēg'ilasa. Wā, g'il'mēsē hēlōlēxs g'āxaē wix'wūlt!lāxēs lātlanemē, qa's lā pāx'ēlsas lāx l'āsanā'yasēs g'ōkwē.
45 Wā, lā āx'ēdxēs k'limlayowē, qa's k'limleldzōdē. Wā, g'il'mēsē gwālēxs laē lēx'idēq qa's etlēdē k'limleldzōdxa āpsādē'yē lāxēs aēk'laēnaē k'imlaq. Wā, g'il'mēsē gwālēxs laē k'ōx'ūlsa, qa's k'limlenxendēx āwūnxa'yas, qa neqenxelēs. Wā, g'il'mēsē gwālēxs laē pax'ēlsa, qa's āx'ēdēxa k'waxlāwē, qa's xōx'ūsendēq, qa
50 yūwēs wāg'itens selt!ax'tslāna'yēx. Wā, lā k'limtōdex ōba'yas, qa 'nemābēs. Wā, hē'mis g'āg'ilelaxs laē bāl'itsēs q!wāq!wax'tslāna'yaxa yūdux'p!enk'axs, laē k'limts!endeq. Wā, laem yūdux'p!enk'ē 'wāsgemasas lāxens q!wāq!wax'tslāna'yēx, yix 'wāsgemasasa k!wāx'ēne menyayowē. Wā, hē'misē k'adedzōdayōs lāx
55 āpsba'yasa wūlāse'wa dengwats!ē. Wā, lā xūt!lālelōdex 'wālag'ilasas ōba'yasxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālēxs laē āx'alēlōdxēs menyayowē k!waxlāwa, qa's lāxat! k'adedzōts lāxa āpsba'yasēs dengwats!ēg'ilase'wē. Wā, laemxaē hēem gūyinxendalē neqenxa'yas. Wā, lāxaē xūt!lālelōdex ōba'yas. Wā, g'il
60 'mēsē gwālēxs laē āx'ēdxa neqenxela neqenōsela k!waxlāwa qa's k'adedzōdēs aōts!aqāla lē'wē wūlāse'wē dengwats!ā. Wā, la'mē nānaxte'was neqenxa'yasa neqenōsela lāxa xwēxūlta'yē lāx wāx'sba'yas wūlāse'was dengwats!āxs laē xūldelēndēq hēbendālax 'wāsgemasas. Wā, g'il'mēsē gwālēxs laē k'ōx'ūlsa, qa's āx'ēdēxs

adz, and adzes along the mark that he has put on. When he | 65
nearly reaches this line, he stops. Then he takes his straight | knife
and cuts off so that everything comes off down to the mark. After |
the board has been cut smooth, he lays it down flat again and puts it
on the other edge, | and he cuts the other edge also so that it is
straight; and || after doing so, he puts it down flat. Three spans | is 70
the width of the oil-box. He | takes the cedar measure and cuts off
its end so that it is square. | He measures it off so that it is two spans
long, | and cuts it off. Then he lays it on the || middle of one end of 75
the oil-box that he is making, and marks it. | After doing so, he
measures with his cedar measure | to find out the center of the
box that he is making. When he has found it, | he
marks it and measures it in this way:  | Now the
cedar-stick is beveled so that he may find out which
way it slants. || As soon as he finds that it is not 80
square, he takes his straight-edge | measure and lays it on the
end of the box that he is making, and | he marks along it;
and after he has finished, he takes his straight | knife and
cuts across the grain, cutting off the slanting end. | As soon
as this is done, he takes another cedar-stick || and splits it so that 85
it is flat and one span wide. | It is very thin. He cuts off | the end
so that it is square, and, after doing so, he measures | it so that it is

k'fmlayowē qa's k'fmlēlena'yēxa xūldek wē. Wā, g'il'mēsē lā- 65
k'lēnd elāq lāqēxs laē gwālā. Wā, la dāx'idxēs nexx'āla
k'lāwayowa, qa's k'lax'widēq, qa 'wī'lāwēsa xūlta'yas. Wā, g'il'mēsē
la aēk'la k'lākūxs laē pax'elsaq, qa's xwēlaqē k'lōx'ūlsaq, qa's
k'lax'widēx āpsenxa'yas, qa ōgwaqēs neqela. Wā, g'il'mēsē
gwālexs laē ēt'lēd pax'elsaq. Wā, laēm yūdux'p'lēng'adzowa 70
wūlāse'was dengwatslē lāxens q'lwāq'lwax'tslāna'yē. Wā, lā
āx'ēdxa k'lwxlāwē, qa's k'fmltōdēx ōba'yas, qa 'nemābēs
ōba'yas. Wā, lā bāl'idēq qa malplēnk'ēs 'wāsgemasas lāxens
q'lwāq'lwax'tslāna'yēx laē k'fmltōdēq. Wā, lā k'ādēdzōts lāx
negēdzā'yas āpsba'yasēs wūlāse'wē dengwatslā. Wā, lā xūltben- 75
dēq. Wā, g'il'mēsē gwālexs laē mensi'lālasēs k'lwxlāwē menya-
yowa, qa's q'lā'stēx negēdzā'yasēs wūlāse'wē. Wā, g'il'mēsē q'lā-
qēxs laē xūtlālēlōdēq. Wā, lā mensi'lālaq g'a gwālēg'a (*fig.*). Wā,
laēm sēnoqwalēda k'lwxlāwē menyayowa, qa's q'lā'stēx sēnogwas-
laxas. Wā, g'il'mēsē q'lā'stax sēnoqwalaxs laē āx'ēdxēs negēnōsela 80
k'lwxlāwē menyayowa, qa's k'atbēndēs lāxēs wūlāse'wē, qa's
xūldeleayēq. Wā, g'il'mēsē gwālexs laē āx'ēdxēs nexx'āla
k'lāwayowa, qa's gēgēx'salē k'lax'widēq, qa's k'lax'ālēx sēnoqwa-
'yas. Wā, g'il'mēsē gwālexs laē āx'ēdxa k'lwxlāwē ōgū'laemxat!,
qa's xōx'widēq qa pex'enēs, qa 'nemdenēs 'wādzewasas lāxens 85
q'lwāq'lwax'tslāna'yēx. Wā, lā pēldzowa. Wā, lāxāē k'fmltōdēx
ōba'yas qa 'nemābēs. Wā, g'il'mēsē gwālexs laē bāl'idēq, qa

three spans long. | Then he cuts it off. Then he measures two spans
 90 and two || finger-widths for the end (of another one), which he also
 cuts off. | Next, he places the shorter | measure on the edge of the box
 that he is making, beginning at the | end, and marks the end of the
 measuring- | stick. Then he takes it off. He puts it down on the
 95 upper side || and marks its end again. Then he takes the | straight-
 edge and puts it down so that it touches the marks, | and he marks
 along it. As soon as he has done this, he takes the longer one of
 the | cedar measures, puts it down on the box that he is making, |
 beginning at the last mark that he put on, and he marks its end; ||
 100 and he also puts it on the other edge and marks its | end. After
 this has been done, he takes his straight | cedar-stick and puts it
 down close to the marks that he has just made, and | marks along it.
 Then he puts it down on the floor. He takes the shorter | cedar
 5 measure and puts its end down on the edge || of the box that he is
 making, beginning at the last mark that he has put on, and he |
 marks its end. Then he takes it off and puts it down | on the other
 edge and marks its end. | After this has been done, he takes his
 straight-edge and puts it down on | the box that he is making so that
 10 it touches the marks that he has put on, and he marks along it; || and

88 yūdux"p!enk'ēs 'wāsgemasas lāxens q!wāq!wax'tslāna'yaxs laē
 k'!imtt's!endeq. Wā, lāxaē ēt!ēd bā!fidxa hamaldengālāsa ma!p!en-
 90 k'ē lāxens q!wāq!wax'tslāna'yēx, yīx 'wāsgemasas lāaxat! k'!imtt-
 ts!endeq. Wā, g'il'mēsē gwālexs laē k'ātenxentsa ts!ekwa-
 gawa'yē menyayo lāx āwūnxa'yasēs wūlāse'wē g'āg'ilela lāx
 ōba'yas. Wā, lā xūlt!ālelōdex 'wālalaasas ōba'yasēs menyayowē
 k!waxlāwa. Wā, lā āx'ālelōdex, qa's lā k'ātenxents lāxa āpsenxa-
 95 'yas. Wā, lāxaē xūlt!ālelōdex 'wālalaasas. Wā, lā āx'ēdxēs
 negenōsē, qa's k'adedzōdēs qa nexstāyēsēx xwēxūlta'yasēxs laē
 xūldēlenēq. Wā, g'il'mēsē gwālexs laē āx'ēdxa g'iltagawa'yē
 k!waxlāwa menyayowa, qa's lā k'ātenxents lāxēs wūlāse'wē g'ā-
 g'ilela lāx ālē xūltēs. Wā, lā xūlt!ālelōdex 'wālalaasas ōba'yas.
 100 Wā, lāxaēs lāxa āpsenxa'yē. Wā, lāxaē xūlt!ālelōdex 'wālalaasas
 ōba'yas. Wā, g'il'mēsē gwālexs laē āx'ēdxa negenōsela k!wax-
 lāwa, qa's lā k'at!ālelōts lāx neqelāsa xwēxūlta'yē. Wā, lā
 xūldēl'endeq. Wā, lāxaē k'at!ālihaqēxs laē āx'ēdxa ts!ekwaga-
 wa'yē k!waxlāwa menyayowa, qa's lāxat! k'adedzōts lāx āwūnxa-
 5 'yasēs wūlāse'wē g'āg'ilela lāxēs ālē xūlta'ya. Wā, lāxaē xūlt!ā-
 lelōdex 'wālalaasas ōba'yas. Wā, lā āx'ālelōdex, qa's lā k'āten-
 xents lāxa āpsenxa'yē. Wā, lā xūlt!ālelōdex 'wālalaasas. Wā,
 g'il'mēsē gwālexs laē āx'ēdxēs negenōsela, qa's lā k'adedzōts lāxēs
 wūlāse'wē. Wā, g'il'mēsē neqāla lāx xwēxūlta'yasēxs laē xūldēle-

after all the places where the short sides are to be bent have been 10 marked, and also | the long sides of the oil-box that he is making, he takes the measure of | the longer cedar-stick and puts it down on the edge of the | box that he is making so that it touches the mark that he made last. He marks the | end of the measure, takes it off, and puts it down || on the other edge, and he marks the end of it again. 15 After this has been | done, he takes his straight-edge, puts it down so that | it just touches the marks along it. This is | the place where the two ends of the oil-box that he is making will meet. After he has done so, it is | in this way.¹ Then he takes his straight knife and || cuts out the marks for the bending of the sides, | in this way.² The 20 ends are cut out in this manner.³ After this has been done, he takes | a basket, goes down to the beach of the house where he is making the box, and | puts stones into his basket. As soon as | it is full, he carries them in on his back into the house in which he is making the box, || and he pours down the stones by the side of the fire. 25 Then he goes down again | and puts stones into his basket. | When it is full, he carries them on his back | into the house in which he is making the box. He pours them down by the side | of the fire. When he thinks he has enough, he stops. || He rakes up his fire and 30 puts the stones on top of it. | When this is done, he takes the box

nēq. Wā, g'il'mēsē 'nāxwa xūldekwa k'lek'!ōsasa ts!eg'ōla lē'wa 10 g'ildōlās wūlāsē'was dengwats!ā; wā, lāxaē āx'ēdxa mēnyayowasa g'ildolasēxa g'iltagawa'yē k'lwaxlāwa lā k'adedzōts lāx āwūnxa'yasēs wūlāsē'wē. Wā, laem sex'enēx ālē xūltēs. Wā, la'mē xūt!alēlōdex ōba'yasēs mēnyayowē. Wā, lāxaē āx'ālelōdeq, qa's lā k'at!alelōts lāxa āpsenxa'yē. Wā, lāxaē xūt!alelōdex ōba'yas. Wā, g'il'mēsē 15 g'wālexs laē āx'ēdxēs negenōsela k'lwaxlāwa, qa's k'adedzōdēs, qa neqalēs lāxa xwēxūlta'yē. Wā, lā xūdelelēq. Wā, hēem sak'odētsa ōba'yas wūlāsē'was dengwats!ā. Wā, g'il'mēsē g'wālexs laē g'a g'wālēg'a (*fig.*). Wā, lā āx'ēdxēs nexx'āla k'!āwayowa, qa's xūxūtsōx'widēxa la xwēxūldekwxaxa g'a g'wālēg'a (*fig.*). Wā, lā 20 g'a g'wālē xūlta'yasa sak'ōda'yē. Wā, g'il'mēsē g'wālexs laē āx'ēdxa lēxa'yē, qa's lā lents!ēs lāx l!ēma'isasēs wū'latslē g'ōkwa. Wā, lā xē'x'uts!ālasa t!ēsemē lāxēs xegwats!āxa t!ēsemē lēxa'ya. Wā, g'il'mēsē qōt!axs laē ōxlōsdēselaq qa's lā ōxlaēlelaq lāxēs wū'latslē g'ōkwa, qa's lā gūgenōlisas lāxēs legwīlē. Wā, lā ētents!ēsa, qa's 25 lāxat!ēt!ēd xē'x'utslōtsa t!ēsemē lāxēs xegwats!āxa t!ēsemē lēxa'ya. Wā, g'il'emxaāwisē qōt!axs laē ōxlex'ideq, qa's lā ōxlosdēselaq, qa's lāxat!ōxlaēlelaq lāxēs wū'latslē g'ōkwa, qa's lā gūgenōlisas lāxēs legwīlē. Wā, g'il'mēsē k'ōtaq laem hēlalaxs laē g'wāla. Wā, lā lēlqōx'widxēs legwīlē, qa's xē'x'ulālx'īdēxa t!ēsemē lāq. Wā, 30 g'il'mēsē g'wālexs laē āx'ēdxēs wūlāsē'wē qa's pax'āhīlēs lāx

¹ See figure on p. 68.² See figure on p. 69.

32 which he is making and puts it down | close by the fire. He marks
on the floor a point on each side of the marks that he has put on | the
three corners of the oil-box that he is making. Then | he takes the
35 box away and puts it down flat at a place not far from || where he is
working. He takes his wife's clam-digging stick and digs up | the
soil. The hole that he digs is of the same length as the width | of the
box that he is making, and the width of the hole is one span, | and
40 it is one span deep. | As soon as he has done so, he takes the || large
basket, goes down to the beach, and picks off | dulce and throws
it into a basket. | When it is full, he carries it on his back up the
beach, | into the house in which the box is being made. He puts it
down at the place | near where he dug the holes. As soon as this is
45 done, he takes good, easily-splitting || pine-wood and splits it with
his knife into thin pieces. | He cuts them round with sharp | points.
The length of each is four finger-widths. | He cuts them of the same
size as the size of his drill, and he uses them to peg | the ends of the
50 box together. (Some people sew the ends || of the box with cedar-
withes.) | As soon as he has cut enough pegs, he goes to get his drill, |
and also the tongs, which he brings and puts down. As soon as this
is done, | he takes his large bucket and goes to draw fresh water. |

32 māg'inwalisasēs legwīlē. Wā, lā xūlt!alilax wiwax'sba'yasēs xwēxū-
ta'ya yūdux'ts!aqē k'lek'losaltsa dengwats!ē wūlāsō's. Wā, lā
lēqūlilaxēs wūlāsē'wē, qa's lā pax'alilas lāxa k'!ēsē qwēsālilil
35 lāxēs ēaxālasē. Wā, lā āx'ēdex k'!lākwasēs genēmē, qa's 'lāpli-
dēxa dzeqwa. Wā, laēm 'nemāsgēmē 'lāpa'ya lō' 'wādzewasasēs
wūlāsē'wē. Wā, lā 'nāl'nemp!en lāxens q!wāq!wax'ts!āna'yēx, yix
'wi'wadzegasas. Wā, lāxāē 'nāl'nemp!enk'ē 'wi'walabetalilasas
lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwālexs laē āx'ēdxa
40 'wālasē lexa'ya, qa's lā lents!ēsela lāxa l!ēma'isē, qa's lā k'lūlg-
laxa l!ēs!ēkwē qa's lā lēxts!ālas lāxēs l!ēgwats!ē lexa'ya. Wā,
g'il'mēsē qōt!axs laē ōxlex'ideq, qa's g'āxē ōxlōsdēselaq, qa's lā
ōxlaēlelaq lāxēs wū'lats!ē g'ōkwa. Wā, lā ōxleg'alilas lāxa
nēxwāla lāxēs 'lāpa'yē. Wā, g'il'mēsē gwālexs laē āx'ēdxa ēg'aqwa
45 lāx xāsē'wē wūnāgūla, qa's xōx'widēsēs k'lāwayowē lāq, qa's wiswūl-
tewēs. Wā, lā k'!āx'wideq qa lēlx'enēs. Wā, hē'mis, qa wiswet-
bēs ōba'ya. Wā, lā maēmōdenē āwāsgēmasas lāxens q!wāq!wax-
ts!āna'yēx. Wā, la'mē nānamag'it!aq lē'wis selemē qō lāp'idles
lāxa sāk'oda'yasēs wūlāsē'wē. Wā, lāla t!ēmt!ēgōdēda wāōkwē
50 wīwū'lēnox'sa wiswetowē dewēx lāx sāk'oda'yasēs wūlāsē'wē. Wā,
g'il'mēsē hēlalē k'!āxwa'ya lābema laē k'!eng'alilaxēs selemē.
Wā, hē'misē k'!lālaa, qa g'āxēs k'adēla. Wā, g'il'mēsē gwālexs
laē āx'ēdxēs 'wālasē nagats!ā, qa's lā tsēx'idex 'wē'wāplēma,
qa's g'āxē hāng'alilas. Wā, lā āx'ēdxa k'!āk'lek'lobanē qa g'āxēs

Then he takes pieces of old mats and || puts them down; and after 55
 he has done so, he sees that the stones on his | fire are red-hot. Then
 he | takes his tongs and picks off the red-hot stones and | puts them
 into the holes that he has dug. He does not fill them too full of |
 stones; and when there are stones in every hole, || he takes the 60
 basket with dulce, takes out the dulce, and | puts it on the red-hot
 stones. He puts on a great deal of it, so that the | dulce in the
 three holes forms a thick layer. When this is done, | he takes the
 box that he is making and puts it down over the holes. He puts the
 grooved side down, | and he places the holes just under the grooves. ||
 Then he puts dulce over all the grooves. | As soon as a thick layer 65
 has been put on, he lifts up one end of the box that he is making | so
 that it does not stand quite straight on edge. He takes his bucket |
 and pours water on the three holes for steaming. After doing so, | he
 puts down the box that he is making, as the steam begins to come
 out. || He covers it with pieces of old mats. After | this has been 70
 done, he takes well-splitting pine-wood and splits it | so that it is two
 finger-widths in thickness and square. | He measures off five spans
 for the | length of the red-pine wood, and splits it so that it is || like 75
 tongs. After this has been done, he takes split cedar-strips | and
 ties them to one end, so that the pine-wood does not split. | After he

gwālila. Wā, g'il'mēsē gwālexs laē dōx'walelaxa xē'x'lālalisē lāxa 55
 legwīlē tlēsemxs lē'maē 'nāxwa mēmentsemx'ida. Wā, lā
 dāx'idxēs k'īplālāa, qā's k'īplidēs lāxa x'ix'exsemāla tlēsema, qā's
 lā k'īpts'lālas lāxēs 'lāpa'yē. Wā, lā k'les hēlq'lālaq Lōma qōtlaxa
 tlēsemē. Wā, g'il'mēsē 'nāxwa la xēq'ūxlālaxa tlēsemāxs laē
 āx'ēdxa l'legwatslē lexā'ya, qā's lex'wūlts'lōdēxa l'ESL!Ekwē, qā's lā 60
 lex'alōdālas lāxa x'ix'exsemāla tlēsema. Wā, āwila'mēsē wāk'wēda
 l'ESL!Ekwē lāqēxs yūdux'dzaqaē. Wā, g'il'mēsē gwālexs laē
 āx'ēdxēs wūlāse'wē qā's lā paqeyints lāq. Wā, la'mē bensālaxa
 xwēxūdekwe. Wā, lā nēneqalē k'lek'lālasas lāxa xwēxūdekwe.
 Wā, lā mōdzodalasa l'ESL!Ekwē lāx nēnexsāwasa xwēxūdekwe. 65
 Wā, g'il'emxaāwisē la wākwa laē wūyēxēdxēs wūlāse'wē, qā
 hālsela'mēs k'les k'lox'walilexs laē āx'ēdxa 'wābets'lāla nagats'lā,
 qā's tsētsadzēlts'laxtalēxs yūdux'dzeqē k'lek'lālasa. Wā, g'il'
 mēsē gwālexs laē paqeyintsēs wūlāse'wē lāqēxs laē k'lālela. Wā,
 lā āx'ēdxa k'lāk'lek'lōbana qā's lā Lebēg'indālas lāq. Wā, g'il'mēsē 70
 gwālexs laē āx'ēdxa ēg'aqwa lāx xāse'wē wūnāgūla, qā's xōx's-
 endēq, qā maldene'stalix lāxens q'wāq'wax'ts'lāna'yēx, yix 'wāg-i-
 dasas. Wā, lā bāl'idxa sek'lāp'enk'lē lāxens q'wāq'wax'ts'lāna-
 'yēx, yix 'wāsgemasasa wūnāgūlē. Wā, la xōx'wīdeq qā yowēs
 gwex'sa ts'lēslāx. Wā, g'il'mēsē gwālexs laē āx'ēdxa dzexekwē 75
 ts'lēqladzo denasa, qā's yil'lexlendēs lāq qā k'lesēs hēx'sa xōx'sa.

- 77 has done this to the piece protecting the sides of the box when the corners are being bent, | he takes off the old mat which he had spread over the side of the box that he is steaming, | and he puts it
 80 down a little ways from where he is working, and || he removes from the box all the dulce that has been steamed. | When it is all off, he takes hold of one edge of the box that he is making, which is now pliable. | He lays it down flat on a place where it is level. Then he takes the protector of the box, | he opens the two legs while he is | lifting the box-board from the floor, and puts the board between the
 85 legs of the tongs. || He places this close to the slanting side of the groove that he has made in the board. Then he places both feet, one on | each end of the protector. He takes hold of the two corners of the box-board that he is making and | pulls it upward. Then the side of the box begins to bend; and | when it is in this way,¹ he moves his protector to the following | groove; and he does the same as he
 90 did before when he bent the first groove; || and after he has bent the three grooves, he takes a | long cedar-bark rope and winds it around the box that he is making. Now | he pushes the one end against the groove that will fit it at the other end; and after doing this, | he takes his drill and drills a slanting hole through the two ends that are fitted together. | The distance between these holes is three finger-widths. ||
 95 When he has pushed his drill through, he pulls it out | and puts in its place a peg of red-pine wood, which he | hammers in with a stone.

- 77 Wā, g'il'mēsē gwāla L!ēbedzewēyasa k'ōqwāx k'lōsāsēs wūlāse-
 'waxs, laē āx'ēdxa LEpeya'yē k'lāk'lek'lōbanēsēs kūnsase'wēs
 wūlāse'wē, qa's lā LEp'lālilas lāxa qwāqwesāla lāxēs ēaxelasē. Wā,
 80 la xēkūldzōdxēs wūlāse'wē, qa lawāyēsa la L!ōp L!ESL!ekwa. Wā,
 g'il'mēsē 'wīg'ildzōxs laē denxendxēs wūlāse'waxs laē pēqwa qa's
 lā pax'ālilas lāxa 'nemaēlē. Wā, lā dāx'idxēs L!ēbedzā'yasa
 k'ōqwāx k'lōsāsēs wūlāse'wē, qa's lā āqālamasexs wāx'sanōdzexsta-
 'yasēxs laē wēg'ililaxēs wūlāse'waxs laē L!ēbedzōts lāxēs wūlāse'wē.
 85 Wā, laēm hē gwāgawa'ya sēnoqwa la xūta'yaxs laē t!ēt!ēpbendxa
 L!ēbedzā'yasēs g'ōg'igūyōwaxs laē dādenxendxēs wūlāse'wē, qa's
 gēlqōstōdēq. Wā, hē'mis la be'nakūlatsa k'lōsāsē wūlāse'wē. Wā,
 g'il'mēsē la g'a gwālēg'axs (*fig.*) laē LēgūLElōdxēs L!ēbedzoyē lāxa
 'nemē xūta'ya. Wā, laxaē āem nāqemg'itowēxēs g'ilx'dē gwēg'i-
 90 lasa. Wā, g'il'mēsē 'wī'la la k'ōgēkwa yūdux'dāla xūtās laē āx'ēdxa
 g'ilt!a densen denema, qa's qex'semdēs lāxēs wūlāse'wē. Wā, laēm
 sex'ba'ya sāk'odaē lāxa qemtbā'yas. Wā, g'il'mēsē gwālexs laē
 āx'ēdxēs selemē, qas lānēxalaēs sela'yē lāxa sāk'oda'yē. Wā,
 lā yaēyudux'den lāxens q!wāq!wax'ts!āna'yēx yix āwālagālaasas
 95 sela'yas. Wā, g'ilnaxwa'mēsē lāx'sāwē sela'yasēxs laē lēx'ūLE-
 lōdxēs selemē, qa's L!ayogwaalelōdēsa wūnx'ūnē lābem lāq, qa's
 dēx'widēsa t!ēsēmē lāq. Wā, g'il'mēsē 'wī'la la lābekwa, lāē

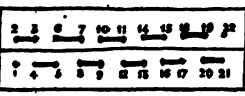
¹ At right angles.

When it has all been pegged together, he | takes a short board which 97
 is the end of the box that he is making, and | puts it down flat. He
 takes hold of each side of the box that he is making and puts it on
 top of his board. || He takes his drill and marks all round the outside 200
 of the | box that he has made; and as soon as he has marked all
 round it, he takes it off | and puts it down at a place not far from
 where he is working. Then he | takes his straight knife and he cuts
 the board until he reaches the mark that he put | round the bottom
 of his box. When he reaches || the mark up to which he is cutting, 5
 he cuts it very smooth with his crooked | knife at the place where the
 box is going to fit on the bottom board of the box that he is making. |
 Then he pounds up charcoal and puts it into the shell of a | horse-
 clam. He pours some water on it, stirs it, and | when it is mixed, he
 takes soft cedar-bark, dips it in, || takes the box that he is making 10
 and turns it bottom-side up. | When it is in this position, he soaks
 some shredded cedar-bark in the charcoal mixture, | and paints it all
 round the bottom edge of the box that he is making. He lays the
 bottom board | flat on the bottom of the box, and sits down on it, so
 that it is | pressed down against the box. After doing so, || he takes 15
 it off, and then he examines it to see if the black paint is all over
 the bottom board, | then there is no leak. If the black is in patches,
 then there will be | leaks at the points without paint. He takes his
 crooked | knife and shaves off all the black paint; and when | it is

āx'ēdxa ts!āts!ax'semē g'ayōl lāx ōba'yasēs wūlāsē'wē. Wā, lā 98
 pax'alīlas. Wā, lā dananōdxēs wūla'yē, qa's lā hāndzōts lāq. Wā,
 lā āx'ēdxēs selemē, qa's xūtsē'stālis lāx l'āsadza'yas āwī'stāsēs 200
 wūla'yē. Wā, g'il'mēsē lā'sta xūlta'yasēxs laē āx'alēlōdxēs wūla-
 'yē, qa's lā hāng'alīlas lāxa k'lēsē qwēsala lāxēs ēaxelasē. Wā, lā
 dāx'īdxēs nexx'āla k'lāwayowa, qa's k'lāx'widēq lālak'lnaxēs xūl-
 ta'yē lāx āwī'stāsa pāq!exsdē'yē. Wā, g'il'mēsē 'wī'la lāk'lēdē
 k'lāxwa'yas lāxa xwēxūlta'yaxs laē aēk'la k'lāx'witsa xelxwāla 5
 k'lāwayowē lāx k'lwadzāyaaslas wūla'yas lāxēs pāq!exsdēlē. Wā,
 la'mē q'lwē'īdxa ts!ōlna qa's k'lāts!ōdēs lāxa 'wālasē xālaētsa
 metlāna'yē. Wā, lā gūq!eqasa 'wāpē lāqēxs laē xwēt!ēdeq. Wā,
 g'il'mēsē lēlgoxs laē āx'ēdxa k'ādzekwē, qa's dzopstendēs lāq.
 Wā, lā āx'ēdxēs wūla'yē, qa's ēk'laxsdālamasēqēxs laē qep!ēsa. 10
 Wā, lā dōstendxa hāpstaakwē k'ādzek' lāxa ts!ōlna'stala qa's
 gēltsē'stālēs lāx ōgwāga'yasēs wūla'yē. Wā, lā āx'ēdxa pāq!exsdē-
 las, qa's pāq!exsdendēs lāq. Wā, lā k'lwadzōdeq, qa 'nāxwēs
 q!ēsālēla. Wā, g'il'mēsē gwālēxs laē āx'alēlōdeq. Wā, g'il'mēsē
 āx'alēlōdqēxs laē dōx'widēq. Wā, g'il'mēsē 'nāxwa ts!ōl'īdexs laē 15
 k'lēās g'ilx'a lāq. Wā, g'il'mēsē lōlasālēda ts!ōlāxs laē hēm
 g'ilx'ēda lōlasawawa'yē. Wā, hē'mis la āx'ēdaatsēxēs xelxwāla
 k'lāwayowa, qa's xālē k'lāk'lax'wūqewaxa ts!ōlna. Wā, g'il'mēsē

all off, he takes some more soft cedar-bark, dips it into the charcoal ||
 20 mixture, and rubs it over the edge of the box that he is making; then
 he puts | on the bottom board; and when the black charcoal is no
 longer in patches, | he takes his drill and drills | slantingly through
 (the side and the bottom). When he gets through, he pulls out his
 drill, | takes one of the pegs, wets it in his mouth with his saliva,
 25 and, || when it is wet all over, he puts it into the drill-hole. | He takes
 his stone hammer and drives it in. When it is all in, | he stops
 hammering. He takes his drill and drills another hole | three finger-
 widths away from the first one; | and when that also passes through,
 30 he wets another peg in his mouth || with his saliva. Then he pulls
 out his drill, | changes, and puts the peg in its place in the drill-hole.
 Then he takes the | stone and drives in the peg, as he did before.
 He | continues doing this, going around drilling and putting in pegs;
 and | when he has pegged all round the bottom, the oil-box is
 35 finished; || for the time when he makes the box is when the | winter
 is over and just before the olachen run in Knight Inlet. | Oil has to be
 put in the oil-box first, in order to make it tight | by filling the
 pegged edge of the bottom with oil. When | the time for picking
 40 viburnum berries comes, the oil box is empty. || Then the berries are
 put in; and now the juice of the viburnum berries will not run out, |
 although they leave it in the box for a whole winter. | That is all.

*wīlāxs laē ētlēd āx'ūstendxa k'ādzekwē dzōp'stālaxa ts!ōlna'stāla
 20 *wāpa, qa's lāxat! gēltsē'stālas lāx āwē'stās wūla'yas. Wā, lālaxaē
 pax'alēlōtsa pāq!exsda'yē lāq. Wā, g'il'mēsē k'leās lōlasawa'ya
 ts!ōlnāxs laē hēx'idaem āx'ēdxēs selemē, qa's selx'īdēxa lāne-
 xalēxs laē lāx'sā. Wā, g'il'mēsē lāx'sāxs laē lēx'wīdxēs selemē, qa's
 dāx'īdēxa 'nemts!aqē lābema, qa's melx'ūndēsēs k'lūnēl'exawa'yē
 25 lāq. Wā, g'il'mēse k'lūnx'enālaxs laē lāstōts lāxēs sela'yē. Wā lā
 dāx'īdxa tlēsēmē, qa's dēgūtōdēs lāq. Wā, g'il'mēsē lāxlaxs laē
 g'wāl dēqwaq. Wā, lā ētlēd dāx'īdxēs selemē, qa's selx'īdēxa
 yūdux'denē lāxens q!wāq!wax'ts!āna'yēx g'āg'ilela lāxēs g'ālē
 sela'ya. Wā, g'il'emxaāwisē lāx'sāxs laē melx'ūntsēs k'lūnēl'exa-
 30 wa'yē lāq, qa k'lūnx'enālisēx laē lēx'wīdxēs selemē, qa's l'layo-
 gwaalelōdēsēs lābēmē la lāstōts lāxa sela'yaxs laē dāx'īdxa
 tlēsēmē qa's dēgūtōdēs lāqēxs laē dēx'betendeq. Wā, āx'sā'mēsē
 hē g'wē'nākūlaqēxs lā'stalaē sel'nākūla, qa's lābē'nākūlēq. Wā,
 g'il'mēsē lēlgowa lāpa'yasēs laē g'wālē wūla'yas dengwats!ā, yīxs
 35 hē'maē wūlx'īdex'demsēxēs wūlāse'wē dengwats!ēxs g'ālaē g'wāl
 ts!āwūnxa, yīxs k'lēs'maē qwaṣūlisa dzāṣūnē lāx Dzāwadē, qaxs
 hē'maē g'ilts!āwēda l'lē'naxa dengwats!ē, qa ālak!alēs āmxaxs laē
 qōqūt!a'stowē sak'oda'yas l'ē'wēs pāq!exsda'yaxa l'lē'na. Wā, g'il-
 'mēsē t!elt!elts!enxxa t!elsaxs laē lopts!āwēda dengwats!āxa l'lē'na.
 40 Wā, lā t!elts!ālaxa t!elsē. Wā, la'mē hēwāxa g'ilx'sālē 'wāpa-
 ga'yasa t!elsaxs wāx'maē lēlgogwīlaxa 'nemxēnxē ts!āwūnxa.
 Wā, laem g'wāla.

Sewing with Cedar-Withes.—The man takes a long bone drill | and two 1
split boards which he places side by side. Then he | drills close to the
end slanting, and passes through the edges of the | two split boards, so
that the end of the drill passes out on the other side of the || other board, thus:  Assoon 5
as he comes to the end, he takes his | knife
and cuts a groove into it, in which the cedar-
wiches lie. | After cutting the grooves, he turns it over and cuts a | groove
on the other side, where no groove has been cut (on the upper side).
When he gets to the end, | he takes the twisted cedar-wiches and puts the
thin end through (1). || He pulls it; and when it reaches the thick end, 10
he takes | a cedar stick and cuts it so that it has a sharp point, and
drives it in | alongside of the cedar-withe. Then the end of the cedar-
withe comes out at (2). | He pulls it tight and twists it, and
pushes it in | at (3), and it comes out at (4). He pulls it tight, and || 15
hammers it with a diabase pebble so as to | drive it into the groove,
while another man is pulling | the cedar-withe, for it always requires
two men to work at boards. He twists the | cedar-withe tight and
smooth and pushes the thin end into (5), | and it comes out at (6).
He pulls at it and hammers it with the stone; || and when it lies in 20
the groove, he twists the cedar-withe and | pushes it into (7), so that
it comes out at (8); and | he does the same as he did before; and

Sewing with Cedar-Withes.—Wā, lā āx'ēdxa g'iltē xāx'en selema. 1
Wā, lā āx'ēdxa mālexsa lādekwa. Wā, la gwasōdeq. Wā, la
selx'idxa max'ba'yē lānexālēs sela'yē la hēx'sāla lāx ēwūnxa'yasa
mālexsa lādekwa qa's lā nēl'idē ōba'yasa selemē lāx āpsādza'yasa
'nemxsa g'a g'wāleg'a (*fig.*). Wā, g'il'mēsē lābendexs laē āx'ēdxēs 5
k'lawayowē qa's xūxūtadzēdēq yīx lālē k'atbedatsa dewēxē. Wā,
g'il'mēsē g'wāl xūxūdēqēxs laē lēx'idēq qa's ēt'ēdē xūxūdēx'idēx
nēxsāwasa k'lēse xūdek' lāxa āpsadze'yē. Wā, g'il'mēsē lābendexs
laē āx'ēdxa selbekwē dewēxa qa's nēx'sōdēs wīlba'yas lāx (1). Wā,
lā nēx'ōdeq. Wā, g'il'mēsē lag'aa lāx lēx'ba'yasēxs laē āx'ēdxa 10
k'lwaxlā'wē qas k'la'x'widēq qa wīlbēs. Wā, lā dēgunōdzents lāxa
ōnodza'yasa dewēxē. Wā, laem nēl'ēdē ōba'yasa dewēxē lāx (2).
Wā, lā nēx'ēdeq qa's lēk'lūt'idēq. Wā, lā selplēdēq qa's nēxsōdēs
lāx (3). Wā, g'āxē hēx'sāla lāx (4). Wā, lā nēx'ēdeq qa's lēk'lū-
t'lēdēq. Wā, lēdzēg'intsa qētsemē ts!eq'lūs t!ēsem lāxa dewēxē qa 15
t!ēbēg'ēs lāxa xūxūdēk'a'yaxs laē nēxālēda 'nemōkwē begwānemxa
dewēxē qaxs ma'lōkwaēda ēaxalāxa ts!ēx'semē. Wā, laxaē selpl'idxa
dewēxē qa lēk'lūtsōwēs selpa'yasēxs laē nēx'sōts wīlba'yas lāx (5)
qa lās nēl'id lāx (6). Wā, lāxāē nēx'ēdqēxs laē lēdzēg'intsa t!ēse-
mē laq. Wā, g'il'emxaāwisē t!ēbēg'axs laē selplēdxa dewēxē qa's 20
nēx'sōdēs lāx (7). Wā, g'āxē nēlbax'id lāx (8). Wā, āemxaāwise

23 he continues to the end of all the holes | up to (22). Then he drives in the point of a cedar-stick at its sides. |

- 1 Care of Canoe.—I forgot this when I was talking about | the canoe-builder, who spreads open the canoe, making a small canoe. When he | pours water into it, and the stones are nearly red-hot, | he
5 pours four buckets of water, || and there is one bucket of urine which he | pours into the canoe, and he carries four more buckets of water, | pours them into it, and he also carries one bucket of urine | and pours it into the water in the | small canoe. Then eight buckets of
10 water || have been poured into the small canoe, and two buckets of urine, | so that it may not be split by the heat of the sun after the canoe-builder shall have finished it. | That is the reason why they put urine into it. As soon as enough | water and urine are put into it, he puts red-hot stones into the canoe. | When the canoe-builder
15 finishes this, || he takes a rush mat and a dish or a small steaming-box | and perch-oil (that is the oil obtained from | perch-liver). He places the steaming-box by the side of the fire of his house, and | he takes the rush mat and puts it into the fire. | As soon as it burns, he
20 places it on the side of the steaming-box, so that || the charcoal falls into the box. When he thinks he has enough, | he takes his hammer

22 nāqemg'iltāxēs gēg'ilasaxa g'āg'ili'yē. Wā, lā lābendālax 'wāxaasa lāg'aa lāx (22) xs lāē dēx'witsa wīlba k'lwaxlāwē lāx ōnodza'yas.

- 1 Care of Canoe.—Wā, g'a'mēsēn L'elēwēsōxgūn lēx' gwāgwēx's'āla lāxa lēq'lēnoxwaxs lāē lēpaxēs lēqa'yē xwāxwagūma yīxs lāē gūx'ālēxsēlasa 'wāpē lāqēxs lāē elāq mēmēntlēm'x'idēda t'lēmē. Wā, hē'maaxs lāē gūx'ālēxsasa mōwēxla nagatslē 'wāpa lāxa
5 xwāxwagūma. Wā, lā 'nemēxla nagatslēda kwātslē lā gūgēg'īn-dayosēq. Wā, lāxaē ētlēd tsēx'idxa mowēxla nagatslē 'wāpa qa's lāxat! gūx'ālēxsas. Wā, lāxaē ētlēd tsēx'id lāxa kwātslēxa 'nemēxla nagatslē qa's lā gūgēg'īnts lāxa lā tōxs 'wāpsa xwāxwagūmē. Wā, g'il'em mālēxlag'iyō nagatslēda 'wāpē lā
10 gūx'ālēxdzēmsēxa xwāxwagūmaxs lāē mālēxla nagatslēda kwātslē qa k'lēsēs ts!at!ālēxs L'ēsase'waasa L'ēsela qō gwālamasla lēq'lēnoxwaq. Wā, hēm lāg'ilasa kwātslē lāq. Wā, g'il'mēsē hēlalēda 'wāpē lē'wa kwāts!axs lāē k'lip!ālēselasa x'ix'ixsemāla t'lēm lāq. Wā, g'il'mēsē gwālamasēda lēq'lēnoxwaxa xwāxwagūmaxs lāē
15 āx'ēdxa kūlēyē. Wā, hē'mēsa lōq!wē lōxs āmāyāē q'lōlats!ēs āx'ētsē'wē; wā, hē'mēsa dzēk!wēsē, yīx tsēnxwa'yas lēwulāsa g'ōmaga. Wā, lā hānōlisasa q'lōlatslē lāxēs lēgwīlasēs g'ōkwē. Wā, lā āx'ēdxa kūlēyē qa's āxlēndēs lāxēs lēgwīlasēs g'ōkwē. Wā, g'il'mēsē x'ix'ēdexs lāē āxāg'īnts lāxa q'lōlatslē qa tēx'alts!ālē
20 ts!ōts!almōtas lāxa q'lōlatslē. Wā, g'il'mēsē k'ōtaq lāem hēlālaxs lāē āx'ēdxēs pēlpēlqē qa lēselgayēs lēxba'yas lāq qa q!wēq!ūts!ēs

and crushes the charcoal with the striking-head into dust, | so that 22
it becomes like flour. After this has been done, he pours the | perch-
oil into it. Then he stirs it; and when it becomes a | thick paste, he
turns the canoe bottom-side up, takes an || old mat and tears off 25
enough to squeeze it in his hand. Then he puts it into | the mixture
of oil and coal and blackens the outside of the | small canoe. He
rubs it well, so that it will penetrate the cedar wood; | and when it is
all covered, he finishes at the end of the canoe. | Therefore they do not
put a sun-protector on the outside of the small canoe when it is
blackened || outside with oil mixed with charcoal, for the heat of the 30
sun does not go through. | They do this way with small canoes and
with | big canoes. |

As soon as this is finished, the canoe is turned right-side up, and |
supports of cedar-wood are put on each side of the bow and on each 35
side of the stern. || Short boards of cedar-wood are placed on the
seats; and when | it is all covered, the man pours fresh water into it
so as to | keep the inside of the canoe cool. When the weather is
hot, | he takes a dipper and sprinkles water so as to wet the inside
of the canoe | in the morning. When the owner of the canoe has
no short boards, || he cuts off branches of young cedar-trees and | 40
places them on the seats of the canoe the whole | length of the canoe,
so that neither the sun nor the | cold winds of winter pass through,

qa yuwēs la gwēx'sa qūxēx. Wā, g'il'mēsē gwālexs laē gūq!ēk'asa 22
dzēk!wēsē laqēxs laē xwēt!ēdeq. Wā, g'il'mēsē lēlgōxs laē
genk'a. Wā, lā qep!ālisaxa xwāxwagūmaxs laē āx'ēdxa k'lāk!ō-
banaxs laē kwapōdxa āem hēlāla lāx q!wētsemēsē'waxs laē āxstents 25
lāxa q!ēlts!eqela ts!ōlna. Wā, lā q!wōxsemts lāx ōsgema'yasa
xwāxwagūmē. Wā, lā dzek'ak'ats qa ālak!alēs lālaqa k!waxlāwē.
Wā, g'il'mēsē ha'melxsemdqēxs laē gwāla lō'ōba'yas. Wā, hēem
lāg'itas hewāxa t!ayase'wa ōsgema'yasa xwāxwagūmaxs q!wa'x'se-
makwaasa q!ēlts!eqela ts!ōlna qaxs wix'sāēda ts!ēlqwāsa L!ēsela 30
lāq. Wā, la 'nāxwaem hē gwēg'ilase'wēda xwāxwagūmē lē'wa
āwāwē xwāxwāk!ūna.

Wā, g'il'mēsē gwālexs laē t!āx'alīdzema qa's qēqedenōlēmte-
'wēsa k!waxlāwē lē'wis wāx'sanōl!ēx!ā'yē. Wā, lā pāx'ālēxdze-
ma ts!āts!ēx'samē lāx ēk!ōt!ēna'yas lēlēx'ēxsas. Wā, g'il'mēsē 35
ēmts!āxs laē gūgēxsalasa 'wē'wap!ēmē laq qa hēmenāla'mēsē
wūdaxsa ōxsasa xwāk!ūna. Wā, g'il'mēsē ts!ēts!ēlgūsa 'nālāxs
laē āx'ēdxa tsēx!a qa's xōdzelexselēsa 'wāpē lāxa ōxsasa xwāk!ū-
nāxa gaāla. Wā, g'il'mēsē k!eās ts!āts!ē'x'sema xwāgwadāsa
xwāk!ūnāxs laē tsēx'īdxa ts!ap!axasa dzādzaxmedzemē qa's 40
lā Lōx'ūndālas lāx lēlēx'ēxsasa xwāk!ūna, lēlbendex 'wās-
gemg'ig'aasasa xwāk!ūna. Wā, laem wix'sewatsa L!ēsela lē'wa
yōyāxa ts!āwūnxē qaxs hē'maē xēnlela hōxwamasa yōyāxa xwā-

for the cold wind | cracks the inside of the canoe; for when the cold
45 winter wind is coming, the canoe-owner || bails out the water, so that
it is dry inside. He takes | coarse cedar-bark mats and spreads them
over the seats, | and he covers over the sides and each end | so that
the cold wind does not go through. |

After the canoe has been finished, he goes to split from a cedar-
50 tree || narrow boards. These are one span | wide and one | finger
thick. | Their length is one and a half | fathoms. If they are split out
55 for a small canoe, | four of these are made for bottom-boards; and || for
a large traveling-canoe twenty | are split out for bottom-boards.
He does the same as he does when splitting out | roof-boards. The
only difference is that they are not adzed. When | the owner of the
large canoe goes traveling, he first | lays down on the beach the
60 boards, beginning at the bow of the canoe, and || he places them more
than a fathom apart, in this way.¹ | This is called "place over which
the traveling-canoe is pushed down." When | they have all been
put down, many men take hold, one on | each side of the thwarts
and also one | on each side of the bow, pressing their backs against
the sides of the bow so that they lift it up and that it does not shove
65 the boards out of place, and || also one on each side of the stern, who

k!ūna, yixs g'il'maē yōwē'nakūlaxs laē hēx'ida'ma xwāgwadāsa
45 xwāk!ūna tsālax'ideq, qa lemχūxsēs. Wā, hēm la āx'ēdaatsēxa
āwādzōlēdekwe g'ildedzō lēwa'ya qa's lā lēp!endālas lāx lēlē-
x'exas. Wā, laem aemxaq lax wāx'sanēgūxsas lē'wa wāx'sba-
'yas qa k'lesēs lāx'sāwa yoyāsa ts!āwūnxē lāq.

Wā, g'il'mēsē gwāla xwāk!ūnāxs laē lat!ex'idxa wēlkwē lāxa
50 ts!ēlts!ēqla lādekwa, yixa 'nāxwa'mē 'nā'nemp!enk' lāxens
q!wāq!wax'ts!āna'yēx yix āwādzē'wasas. Wā, lā 'nē'nemden lāxens
q!wāq!wax'ts!āna'yēx yix wiwāgwasas. Wā, lā neq!ēbōdē ēseg'i-
wa'yas lāxens bālāqē āwāsgemasas. Wā, g'il'mēsē xwāxwā-
gūmē lat!ag'ilasēxs laē mōxsemē lat!ā'yas qa pāxts. Wā, g'il-
55 'mēsē 'wālas melēxats!ē xwāk!ūnāxs laē maltsemg'ustāxsē lat!ā'yas
qa pāxts. Wā, laem hēm gwēg'ilaxs lat!aaqē gwēg'ilasasa lat!āxa
saōkwē. Wā, lēx'a'mēs ōgū'qalayōsēxs hēyadzāē. Wā, g'il'mēsē
melēxelala xwāgwadāsa 'wālasē xwāk!ūnāxs laē hēm g'il la paxa-
liselayowa lādekwa g'āg'ilis lax āg'iwa'yasa xwāk!ūna, yixs hāyā-
60 qaaxa 'nā'nemp!enk'ē lāxens bālāqē āwālagōlēdzasas g'a gwālēg'a.¹
Wā, hēm lēgades wī'x'demaxa melēxats!ē xwāk!ūnē. Wā, g'il-
'mēsē 'wīg'alisēxs laēda q!lēnemē bēbegwanem q!wālxokū!ndex
wāx'sba'yas lēlēx'exas hē'misa wāx'sanōlema'yē tēteg'lnōlemēx
ēwanōlema'yas qa's wālēq qa k'lesēs k'iqedzewēxa wī'x'dema. Wā,
65 laxaē wāx'sōdexlā'ya ma'lōkwē wīq!wūxla'ya. Wā, lāda 'nemō-

¹ Laying them down parallel, as a runway for the canoe.

push ahead. Then one | man shouts, "Wol" and then all the | men 65
 push together at the stern and pull on each side | at the ends of the
 thwarts. Those pull with the right hand at the ends of the thwarts,
 holding | with the left hand the side of the canoe, who stand on the
 left-hand side of the canoe. || And those pull with the left hand on 70
 the ends of the thwarts | who stand on the right-hand side and hold
 with the right hand the side of | the canoe. When they have taken
 it down to the sea, they take | the split boards and place them in the
 bottom of the canoe; and when they are | all in, they put the cargo
 on top of the boards. When || the canoe has been loaded, they start 75
 bow first; and when they arrive | at the place where they are going,
 they go ashore stern first as they go to the beach. | The steersman is
 the first to go ashore. He pulls up the stern | of the canoe. When
 the crew is ashore, they unload | the cargo; and when everything is
 out, they take || the bottom-boards ashore and put them down, 80
 beginning at the stern of the canoe; and they | lay them down up to
 the place where they will put the canoe on the beach. They pull it
 up | over the boards, and leave it at a level place on the beach.
 Then they | gather all the split boards and put them over the seats,
 so that | the heat of the sun does not strike the canoe. That is all. ||

Wooden Sail.—Now I will talk about the sail of the | ancient 1
 people, which was sewed together of boards. First they | look for a

kwē begwānem hāsela'laē wōxa. Wā, hē'mis la 'nemāx'idaatsa 66
 bēbegwānemē wī'x'wid lāxa ōxla'yē. Wā, lāla gelqēda wax'saxdza-
 'yas ōba'yasa lēlex'exsē yīsēs hēlk'lōtts!āna'yaxs dag'āga'yasēs
 gemxōlts!āna'yē lāxa ōgwāga'yasa gemxaxdza'yasa xwāk!ūna. Wā,
 la hē gelqē gemxōlts!āna'yasa hē gwāxdza'ya hēlk'lōtāga'yaxa 70
 lēlex'exsē. Wā, lā dāg'āgēyēsēs hēlk'lōtts!āna'yaxs lāxa ōgwāga'yasa
 xwāk!ūna. Wā, g'il'mēsē laxstālisaxa dēmsx'āxs laē āx'ēdxa wī'x'-
 dema lādekūxs qa's lā paxsas lāxa xwāk!ūna. Wā, g'il'mēsē 'wilg'a-
 alēxsexs laē mōdzōdālasēs memwāla lāxa paxsē. Wā, g'il'mēsē
 'wilxsexs laē 'neqagiwalaxs laē sep!ēda. Wā, g'il'mēsē lāg'aa 75
 laxēs lālaāxs laē alaxlax'ida qa's k'lax'alīsēxs laē lag'alisa. Wā,
 hē'mis g'alōltāwēda lēnxlā'yasēxs laē lāltā qa's wāwat!ēxlen-
 dalēxēs yā'yatslē. Wā, lawislē hōx'wūltāwē lē'lōtas qa's mōltō-
 dēxēs memwāla. Wā, g'il'mēsē wilōltāwē memwālāsēxs laē āxwūl-
 tōdxa pāxsē qa's paxalīsēlēs g'āg'ilēs lāx ōxla'yasa xwāk!ūna qa's 80
 lā paxpegēs lālaa lāx hā'nēdzalas. Wā, lax'da'xwē wāteldzōdeq
 lāxa wī'x'dema qa's lā hāng'alīsas lāxa 'nemaēsē. Wā, lā q!ap!ē-
 g'ilīsaxa lādekūwē pāxsā qa's lā pāk'līndālas lāxa lēlex'exsē qa
 k'lēsēs l'ēsasōsa l'ēsela. Wā, laemxaa gwāl lāxēq.

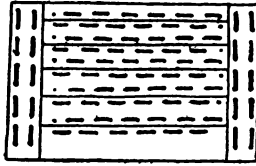
Wooden Sail.—Wā, la'mēsen gwāgwēx'sālāl lāx yāwape'ya'yasa 1
 gālē begwānemaxa gwāsewakwē ts!ēx'sema. Wā, hēm g'il la

3 thick moss-covered cedar-tree that has been lying on the ground for a long time. When | it has been found, one and a half fathom-lengths are
 5 split off. || Each piece is two spans wide | and one finger-width thick. | I do not know how the edges are fitted together. | They are well adzed . . . Then | he takes a long bone drill, and he takes two
 10 pieces of the boards || and lays them side by side. He drills near the end in a slanting direction | through the edges of the two split boards, so that the point of the drill comes through | on the other side of the other board, in this manner.¹ . . . When | this is done, he takes another (board) and places it alongside of the last one, and | he
 15 drills it in the same way, and sews it together as he sewed || the first one; and he only stops adding to it when it is two fathoms | wide. Then he takes a split board half | a finger-width thick and four | finger-widths wide. Its length is equal | to the width of the boards
 20 that have been sewed together. He places it on top || of one end of the sewed boards. He takes his | drill and drills through it one finger-width | from the edge of the piece of wood that forms now the straight | crosspiece of the short boards that have been sewed together. He drills straight | through, and at a distance of three

3 ālāsōsēda lēkwē p!ēlsenāla la gēs k'atles wēlkwa. Wā, g!l'mēsē q!āqēxs laē lat'ix'idxa neq!ēbōdāsēseg'iwa'yē lāxens bālax. Wā, lā
 5 'nāxwaem maēmalp!enk' lāxens q!wāq!wax'tslāna'yēx yix āwādzewasas. Wā, la 'nāl'nemden lāxens q!wāq!wax'tslāna'yēx yix wiwāgwahas. Wā, la'men k'lēs q!ālelax gwōg'ilasasēxs laē benax ēewagawa'yas. Wā, laxaa āmemayastowē k'fmla'yas. . . . Wā, lā āx'ēdxa g!ltē xax'en selema. Wā, lā āx'ēdxa mālexsa lādekwa.
 10 Wā, la gwasōdeq. Wā, lā selx'idxa max'ba'yē lā'nēxalēs sela'yē la hēx'sāla lāx ēwūnxa'yasa mālexsa lādekwa qa's lā nēl'ēdē ōba'yasa selemē lāx āpsādza'yasa 'nemxsa g'a gwālēg'a.¹ . . . Wā, lā gwālexs laē āx'ēdxa 'nemxsa qa's gwasenxendēs lāq. Wā, laxaē hēm gwālē sela'yas lāq lēwē t!emt!egōda'yasē t!emt!egōdaēna-
 15 'yasa g'ālē āxēs. Wā, al'misē gwāl gwasenxendālaqēxs laē malp!enk'ē 'wādzewasas lāxens bālax. Wā, laem āx'ēdxa lādekwe k'lōden lāxens q!wāq!wax'tslāna'yēx yix wāgwasas. Wā, la mōden lāxens q!wāq!wax'tslāna'yēx yix 'wādzewasas. Wā, la hēm 'wāsgēmē 'wādzewasasa gwāsewakwē ts!ēx'sema. Wā, la pagē-
 20 dzōts lāx āpsba'yasa gwāsewakwē ts!ēx'sema. Wā, lē āx'ēdxēs selemē qa's selx'idxa 'nemdenas 'wādzewasē lāxens q!wāq!wax'tslāna'yēx g'āg'ilēla lāx āwaxa'yasa la 'nemēnxalēda xwalba'yē lō' ōba'yasa gwāsewakwē ts!ēx'sema. Wā, laem hēx'sālē sela'yas lāq. Wā, la yūdux'den lāxens q!wāq!wax'tslāna'yēx

¹ Here the method of sewing is described in detail. See figure on p. 92.

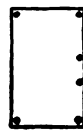
finger-widths || from the first hole he drills through again; and then 25
 he drills | other holes at the same distances. The drilling continues
 over the | whole length of the cross end-piece. He also cuts grooves
 into it; and after | the grooves have been cut between alternating
 pairs of drill-holes, he turns the | sewed boards over and cuts grooves
 on the opposite side, over those (intervals) in which he did not cut ||
 grooves (on the other side). After he finishes, he turns it over. 30
 Then he takes | twisted cedar-withes and sews them together | in
 the way in which he sewed the short boards. As soon as | he has
 finished doing this at (1), ² he drills at (2), and
 he does | the same as he did at (1); and after 35
 he has done it, he || puts the crosspiece at the
 other end, and he drills it at (3), and | he
 does the same as he did at (1) and (2); and |
 finally he does it at (4); and when he reaches
 the end, he has finished. ⁴ Now, that | is the
 sail of the ancient people before any white people came; to wit, | short
 boards sewed together. The canoe-mast is short, for it || just shows 40
 above the top edge of the board sail when | it is standing up in the bow.
 They just push up one end, | for the lower edge lies hard against the
 mast when | it is standing. The wind just blows against it and presses |
 the board sail against the mast when the canoe is running before the
 wind. When || it gets calm, they lay it down flat towards the stern, 45



yix 'wālalaasas la ēt'lēd selx-'itsō's. Wā, laxaē lax'sāxs laē ēt'lēd 25
 selx-'idxa hēmaxat! 'wālālē. Wā, lā hēbendalē sela'yas lāx
 'wāsgemasasa xwālba'yē. Wā, laxaē xūxūdēx-'ideq. Wā, g'il'mēsē
 g'wāl xūxūdēk'ax ēawagawa'yasa sela'yaxs laē lēx-'idxa gwāse-
 wakwē ts!ēx'sema qa's xwēxūdēx-'idēx nexsāwasa k'lēsē xwē-
 xūdēg'ikwa. Wā, laxaē lēx-'idqēxs laē gwāla. Wā, laxaē āx'ēdxa 30
 selbēkwē dewēxa. Wā, lā hēem t!ēm-x'idaēnēqēs t!ēmalaēna'yas
 lāx'dē t!ēmtlēgōdālaxa gwāsewakwē ts!ēx'sema. Wā, g'il'mēsē
 g'wālēxs laē selx-'idex (2), yixs laa'lāl g'wālē (1). Wā, āemxaāwisē
 neqemg'ilte-wēxēs g'ālē gwēg'ilasex (1). Wā, g'il'mēsē g'wālēxs laē
 pax'alelōtsa xwālba'yē lāxa āpsba'yē. Wā, laxaē selx-'idex (3). 35
 Wā, āemxaāwisē nānaxts!ēwaxēs gwēg'ilasax (1) lō' (2). Wā, la
 elx'lāx (4)wē. Wā, g'il'mēsē lābendqēxs laē gwāla. Wā, hēem
 yawape'yēsa g'ālē begwānēm-x's k'lēsmaōl g'āxa māmalax yixa gwāse-
 wakwē ts!ēx'sema. Wā, la ts!ēk!wē lap!ēqas lāxa xwāk'lūna yixs
 hālsela'maē nēletāla lāx ēk!ēnxa'yasa gwāsewakwē ts!ēx'semaxs 40
 laē laxs lāxa āgiwa'yē. Wā, ā'mēsē laqō'stōyiwē āwūnxa'yasēxs
 lāa'lāl tesālēs banenxa'yē lāx ōx'sidza'yasa yawapplēqāxs lāa'lāl
 laxsa. Wā, ā'misē la yōlayōsa yāla qa's lā tesplēga'ya gwāsewa-
 kwē ts!ēx'sem lāxa lap!ēqaxs neq!ēx!ālaē lāxa yāla. Wā, g'il'mēsē
 qlōx'wīdēxs laē āem pax'ālēxdzem g'wāgwāaqa lāxa gwālēxsasa 45

46 away from | the mast; and the middle of the board sail lies against the mast as it is standing on edge. | After they have taken it down, they take down the mast and put it down | into the bow; and they push up the | board sail and shift it towards the bow, so that it lies
50 flat || in the bow of the canoe. The sail of a large | traveling-canoe is of this size. |

1 **Mat Sail and Mast.**—A woven mat was the sail of | small canoes. It was made of the middle part of cedar-bark, for the | weaving is
5 made of narrow strips. Its length is one fathom | and two spans, || and its width is one fathom. There are four holes in one edge, | by means of which it is strapped to the mast, in this way: | and there is
one hole in each corner to put the sprit into the | top corner; |
and the hole in the lower corner is for the lower | end of the
10 sheet | to pass through. When it is finished, the | man peels ||
a young cedar-tree, which is to be the mast | for the mat
sail. | He passes twisted cedar-bark rope through the four holes
in the side of the sail, | and puts it around the mast to hold
the sail. He uses a small | young cedar-tree for the sprit, and he
uses | twisted cedar-bark rope and puts it around the mast below
15 the || middle to hold the lower end of the sprit. | Finally he takes well-
made, twisted, thin cedar-bark rope, | sometimes five fathoms in



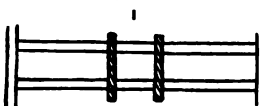
46 ɬap!əqə lāxēs nalnaqeyoyālaēna'yaxa ɬap!əqaxs laē tsāgexsa. Wā,
g'ɬ'mēsē pax'alexsexs laē k'ŋgūlexsase'wēda ɬap!əqə qa's lā k'adeg'i-
yōdayo lāxa āg'iwa'ē. Wā, ā'misē la lāx'widayōwēda gwāsewakwē
ts!ex'sem qa's lā xemx'idayo lāxaaxa āg'iwa'yē qa lās pāgegiwē
50 lāxa āg'iwa'yasa xwāk!ūna. Wā, hēm yāwape'yēsa 'wālasē me-
lēxatslē xwāk!ūnē 'wālayasas.

1 **Mat Sail and Mast.**—Wā, lāla k'!edekwē lē'wa'yē yā'wapeya'yasa
xwāxūxwagūmēxa g'āyolē lāxa nāq!eg'a'yē denasa, yɬxs ts!ēlts!eq!aō-
lēdekwaēs k'ɬta'yē. Wā, la mālp!enx'bāla lāxens q!wāq!wax'ts!ā-
na'yēx yɬxa 'nemplenk'ē lāxens bālāqē 'wāsgemasas. Wā, lā 'nem-
5 p!enk'iyowē 'wādzewasas. Wā, lā mōdzeqē kwākūxūnxa'yas qa
neyɬmx'sālat'sa t!emqemk'ɬnālāsa lāxa ɬap!əqə g'a gwālēg'a (*fig.*).
Wā, lāxaē kwāx'sāwēda dzēg'aslasa dzēg'nolema'yē lāxa ēk'ɬnxa-
'yas. Wā, lāxaē kwāx'sāwē benenxa'yas qa nex'sālat'sa wāde-
nōts!exsdēlē. Wā, g'ɬ'mēsē gwālexs laē āx'ēdxa sāq!ūg'idekwē
10 dzādzaxmedzema qa yāwap!eqsa lēkūya'yē yāwabema. Wā, lā
neyɬmx'sōtsa melkwē densen denem lāxa mōdzeqē kwākūxūnxēs.
Wā, lā t!emqemk'ɬnts lāxa yā'wap!əqē. Wā, lā āx'ēdxa wīlē
dzādzaxmedzema qa's dzek'ɬnxendēs lāq. Wā, lāxaē āx'ēdxa
melkwē densen denema qa's gālop!endēs lāxa benk'ōlts!a'yas
15 neqoyā'yasa ɬap!əqə qa dzēg'atsa dzēg'nolema'yē. Wā, lā
ālelxsdlaxs laē āx'ēdxa aēk'laakwas mela'yē wīlen densen denema,
'nāl'nempe!naē sek'lap!enk'ē 'wāsgemasas lāxens bālax qa's gālō

length, and | passes its end through the sprit-hole in the upper corner, 18
and he does the same | to the other end in the lower
corner. That is the | lower corner sheet. || When it 20
is finished, it is thus: |



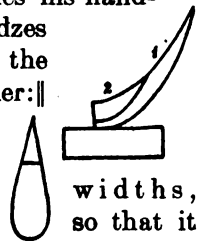
The mast-hole of the | ancient people | before any
white people came here | consisted of two round sticks
in the | bow of the canoe. | These were three finger-widths
apart. | The ends were sewed with cedar-withes. Then || the canoe-builder 25
took heavy cedar-withe ropes and small cedar-wood | and measured the
middle point for the mast-hole. After | he had found the middle, he
marked off a hole | measuring one finger-width and a half, beginning |
at the middle mark. He took the same distance || from the middle on 30
the other side of the mark. | Three finger-widths is the distance of the |
marks on each side of the mark in the middle. Then he takes | the
heavy cedar-withe and ties it around the two bars. | After putting two
turns into the cedar-withe rope, || he pulls it up between the two bars 35
and draws it tight; | and he winds it between the | crossbars and ties
the ends. He does | the same on the | other
side. The mast stands between the two | cross-
bars and the | cedar-withes, in this manner: || The
mast stands in (1). || This finishes all I | know 40
about the making of a canoe.



p!alēlōdēs ōba'yas lāxa dzēg'asēnxa'yē. Wā, lāxaē hēem gwēx'itsa 18
āpsba'yas lāxa kwāx'sāwē lāxa banēnxa'yē. Wā, hēem wādenō-
dzēxsdēsē. Wā, g'il'mēsē gwālēxs laē g'a gwālēg'a (fig.). 20

Wā, hē'mēsa kwawoyāsa lāp!ēqasa g'ālē begwānēmxs k'lēs-
'maōlēx g'āxa mamalax, yīxa małts!aqē lēlx'īn lēx'ēxs lāxa
āg'iwa'yasa xwāk'lūna. Wā, la yūdux'den lāxēns q!wāq!wax'ts!ā-
na'yēx yīx āwālagālaasas yīxs laē t!ēmt!ēmbalaxa dēwēxē. Wā, la
āx'ēdēda lēq!lēnoxwaxa lēkwē dēwēxa. Wā, lā mēns'itsa 'wīlē 25
xōk' k!waxla'wa lax nēgōyā'yasa kwa'woyolasa lāp!ēqē. Wā,
g'il'mēsē q!āqēxs laē xūldōyōdxa małts!aqē kwa'woyā. Wā, lā
mēns'idxa k'lōdēnōsēla lāxēns q!wāq!wax'ts!āna'yēx g'āg'ilela
lāx nēgōyā'yasēxs laē xūlt!ēdeq. Wā, lāxaē hēemxat! 'wālalē
xūltā'yas lax āpsālēlāsa nēgōyā'yē xūltā'yaxs laē xūlt!ēdeq. Wā, 30
lāem yūdux'den lāxēns q!wāq!wax'ts!āna'yēx yīx āwālagālaasasa
xwēxūltā'yē lāx wāx'sēlēlāsēs xūltā'yē lāx nēgōyā'yasēxs laē āx'ēdxa
lēkwē sēlbek' dēwēxa qa's qax'ōdēs lāxa małts!aqē lēlēx'ēxs.
Wā, g'il'mēsē mālp!ēnē'staxs laē ēk!ēbax'idēx ōba'yasa dēwēxē
lāx āwāgawa'yasa małts!aqē lēlēx'ēxs qa's lēk!ūt!ēxs laē 35
nēx'ēdeq. Wā, lā k'ilg'il'ēnts lāxa dēwēxē lāx āwagawa'yasa
lēlēx'ēxsaxs laē mōxwālēlōts ōba'yas. Wā, lāxaē hēem gwēx'-
idxa āpsālēlās. Wā, hēem lālagawayaatsa lāp!ēqa āwagawa'yasa
dēwēxē. Wā, lā g'a gwālēg'a (fig.). Hēem lax'sālat'sa lāp!ēqē (1).
Wā, lawisla 'wī'la gwāla lāxēn q!ālē lāx gwēg'ilasaxa xwāk'lūna. 40

- 1 **The Making of Horn Spoons (1).**—Now I will talk about the | making of the horn spoon, the black spoon. | When the head of the mountain-goat is taken off, it is | kept in the corner of the house for four days, 5 and it is placed || not far from the side of the fire of the house; and | when the heat of the fire strikes it, the spoon-maker | turns the head over all the time; and when it gets warm, | he places it nearer the fire. He watches it all the time | so that it does not get burnt. 10 When he thinks it is warm through and through, || he takes hold of the head and tries to pull | the hair off. When it gets loose, he knows that | the horns are also loosened. He takes hold of | the horn with his right hand, and with his left hand he holds | the nose 15 of the head. Then he twists the horn a little and || pulls it off. Now the horn has been blown off by the steam. He | also does the same with the other one. When he has them off, | he takes his hand-
adz and a block of wood and he adzes it. | He adzes it at the concave side of the horn, | placing the thick end on the block of wood, in this manner: || 20 As soon as he has it off, he adzes off the "mouth" of the spoon so that it is round, | in this manner: After he has done so, he measures three | finger-
beginning at the | top of the horn, and he adzes it



- 1 **The Making of Horn Spoons (1).** — Wä, la'men gwägwēx's'alai lāxa k'āsēlāx wūl'lāxasa 'mēlxlowēxa ts'ōlolaqē k'āts'ēnaqa. Wä, hē'maaxs laē āx'ētse'wē xewēqwasasa 'mēlxlāxs laē mōp'ēn-xwa'sē 'nālās āxēl lāx ōnēgwīlasa g'ōkwē, qa's lā āx'ālilem 5 lāxa k'lēsē xēnlela nēxwāla lāx onālisasa lēgwīlasa g'ōkwē. Wä, lālē l'ēsalasōs l'ēsalāsa lēgwīlē, wä lāda k'āsēlaēnoxwaxa k'ats'ēnāqē hēmenālaem lēx'īlālaq. Wä, g'il'mēsē ts'elgū'nakū-laxs laē l'lāl'asōlēlas lāxa lēgwīlē. Wä, lā hēmenālaem q'laq'ālālaq qa k'lēsēs k'lūmēlx'īda. Wä, g'il'mēsē la k'ōtaq laem ts'elxsā lāx 10 weyōq'lūga'yasēxs laē dāx'īdxa xewēqwē qa's gūnx'īdē p'elx'īdex habetsēma'yas. Wä, g'il'mēsē k'ēnx'īdexs laē q'lālelaqēxs lē'maē k'lēmēg'aalelē wīwūl'axs. Wä, hēx'īda'mēsē dāx'ītsēs hēik'lōtts'lāna'yē lāxa wūl'axē, wä lā dālasēs gēmxcōlts'lāna'yē lāxa x'īndzasa xewēqwaxs laē hālsēlaem sēlx'wīdxa wūl'axaxs laē 15 nēxōdeq. Wä, la'mē tek'ōyōsa k'lālela lax āwāga'yas. Wä, lā hēemxat! gwēx'īdxa āpsōdatā'yas. Wä, g'il'mēsē lawāxs laē āx'ēdxēs k'līmlayuwē lē'wa tēmg'īkwē lēqwa qa's k'līmīdemaq. Wä, lā k'līmīdēx ōk'wāēdza'yasa wūl'axasa 'mēlxlāxs laē l'ēn-qalē lēx'ba'yas lāxa tēmg'īkwē lēqwa; g'a gwālēg'a (fig.). Wä, 20 g'il'mēsē lawāxs laē k'līm'īdex āwāxsta'yas qa k'līx'ixstax'īdēs g'a gwālēg'a (fig.). Wä, g'il'mēsē gwālēxs laē 'mēns'īdxa yūdux'denē lāxens q'lwāq'wax'ts'lāna'yēx yīx 'wāsgemasas g'āg'lēla lāxa

is | notched in this place, and it is in this way finished it. ||

He puts away his hand-adz and takes his In former times the people rubbed them down sandstone | when they were making black horn there is water in a dish, | and the man puts it down at his left-hand side while he is rubbing the horn. He | puts the thick end into the water, and he holds it by the small end || with his left hand. With his right hand he holds a rough | sandstone and rubs the horn. | Nowadays the modern men adz it. They shave it down | to smooth it after they just begin cutting it. | After all this, he puts a small kettle half full of water over the fire, || and he takes two cedar-sticks, 35 each one span long | and half the thickness of a | finger. He takes split | cedar-bark and ties the ends of the cedar-sticks together with the cedar-bark. Then he gets | another piece of cedar-bark ready to tie the other end || after having put the spoon in between. Then it 40 is this way.¹ | When the kettle boils up on the fire, he takes the | spoon and puts it in. He does not leave it in a long time | before taking it out again. Then he puts the spoon near its "mouth,"



when he has 23

straight knife. | 25

with rough

spoons. Now

māx·ba'yas ōxtā'yasa wūl!āxax laē k'īm!īdeq qa's k'īm!īm- 23
denōdzendēq. Wā, lag'a gwālēg'axs laē gwāl k'īm!laq (*fig.*).

Wā, lā g'ēxaxēs k'īm!layāxs laē āx'ēdxēs nexx'āla k'!āwayā yīxs 25
k'!ōl!a!al dasgemak^u de'na t!ēsemē g'ixelāsa g'ālē begwānemxs
k'āsēlaaxa ts!ōlōlaqē k'āts!ēnaqa q!ōts!āse'waēda lōq!wāsa 'wāpē.
Wā, lā hā'nēl lāx gemxagawalīlāsa g'ēxāxa wūl!axē. Wā, lā
āx'stentsa lēx'ba'yas lāxa 'wāpē. Wā, lā dā!ax wīletā'yas yīsēs
gemxōlts!āna'yaxs laē dā!asēs hēlk'!ōts!āna'yē lāxa k'!ōl!a dās- 30
gemak^u de'na t!ēsema. Wā, lā g'ēx'idxa wūl!axē. Wā, lā!al
k'!īm!lasōsa ālēx begwānema. Wā, la'mē k'!ax'wīdeq qa's qāqē-
ts!ēq qa qēs'ēdēs lāxēs hāōnē'mē ālēs k'!ōxūg'alē. Wā, g'il-
'mēsē gwālexs laē hānx'lentsa ha'nemē negōyoxsdālaxa 'wāpē.
Wā, lā āx'ēdxa ma!ts!aqē k'!wax!āwa 'na!nemp!enk'ē āwāsge- 35
masas laxens q!wāq!wax'ts!āna'yēx. Wā, lā k'!ōden lāxens q!wā-
q!wax'ts!āna'yēx yīx āwāgwidasas. Wā, lā āx'ēdxa dzexekwē
denasa qa's yālōdēx ōba'yasa k'!wax!āwasa denasē. Wā, lā
gwalīlāsa 'nemts!aqē denas qa's yālōdayōlxa āpsba'yē qō lāl
āx'ālelāla k'āts!ēnaqē lāxa L!ēbāsaq. Wā, laem g'a gwālēg'a.¹
Wā, g'il'mēsē medelx'wīdēda hānx'lāla lāxa lēgwīlaxs laē āx'ēdxa 40
k'āts!ēnaqē qa's āxstendēs lāq. Wā, lā k'lēs ālaem gē'stalaxs
laē āxwūstendēq. Wā, lā āxōtsa āwanā'yas k'ilx'ixsta'yasa

¹ That is, two straight sticks tied loosely together at one end.

45 between | the cedar-sticks, in this manner,
the cedar-bark and ties it on near the end
spreader | into which the spoon is put.
the point, | and holds it by putting it into
that it sets. Then it does not bend back
kept in position | as it gets cold. Next he takes off the spoon-opener,
50 and || he takes dried dog-fish skin and rubs it all over it, so that it
becomes very | smooth inside and outside. When it is quite |
smooth, it is finished. Now the black horn spoon is finished after
this.



|| and he takes
of the spoon-
He bends back
cold | water, so
again, but is



1 **The Making of Horn Spoons (2).**—Let me first talk about the | horn
spoons, how they are made. When | the mountain-goat hunter goes
out to hunt, the spoon-maker asks | him to break off the horns of the
5 goats that he will get, for || the mountain-goat hunter only wants the
tallow and the | kidney-fat and the meat. He does not want the
bones and the | horns. Therefore the spoon-maker | asks him for
these. In the morning, when daylight comes, the | mountain-goat
10 hunter goes hunting; and after he has killed || a mountain-goat, he
takes off the tallow, | kidney-fat, and the meat, and finally he cuts
the skin around | the bottom of the horns; and when he has cut off

k'ats!Enaqē lāx āwagawa'yasa L!Ebāsak' g'a g'wālēg'a (*fig.*). Wā, lā
45 āx'ēdxa dēnasē qa's yī!aLElōdēs lāxa āpsba'yasa L!Ebasē lāx
laēna'yas LEBEKWA k'ats!Enaqē, wā, lā L!ōt!Exōdex ōxawa'yas
qa L!ōt!Exālēs. Wā, lā dālaqēxs laē āxstents lāxa wūda'sta
'wāpa qa L!EMx'widēs. Wā, la'mē xak'!ālaem lā LEPālē ōgū-
g'a'yasēxs laē wūdex'īda. Wā, lā āxōdxa L!Ebasē. Wā, lā
50 āx'ēdxa lēmōkwē xūlgwēg'a'ya qa's xūlxsemdēq qa ālak'!ālēs lā
qēsa yīx ōgūg'a'yas L!E'wis ōsgema'yē. Wā, g'īl'mēsē la ālak'!āla
la qēsaxs laē g'wāla. Wā, laem g'wāla ts!ōlolaqē k'āts!Enaqē laxēq.

1 **The Making of Horn Spoons (2).**—Wēg'a'ma!en g'wāgwēx'sex'īd lāxa
ts!ōlolaqē k'āts!Enaqēxs laē k'asēlase'wa. Wā, hē'maaxs g'ālaē lāla-
ēda tewī'nēnoxwaxa 'mēlxlowē. Wā, la axk'!ālasō'sa k'asēlaēnoxwē
begwānema qa's tepālēx wūl!axasēs yānemē 'mēlxlowa, qaxs
5 lēx'a'maē āxsō'sa tētewē'nēnoxwaxa 'mēlxlowēs yēx'sema'yē L!E'wa
met!ōsē L!E'wa eldzās. Wā, la k'!eās āx'ētsōs lāx xāqas L!E'wa
wūl!axas. Wā, hē'mis lāg'ilasa k'asēlaēnoxwē hāwāxelaq qa's
āx'ēdēsēq. Wā, g'īl'mēsē 'nāx'īdxa g'āālāxs laē qās'īdēda tewē-
'nēnoxwaxa 'mēlxlowē. Wā, lā tewēx'īda. Wā, g'īl'mēsē tewē'nā-
10 nemaxa 'mēxlāxs laē hēx'īdaem āxālaxa yēx'sema'yē L!E'wa
met!ōsē L!E'wa eldzās. Wā, lā a!elxsdalaxs laē t!ōtsē'stalax ōxla-
'yasa wīwūl!axas. Wā, g'īl'mēsē lā'stē t!ōsa'yas lāx k'lūts!asēxs laē

the skin, | he takes a hammer and pounds off the horns. Now
 they break off from | the bone core. He continues doing this || with 15
 all the mountain-goats that he has killed. And when he has killed
 enough, he carries them down | from the mountain where he was
 hunting; and when he arrives at home, he | immediately goes and
 gives the horns to the spoon-maker, | who at once takes a basket and
 goes down to the beach | in front of his house, carrying (the basket)
 in his hand. He puts stones into it, || enough so that he can carry 20
 them up | and he takes them into his house. He puts them down
 near | his fire, and he builds up the fire and puts the stones | on.
 When this is done, he takes a steaming-box and | places it next to
 the fire, and he also takes his large water-bucket || and goes to draw 25
 some water, and he pours the water into the steaming-box | so that
 it is half full. After this is done, he takes the tongs | and puts them
 down, and also his adz and his straight | knife, so that they are
 ready on the floor of the house; and he also takes a piece of fire-wood, |
 which he places next to the fire. When all these have been || put 30
 down, he places the stones on the fire until they get red-hot. | Then
 he takes his tongs, picks up the red-hot | stones, and throws them
 into the steaming-box which contains water, and | he continues put-
 ting in red-hot stones. As soon as the water | begins to boil, he

dāx'idxa t'lēsemē qa's lēg'ELēlōdēxa wīwūl'axē. Wā, la'mē tep'lidē 13
 k'wālaLElasasxa xāqē. Wā, ā'misē la hē gwē'nākūlaxēs tewē'nā-
 nemē 'mēlxlowa. Wā, g'il'mēsē hē'olexs g'āxaē ōxlaxelaxēs te- 15
 wē'nanemē lāxa neg'ā. Wā, g'il'mēsē lāg'aa lāxēs g'ōkwaxs laē
 hēx'idaem la ts'lāsa wūl'axē lāxa k'asēlaēnoxwē begwānema. Wā,
 hēx'ida'mēsē āx'ēdxa lēxa'yē qa's lā k'!ōqūlaqēxs laē lents'lēsla
 lāx L'ēma'isasēs g'ōkwē, qa's lā xē'x'uts'lālasa t'lēsemē lāq. Wā,
 ā'misē gwanāla qa's lōkwēsēxs laē ōxLEX'ideq qa's lā ōxlōsdēsē- 20
 laq, qa's lā ōxlaēLElaq lāxēs g'ōkwē, qa's lā ōxLEG'alīlas lāx mā-
 g'īnwālisasēs lēgwilē. Wā, lā lēqwēlax'ida, qa's xē'x'lālēsa t'lēse-
 mē lāxēs lēgwilē. Wā, g'il'mēsē gwālexs laē āx'ēdxa q'!ōlatslē, qa
 g'āxēs hānālīsex lēgwīlas. Wā, lāxaē āx'ēdxēs 'wālasē nagats'lā,
 qa's lā tsēx'idxē 'wāpa. Wā, lā gūxts'lōtsa 'wāpē lāxa q'!ōlatslē, 25
 qa negōyoxsdālēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa ts'lēslāla
 qa g'āxēs k'adēla. Wā, hē'misēs k'limlayowē lē'wis nexx'āla
 k'lāwayowa, qa g'āxēs gwālēl g'ēx'g'aēla. Wā, hē'misa lēqwa,
 qa g'āxēs k'adēl lāx onālīsasēs lēgwilē. Wā, g'il'mēsē g'āx 'wī'la
 g'ēx'g'aēlexs laē mēmēntsemx'īdēda xē'x'lālālīsē t'lēsem lāxa 30
 lēgwilē. Wā, lā dāx'idxēs ts'lēslāla, qa's k'lip'lidēs lāxa x'ixse-
 māla t'lēsema, qa's lā k'lipstents lāx 'wabets'lāwasa q'!ōlatslē. Wā,
 lā hānāl k'lipstālasa x'ix'exsemāla t'lēsem lāq. Wā, g'il'mēsē mē-
 delx'wīdēda 'wāpaxs laē gwāl k'lipstālaq. Wā, lā dāx'idxa wīwū-

- 35 stops putting in stones, takes the horns, || and puts them into it. He does not leave them there a long time, before | he takes up his tongs, feels for the horn, and when he finds one, | he takes soft shredded cedar-bark and puts it into his hand | in order not to burn it as he takes hold of the point of the horn. He strikes with | the thick end against the piece of fire-wood on the floor. Then the core
40 that is left inside || jumps out. Now the horn is hollow. He continues | doing this with all of them; and when they are all done, he measures off two | finger-widths from the point at the concave | (belly) side, in this way:  Then he takes his straight | knife and cuts a notch into it, slanting towards
45 the || thick end. Then he puts down his knife and measures | three finger-widths from the point where he made the notch, | towards the big end, and he puts a small notch there. | Then he puts down his knife, takes his | adz and adzes off the horn, beginning at the first notch. He adzes off one-half || its thickness between
50 the two notches. Then he turns the horn over, | holding it by the thick end, and adzes it off so that it is a little rounded, and so that it is hollow in the middle. | After this has been done, he adzes off the thick end so that it is round; | and when this is done, it is in this way:  Then he takes | red-pine wood that splits
55 well and splits it in pieces of the size of our || middle

- 35 L'axē, qa's lā āxstents lāq. Wā, k'lēstlē ālaem gē'stalitēxs laē āx'ēdxa ts'ēslāla, qa's k'lap'elēs lāq. Wā, g'il'mēsē lālxa 'nemē q'ōlk' wūl'axēxs laē āx'ēdxa q'ōyaakwē k'ādēkwa, qa's sāx'ts'lā-nalēqēxs laē dāx'its lāx wilba'yasa wūl'axē. Wā, lā xūsentsa lēx'ba'yē lāxa lēqwa k'adēla. Wā, hē'mis la dēx'wūlts'ēwats gō-
40 gūlg'a'yas. Wā, la'mē kwākwūx'idēda wūl'axē. Wā, āx'sā'mēsē hē gwēg'ilaxa waōkwē. Wā, g'il'mēsē 'wī'laxs laē mens'idxa maldenē lāxens q'wāq!wax'ts'lāna'yē g'āg'īlēla lāx wīlētā'yas lāx ōk'twāēdza'yasxa g'a gwālēg'a (*fig.*). Wā, lā dāx'idxēs nexx'āla k'lāwayowa qa's k'īmtbetendēxa lānēxala gwāgwaaqāla lāxa
45 lēx'ba'yas. Wā, lā g'ig'alilaxēs k'lāwayowē, qa's ēt'lēdē mens'idxa yūdux'denē lāxens q'wāq!wax'ts'lāna'yēx g'āg'īlēla lāx k'īmta'yas gwāgwaaqa lāxa lēx'ba'yē. Wā, lāxaē xāl'ēx'id k'īmtbetendēq. Wā, lā g'ig'alilaxēs k'lāwayowē, qa's dāx'idēxēs k'īmlayowē, qa's k'īml'idēxa g'āg'īlēla lāx g'ālē k'īmtēs. Wā, lā negoyōdē k'īmla'yas lālaa lāx ālē k'īmtēs. Wā, lā xwēt'idxa wūl'āxē, qa's dālēx lēx'ba'yasēxs laē k'īml'idēq, qa k'āk'ēlx'ālēs, qa xūlboyōlēs. Wā, g'il'mēsē gwālēxs laē k'īml'idēx lēk'lūxla'yas, qa k'āk'ēlx'ālēs. Wā, g'il'mēsē gwālēxs laē g'a gwālēg'a (*fig.*). Wā, lā āx'ēdxa g'aqwa lax xāse'wē wūnāgūla. Wā, lā xoxox'us'endēq, qa yuwēs āwāgwītens
55 'nōlax'ts'lāna'yaxsens q'wāq!wax'ts'lāna'yēx. Wā, lā bāl'itsa 'nem-

finger, and he measures off one | span for its length. Then he 56
 takes his | straight knife and cuts it off, and when he has cut off |
 the same number and split as many as the number of black horn |
 spoons that he is making, then he takes spruce-root and splits
 it in two, || puts it into a small dish with water in it to soak, | 60
 and he takes his straight knife and splits one end of the |
 pine-sticks to make them like a pair of tongs; and when | the ends
 of all of them have been split, he takes the split roots and ties the
 other end, | in this way.¹ He does this with all of them; and when ||
 they all have been tied with the roots, he builds up his fire, | takes 65
 the stones out of the steaming-box, and puts them back on the fire. |
 When they are all on, he waits until they are red-hot. | When they
 are red-hot, he takes | his tongs and picks out the hot stones and
 puts them back || into the water in the steaming-box; and when the 70
 water begins to boil up, | he takes the adzed horns and puts them | in.
 As soon as they are in, he takes the roots and | puts them down at
 the place where he is seated, and also the split pine-sticks. When he
 thinks | that the horns are hot enough, he takes his fire-tongs and || 75
 picks up the horns. He takes one of the | spoon-moulds,—the pieces
 of pine-wood tied at one end,—and puts the | spoon between its legs.

p!enk'ē lāxens q!wāq!wax'tsāna'yēx yīx āwāsgemasasēxs laē āx'ēdxēs 56
 nexx'āla k'lāwayowa, qa's k'lm̄ts!endēq. Wā, g'il'mēsē 'wī'laxs
 jāxēs hēēnēmē wāxats!aqa xōkwē wūnāgūlē wāxēxLaasasa ts!ōlolaqē
 k'āts!Enaqexsōs. Wā, lā āx'ēdxa L!ōp!Ek'asa ālēwasē, qa's pāpax'sā-
 lēq. Wā lā āx'stālās lāxa 'wāpē q!ōts!āxa lālogūmē, qa pēx'widēs. 60
 Wā, lā āx'ēdxēs nexx'āla k'lāwayowa, qa's xōx'widēx ēpsba'yasa
 wīwūnagūlē, qa yuwēs gwēx'sa ts!ēslāx. Wā, g'il'mēsē 'wī'la
 xōbaakwa laē āx'ēdxa paakwē L!ōp!Ek'a, qa's yīl'idēs lāxa ēpsba-
 'yas g'a gwālēg'a.¹ Wā, lā 'nāxwaem hē gwēx'idēq. Wā, g'il'mēsē
 'wī'la la yaēlbāxax L!ōp!Ek'axs laē leqwēlax'idxēs lēgwīlē. Wā, lā 65
 āx'wūstālaxa t!ēsemē lāxa q!ōlats!ē, qa's lā xex"LEndālas lāxēs lēgwī-
 le. Wā, g'il'mēsē 'wīx'Lālaxs laē āem la ēselaq, qa mēmēntsem-
 x'idēs. Wā, g'il'mēsē mēmēntsemx'idēda t!ēsemaxs laē dāx'id-
 xēs ts!ēslāla, qa's k'lpidēs lāxa x'ix'exsemāla t!ēsema, qa's lāxat!
 k'lpstālas lāxaax 'wābets!āwasa q!ōlats!ē. Wā, g'il'mēsē medelx- 70
 'widēda 'wāpaxs laē āx'ēdxa lā k'lik'lm̄lek" wūl!axa qa's lā āxstā-
 las lāq. Wā, g'il'mēsē 'wī'lastaxs laē āx'ēdxa L!ōp!Ek'ē, qa g'āxēs
 g'aēl lāx k!waēlasas lē'wa xōkwē yaēlbaak" wūnāgūla. Wā, ā'misē
 gwānala, qa ts!Elx'widēsa wūl!āxaxs laē dāx'idxēs ts!ēslāla, qa's
 k'lpidēs lāxa 'nemē wūl!āxa. Wā, lā dāx'idxa 'nemts!aqē 75
 L!ēbeg'a'yēxa xōkwē yīlbāla wūnāgūla, qa's L!ēbeg'indēs lāxēs
 ts!ōlolaqē k'āts!Enaqaxs laē pēqwa. Wā, ā'misē gwānala, qa

¹ See footnote on p. 103.

78 Since the horn is pliable, he can spread it | as wide as he wants. Then
 he takes root and ties the | other end of the spoon-mould. After he
 80 has done so, it is in this way.¹ After || he has done so with one, he
 does the same with the others; and after he has | finished, he puts
 some more red-hot stones in the steaming-box; | and when the water
 begins to boil up, he takes | mountain-goat tallow and puts it down
 where he is working. Then he puts a dish | down where he is seated,
 85 takes the || water-bucket with water in it, and pours the water into
 the dish. After | doing so, he takes the spoon with the spoon-mould
 on it | and puts them into the boiling water. When he thinks that |
 they are hot through, he takes them out one by one, | and rubs them
 90 all over with the tallow; and as soon as he has done so, || he throws
 them into the cold water in the dish. He does this | with all of them.
 He wants them to become brittle, | therefore he does so. As soon as
 they have all been put into the cold water | in the dish, he takes
 them out, unties the roots which he has tied | around the mould, and
 95 takes dogfish-skin from the back of the dogfish, and || polishes the
 outside and the inside. When they are smooth both outside | and
 inside, they are finished. He continues doing this | with all of them,
 and in this way the horn spoons are made. | Now, that is all. |

78 'wādzegēg'aatsēxs laē āx'ēdxa L!ōp!Ek'ē, qa's yīl'idēs lāxa āpsba-
 'yasa L!ēbeg'a'yē. Wā, lā g'a g'wālaxs laē g'wālēg'a.¹ Wā, g'il-
 80 'mēsē g'wālēxs laē āem hē g'wēg'ilaxa waōkwē. Wā, g'il'mēsē g'wā-
 lēxs laē xwēlaqa k'īp'stālāsa x'ix'Exsemāla t!ēsēm lāxa q!ōlats!ē.
 Wā, g'il'mēsē medelx'widēda 'wāpaxs laē āx'ēdxa yāsekwasa
 'melxlowē, qa g'āxēs g'aēla lāx ēaxelasas. Wā, lā āx'ēdxa lo-
 q!wē, qa's g'āxē k'āg'alīlas lāxaaxēs k!waēlasē. Wā, lā āx'ēdxa
 85 nagats!ē 'wābets!ālīla, qa's gūxts!ōdēsa 'wāpē lāxa lōq!wē. Wā,
 g'il'mēsē g'wālēxs laē āx'ēdxa L!ēbeg'aakwē ts!ēts!ōlolaqa, qa's lā
 āx'stālas lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē k'ōtaq laem
 ālak!āla la ts!ēlx'wida, laē 'nāl'nememk'axs laē k'īp'wūstālaq,
 qa's hamelxsemdē dex'semtsa yāsekwē lāq. Wā, g'il'mēsē g'wālēxs
 90 laē ts!ēxstents lāxa wūda'sta 'wābets!ālīlxa lōq!wē. Wā, lā 'nā-
 xwaem hē g'wēx'idxa waōkwē. Wā, laem 'nēx qa L!ēm'widēs
 lāg'ilas hē g'wēg'ilaq. Wā, g'il'mēsē 'wīla'sta lāxa wūda'sta 'wābe-
 ts!ālīlxa lōq!wāxs laē āx'wūstālaq, qa's qwēlālēxa L!ōp!Ek'ē yaēl-
 bēsa L!ēbeg'a'yē. Wā, lā āx'ēdxa xūlgwēg'a'yasa xūlgūmē, qa's
 95 xūlx'widēx ōsgema'yas L!ēwēs ōgūg'a'yē. Wā, g'il'mēsē la qētsenia.
 Wā, hē'misēxs laē qēdzeg'a laē g'wāla. Wā, āx'sā'mēsē hē g'wēg'i-
 laxa waōkwē. Wā, hēem g'wēg'ilatsa ts!ōlōlaqēlāxa ts!ōlōlaqē
 k'āts!ēnaqa. Wā, laem g'wāl lāxēq.

¹ See figure on p. 104.

Cedar-Bark Breaker.—The man takes a (bone from the) | nasal 1
bone of a whale, and he takes a thin-edged rough sandstone | and a
small dish, and he pours water into it so that it is | half full. Then
he puts it down where he is going to work at a cedar-bark breaker. || 5
He takes the bone and measures it so that it is | two spans and four
finger-widths in length. | Then he puts the rough sandstone into the
water in the | dish, and he saws the bone off so that the end is square.
He | does the same with the other end. When both ends are square, || 10
he rubs the edges so that they are straight; and when the edges are
straight, | he measures the width of one hand for its width, and | he
measures with a cedar-stick to find the center, in this manner.¹ |
As soon as he finds the center, he marks a line across, and he rubs |
on each side of the line to make a hole through it, which serves as
a grip. As soon as he has finished || rubbing the hole through 15
which serves as a grip, | he rubs along the lower edge so as to
sharpen it. Now he has finished | the bark-breaker. |

Bag of Sea-Lion Hide.—As soon as this is done, he takes the | skin
of a sea-lion which has been dried. He spreads it out, and he ||
measures two spans. Then he puts a | straight-edge of cedar-wood on 20
it and marks along the edge, so that it may be straight. Then he | cuts
along, following the line; and he also lays the straight-edge of cedar-

Cedar-Bark Breaker.—Wä, lä äx'edēda begwānemaxa xaqē g'a'yōi | 1
lāx xagēlba'yasa gwe'yimē. Wä, lä äx'edxa pelenxē k'ōl'la de'na
t'lēsema. Wä, hē'misa lālogūm qa's gūxts'ōdēsa 'wāpē lāq qa negō-
yoxsdālēsēxs laē hāng'a'lilas lāxēs ēaxelaxlaxa k'ādza'yōlaxa k'ādze-
kwē. Wä, lä äx'edxa xāqē qa's mens'idēq qa 'wāsgemats. Wä, lä 5
ha'mōdengāla lāx malp'enk'ē 'wāsgemasas laxens q'wāq'wax'ts'lā-
na'yaxs laē äx'stentsa k'ōl'la de'na t'lēsem lāxa 'wābets'lāwasa
lālogūmē. Wä, lä x'ilt'sents lāxa xāqē qa 'nemābēs. Wä, lä hēm-
xat! g'wēx'idxa āpsba'yē. Wä, g'il'mēsē 'nē'namabaxs laē g'ēx'i-
dex ōxwā'yas qa 'nemenxelēs. Wä, g'il'mēsē la 'nemenxelaxs laē 10
bāl'itsēs ts'lēx'ts'lāna'yē q'wāq'wax'ts'lāna'yēx lāq qa wādzewats.
Wä, lāxaē mensi'lālasa k'waxlā'wē lāx negōyā'yas g'a g'wālēg'a (*fig.*)
Wä, g'il'mēsē q'lāxa negōyā'yaxs laē xūltaxōdex. Wä, lä g'ēx'idex,
wāx'sanā'yasa daasēxa la sax'stō kwāx'sā. Wä, g'il'mēsē g'wālexs
laē g'ēxsōdxa sax'stōwē kwāx'sāxa daas. Wä, g'il'mēsē g'wālexs 15
laē g'ēxx'ālabendeq qa ōpēsx'ā'yēs ēx'ba. Wä, laem g'wāla k'āya-
yāxa k'ādzekwē.

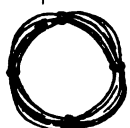
Bag of Sea-Lion Hide.—Wä, g'il'mēsē g'wālexs laē äx'edxa pese-
na'yasa l'lēxenaxs laē lemōkwa. Wä, la lep'lāliq. Wä, lä bāl'-
idxa malp'enk'ē lāxens q'wāq'wax'ts'lāna'yēx. Wä, lä k'ādedzōtsa 20
negenōsē k'waxlō lāqēxs laē xūlt'ōdeq, qa neqelēsēxs laē bexe-
lendxēs xūltā'yē. Wä, lāxaē ōgwaqa k'ādedzōtsa negenōsē k'waxlō

¹ See illustrations in Publications of the Jesup North Pacific Expedition, Vol. V, p. 372.

wood | on the other side and marks along it and cuts following the
 25 line. | Now it is two spans wide, || and he cuts along six spans | for
 the length as he lays his straight-edge of cedar-wood down at the
 end of the | six spans which he has marked off, and he cuts along the
 line that he has marked. | Then he doubles it up in the middle of
 the long side and bends it over, and he steps on it, | so that the sides
 30 may be close together. Then he punches holes through the edges || two
 finger-widths apart. That is | where the cord will pass through when
 he sews it; and when | it is finished, he puts the straight-edge of
 cedar-wood on a piece two | spans wide and marks a line on it, and
 35 cuts along it. | This piece is seven spans in length. || It is to be the
 carrying-strap for the wedge-bag, and he | puts on the straight-edge
 of cedar-wood on a piece half | a finger wide and marks a line on it
 and cuts along it. This | long strip serves to sew up the sides of the
 wedge-bag. | As soon as this is done, he puts it for a short time into ||
 40 water, together with the wedge-bag. Only the carryings-trap is not
 put into the water. | He does not leave it in for a long time before
 he takes it out. | Then he takes the narrow strip of sea-lion skin
 and pushes one end | through the holes. Then he puts one end of the
 carrying-strap to | one side and sews it on. This sewing goes down-


23 lāx āpsenxa' yasēxs laē xūtl'ēdeq. Wā, lāxaē bexelendxēs xūltā'yē;
 laem malp!eng'adzowē 'wādzewasas lāxen q!wāq!wax'ts!āna'yēx.
 25 Wā, lāxaē bāl'idxa q!EL!āpenk'ē lāxens q!wāq!wax'ts!āna'yēx qa
 'wāsgematsēxs laē k'ādedzōdaxaasēs negenōsē k!waxlō lāx 'wālaasa-
 sa q!EL!ap!enk'axs laē xūtl'ēdeq. Wā, lāxaē bexelendxēs xūltā'yē.
 La'mē gwānax'idēq lāxēs g'ldolasē qa negexlālēs. Wā, lā t!ep!ēdeq
 qa q!āsox'wīdēsēxs laē L!enqemsālasēs k!lāwayowē lāx ēwūnxa'yas
 30 lā hēmaidengālē lāxens q!wāq!wax'ts!āna'yāqē L!enqa'ya. Wā,
 hēem g'ayimx'sālasitsa q!enāla qō q!enq!eg'ox'wīdleq. Wā, g'fl-
 'mēsē gwālexs laē ēt!ēd k'ādedzōtsa negenōsē k!waxlō lāxa mālidenē
 lāxens q!wāq!wax'ts!āna'yaxs laē xūtl'ēdeq. Wā, lā bexlendeq.
 Wā, lā ālebop!enk'ē 'wāsgemasas lāxens q!wāq!wax'ts!āna'yēx.
 35 Hēem aōxlaaslesā q!waats!ēlasā lemga'yowē. Wā, lā ēt!ēd k'āde-
 dzōtsa negenōsē k!waxlō lāxa k!lōdenas 'wādzewasē lāxens q!wā-
 q!wax'ts!āna'yaxs laē xūtl'ēdeq. Wā, lā bexlendeq. Wā, laem
 g'ilt!ēq. Wā, hēem q!enq!eq!oyōltsēxa ēwūnxa'yasa q!waats!ēlasā
 Lēmlēmg'ayowē. Wā, g'fl'mēsē gwālexs laē yāwas'id āx'stents lāxa
 40 'wāpē 'wī'la Lē'wa q!waats!ēlē. Wā, lēx'a'mēsē k!lēs lā āx'stanōsēda
 aōxlaaslē. Wā, k!lēst!a gē'stāla lāxa 'wāpaxs laē āx'wūstēdeq.
 Wā, lā āx'ēdxa q!enyowē bexek' pesenēsa L!ēxenē qa's 'nēx'sālēs
 laxēs L!enqa'yē. Wā, laem āx'ālelōts ōba'yasa aōxlaasē lāx onō-
 dzexsta'yas. Wā, lā q!āq!enk'inaq. Wā, la'mē hāxelamē q!ēna'yas

ward || to the bent bottom of the wedge-bag. He does | the same at 45
the other side. | Then the wedge-bag is finished. |

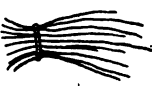

Spruce-Roots and Cedar-Withes.—When the season approaches when 1
the huckleberries are ripe, | the woman makes her huckleberry-
basket, and | it is ready when the berries are ripe. She takes her
digging-stick and her small ax, | going to the place where small
spruce-trees are growing, and where she knows that the ground is
soft. As soon as || she reaches there, she pushes one end of her clam- 5
digging stick into the ground and | pries up the roots of a young
spruce-tree. As soon as the roots come out of the ground, | she
picks out thin and small ones. She takes hold of them and pulls
them out. | These may be more than a fathom in length; | and when
she reaches the end, she takes her small ax and || chops them off. 10
The woman who is getting the roots | continues doing this. When
she has enough, she coils them up and ties them | with small roots
in four places, so that they are this way :  | As soon
as this is done, she carries them in her right hand and |
goes home. She puts them down in a cool corner of
the house. || Then she takes a mat and spreads it 15
over them. As soon as she has done this, | she again takes her small
ax and goes to a place where young cedar-trees grow; | and when she
reaches there, she looks for those that have straight long branches, |
that are not twisted; and when she finds a | young cedar-tree that

lāx gwānax'idaasas ōxsda'yasa q!waats!ē. Wā, lā hēemxat! gwēx'- 45
'idxa āpsanā'yē. Wā, la'mē gwāla q!waats!āsa Lēmlemg'ayu laxēq.

Spruce-Roots and Cedar-Withes.—Wā, hē'maaxs laē elāq gwāt!enxa 1
laē g'ēg'aēx'ēdēda ts!ēdāqē, qa's lexilē, qa's k'!elats!ēla gwādemē, qō
NEGEXLōdlō. Wā, lā āx'ēdxēs k'!elakwē Lē'wis sāyōbemāxs laē
lāxa alēwādzemxekūla lāxēs q!ālē telq!ūts t!ēk'a. Wā, g'il'mēsē
lāg'aa lūqēxs, laē ts!ēx'betēlsas ōba'yasēs k'!elakwē, qa's k'!wet!eqōl- 5
selēxa L!ēl!ōp!ēk'asa alēwādzemē. Wā, g'il'mēsē lāqolsa L!ēl!ōp!ē-
k'axs laē alēqaxa neqela wīla, laē dāyōdeq, qa's nex'ūqōlselēq.
Wā, lā 'nāl'nemp!ēna ēseg'tyō lāxens bālāqē āwāsgemasas. Wā,
g'il'mēsē lāg'aa lāxa ābāsemāsēxs laē dāx'idxēs sāyōbemē, qa's
tsēx'sendēq. Wā, āx'sā'mēsē hē gwēgilaxs L!āl!ōp!ēk'aēda 10
ts!ēdāqē. Wā, g'il'mēsē hēlōlexs laē q!ēlō'nākūlaq, qa's yaēl'alelō-
dalēsa wisweltowē L!ōp!ēk' lāxa mōx'wīdalalela lāq xa g'a gwālēg'a
(fig.). Wā, g'il'mēsē gwālēxs laē q!ēlxūlasēs hēlk'!ōts!āna'yē lāqēxs
laē nā'nakwa. Wā, lā q!ēlxwalīlas lāxa wūdanēgwīlasēs g'ōkwē
qa's āx'ēdēxa lē'wa'yē, qa's nax'semlīlēs lāq. Wā, g'il'mēsē gwālēxs 15
laē ēt!ēd dāx'idxēs sāyōbemē, qa's lāxat! lāxa dzādzesexekūla.
Wā, g'il'mēsē lāg'aa laqēxs laē alēx'idxa g'ilsg'ilt!ās tēxemē, yīxa
'nemāg'itēxa k'!ēsē selplēna. Wā, g'il'mēsē q!āxa 'nemts!aqē

- 20 has these, she chops it down. || When it falls, she breaks off the straight branches; and when | she has enough, she puts the thick ends together and takes thin cedar-withes | and twists them. When this is done, she ties them around the thick ends of the cedar-twigs. | She ties them  at four places, so that they are in this way: | As soon as this is done, she carries them home on her shoulder; and when || she enters the house, she puts them down at the place where she always sits. | There she unties the cedar-withes; and after they have been taken off, | she strips off the branches of the first one that she takes up; and after she has taken them all off, | she begins at the thin end of the cedar-withes and splits them in two | towards the thick end, right through the heart. After they have been split in two. || she puts down the other half and splits the first half again in two; | and after this has been split in two, she takes up | the other half which she had put down on the floor, and splits it in two also. | Now the cedar-withes have been split into four pieces. When this has been done, | she takes up another cedar-withe and strips off the branches; || and after this has been done, she splits it in the same way as she did the first one; | and she continues doing so with the other cedar-withes; | and after splitting them, she picks out the pieces containing the sap | and places them by themselves; and she takes the remainder of

- dzeSEQ' āx'ēnālaqēxs laē hēx'ida'ēm sōp!ēxōdeq. Wā, g'il'mēsē
20 t'lāx'idēxs laē dzadzatūqewaxa ēk'ētela tēxema. Wā, g'il'mēsē.
hēlōlēxs laē q'lōp'lēxlēdeq, qā's āx'ēdēxa wīlē g'ilt!a dēwēxa,
qā's selp!ēdēq. Wā, g'il'mēsē g'wālēxs laē yil'ālelōts lāx ōxla'yas.
Wā, lā mōx'wīdālē yila'yas lāq. Wā, lā g'a g'wālēxs laē g'wāla (fig.).
Wā, g'il'mēsē g'wāla laē wēx'seyap!ālaqēxs g'āxāē nā'nakwa. Wā,
25 g'il'mēsē laēl lāxēs g'ōkwaxs laē āx'ālilas lāxēs hēmenēlasē k'wāēlasa.
Wā, lā qwēlālax yilēmasēs tayaxamanēmē. Wā, g'il'mēsē 'wī'lāwa
laē x'ik'ālax q'lwāk'!ēna'yasēs g'ālē dāx'itse'wa. Wā, g'il'mēsē 'wī'lā-
g'ilēnxs laē g'ābēndēx wīletāyasa tēxemaxs laē pax'sēndēq gūyo-
tēla lāx ōxla'yas naq!ēgendālax dōmaqas. Wā, g'il'mēsē pāx'saa-
30 kūxs laē g'ig'alilaxa āpsōdilasēxs laē ētts!ēnd pāx'sēndxa āpsōdilasa
la g'aēla. Wā, g'il'ēmxaāwisē la pāx'saakūxs laē g'ig'alilasēxs laē
ēt!lēd dāg'ililaxa āpsōdēlēxa g'ilx'dē k'at!alēlēms, qā's pāx'sēndēq.
Wā, laēm mōx'sēda 'nēmts!aqē tēxema. Wā, g'il'mēsē g'wāla laē
ēt!lēd dāg'ililaxa 'nēmts!aqē tēxema, qā's x'ik'ālēx q'lwāk'!ēna'yas.
35 Wā, g'il'mēsē g'wālēxs lāaxat! pāx'sēndēq lāxēs g'wēg'ilasaxa g'ilx'dē
pāpēx'salasō's. Wā, āx'sā'mēsē hē g'wēg'ilaxa wāōkwē tēxema.
Wā, g'il'mēsē 'wī'la la pāākūxs laē māmenōqewaxa ts!ēts!ēxēg'a-
'yasēs pa'yē qā q!ap!ālēs. Wā, lā āx'ēdxa paā'yē qā's yilēmdēs lāq

what she split and ties it together | in this way:  She does the same to the inner part. As soon || as every- 40 thing has been tied together, she lays the withes over her fire | to get dry; for when she splits them, the bark also comes off. | After this has been done, she takes the roots and unties them. | and she straightens them out. Then she takes good | straight-splitting red-pine wood and splits it like a || pair of tongs. 45 She takes a thin root and ties it at a place | four finger-widths from the unsplit end; | and after doing so, she takes her straight knife and | cuts off the end of the tongs which serve for stripping off the bark of the roots, and | thus the end is sharp. She cuts it again at the end where she tied the tongs with roots. As soon as this has been finished, || she puts it into the floor close to the fire, | with the split 50 end upward, and the sharp end in the ground, leaning (outwards) | towards the fire, in this way:  As soon as this has been done, | she takes one of the long pieces of root and coils it up again. Then | she puts it on the middle of the fire || takes her tongs, and || holds the root with them. Then she turns it until all the bark has 55 been burnt black. | As soon as the bark has been burnt black, | she takes it off with the tongs and puts it down next to the implement for stripping off the bark | of the root. Then she takes the end of it and puts it between the | legs of the tongs for stripping off the bark from

g'a gwālēg'a (*fig.*). Wā, lāxāē hēm gwēx'idxa nāq!ēgā'yē. Wā, g'il'mēsē'wī'la la yaōlēmālxas laē lēsalēlōts lax nexstā'yasēs legwīlē, 40 qa lēm'widēs qaxs hē'maē lawālats xēxē'ūnā'yasēxs laē pāpēx'sā-laq. Wā, g'il'mēsē gwālēxs laē āx'ēdxa l'ōp!ēk'ā qa's qwēlālēx ylēmas. Wā, la dāl'ideq qa's dāl'alilēq. Wā, lā dāx'idxa ēg'aqwa lāx xāse'wē wūnāgūla. Wā, lā xōx'wideq qa yuwēs gwēx'sa ts'ēslālax. Wā, lā āx'ēdxa wīlē l'ōp!ēk'ā, qa's ytl'ālēlōdēs lāxa 45 mōdēnē lāxēns q!wāq!wax'ts!ānā'yōx g'āg'īlēla lāxa k'!ēsē xōkwa' Wā, g'il'mēsē gwālēxs laē dāx'idxēs nexx'āla k'!āwayowē qa's k'!āx'widēx ōba'yasa x'ik'āla'yāx xēx'ūnā'yasa l'ōp!ēk'ā qa ēx'bēs g'āg'īlēla lāxa la ytl'ēnē l'ōp!ēk'ā. Wā, g'il'mēsē gwālēxs laē ts!ēx'ubetalīlas ōba'yas lāxa ōnālisasēs legwīlē. Wā, laēm 50 ēk'!ēba'ya xōkwaxs laālāl g'ēbelalīlēlēs ēx'ba'yē laxēs l'lastālaē-na'yē lāxa legwīlē, g'a gwālēg'a (*fig.*). Wā, g'il'mēsē gwālēxs laē dāx'idxa 'nemts!aqē g'ilt!a l'ōp!ēk'ā, qa's xwēlaqē qes'īdqēxs laē l'lēx'lēnts lāx nexlālāsēs legwīlē. Wā, lā dāx'idxēs ts'ēslāla qa's k'!p!idēs lāqēxs laē lālēx'īlālas qa 'nāxwēs k'!wēk'!ūmelk'eyē xēx'ū- 55 nā'yas. Wā, g'il'mēsē 'nāxwa la k'!wēk'!ūmelk'eyax'īdē xēx'ūnā'yasēxs laē k'!p!idqēs k'!p!alilēs lāx māk'!ēx!ā'yasa lāēlē x'ik'āla-yax xēx'ūnā'yasa l'ōp!ēk'ā. Wā, lā dābēndēx ōba'yas qa's k'!āk'ē-tōdēsa l'āl!ax'ēlālkwē l'ōp!ēk' lāx āwāgawa'yasa x'ik'!ayāx

- 60 the roots that have been burnt over the fire. || She takes hold of the top of the legs of the tongs with the | left hand, presses them together, while she pulls the roots through the tongs with the | right hand. Then the bark | peels off, and the sap comes out. As soon as all | the bark is off, she puts the other end in and strips off the bark of the ||
- 65 root that she is holding; and she continues for a long time | pulling it to and fro, stripping off the bark of the roots by pulling them through. She only | stops doing this when the root is white all over, for they are dry. | After doing this, she takes another | root and does the same as she did with the first one with which she was working; ||
- 70 and she only stops when all the bark is stripped off. | Then she splits them in two through the middle, splitting the whole length; | and after splitting them in two, she splits the halves into two again. | Then she splits each root into four pieces. She continues doing this
- 75 with | all the roots; and when they have all been split, she || scrapes them. Then she takes her husband's straight knife | and puts it down at the left-hand side of her foot. She takes | the split root with the left hand and puts it | against the right side of the heel of her left foot. | Then with the right hand she takes the straight
- 80 knife || and puts the back of the knife against the root, and presses it down against it, | and pulls the root through with the right hand. Then she turns the root over, | pulling it through between the heel of

- 60 xex^uünā'yasa L!öp!ek'axs laē dāx'itsēs g'emxōlts!āna'yē lāx ōxtā'yas wāx'sanōdzexta'yasēxs laē q!wēq!wasālaqēxs laē nēx'itsēs hēik!ōtts!āna'yē lāxa L!öp!ek'ē. Wā, hē'mis lā qūsālate xex^uünā'yas. Wā, lāxaē saaqlē sāaqas. Wā, g'il'mēsē 'wil'ilenxēs xex^uünā'yaxs laē xwē'ideq qa's ōgwaqē x'ik'ōdex xex^uünā'yasēs
- 65 dālasōx'dē. Wā, lā gēg'ilil aēdaaqānaḡwa k'āk'etōts lāxēs x'ik'ālayāx xex^uünā'yasa L!öp!ek'ē qa's xwēlaqē nēxsōdeq. Wā, āl'mēsē ḡwāl hē ḡwēg'ilaqēxs laē ālak'lāla la 'mēlk'!ēna qaxs laē lemḡ'ün-x'ida. Wā, g'il'mēsē ḡwālexs laē ētlēd dāx'idxa 'nemts!aqē L!öp!ek'a. Wā, lāxaē āem nāqemg'iltāxēs g'ilx'dē ḡwēg'ilasa. Wā,
- 70 āl'mēsē ḡwālexs laē 'wīla la x'ik'ewakwē xex^uünā'yas. Wā, lā nāq!eqax dōmaqasēxs laē pāx'ideq hēbēndālaḡwāsgemasas. Wā, g'il'mēsē mālts!exs laē ētts!ēnd pāx'sēndxa wāx'sōdilas. Wā, la'mē mōx'sēndxa 'nāl'nemts!aqē L!öp!ek'a. Wā, āx'sā'mēsē hē ḡwēg'ilax 'wāxaasasa L!öp!ek'ē. Wā, g'il'mēsē 'wīla la pāpex'saakūxs laē
- 75 k'ēxet!ēdeq. Wā, laem āx'ēdex nexx'āla k'lāwayōsēs lā'wūnemē, qa's dzēx'walilēsēs ḡemxōltsidza'yē ḡōḡyowa. Wā, lā dāx'itsēs ḡemxōlts!āna'yē a'yasō lāxa paakwē L!öp!ek'a, qa's pax'alēlōdēs lāx hēik!ōtsema'yas mēk'lūxlax'sidza'yasēs ḡemxōltsidza'yē ḡōḡyowa. Wā, lā dāx'itsēs hēik!ōts!āna'yē lāxa nexx'āla k'lāwayowa
- 80 qa's krat!ēndēs āwig'a'yas lāxa L!öp!ek'ē. Wā, lā tesālak'ats laqēxs laē nēx'ēdxa L!öp!ek'asēs hēik!ōtts!āna'yē. Wā, la xwēli'lālaḡ

her foot | and the back of the straight knife. Then she only stops doing this || when the knife does not get wet any more. Then the 85 scraped root is really | white, because it is very dry; and it | is pliable. That is the reason why it does not break; for she is | going to make a well-made basket out of it to shake the huckleberries into. After | she has done this, she does the same with the cedar withes, and | she treats them in the same way, scraping || the water out of them. | 89

Cedar-Withes.—While the man is making the digging-stick for 1 digging | clover, his wife goes into the woods looking for long cedar-branches that | split straight, which are the thickness of our fingers, | and which also have no branches. They only have || leaves on each 5 side, and these are called | "cedar-branches." As soon as the woman finds the cedar-branches, | she pulls them down and breaks them off. Sometimes there are many on | one cedar-tree, and there are not many on other cedar-trees. | When the woman who gathers cedar-branches gets enough, || she ties one end of the branches which 10 have been put together with twisted cedar-branch rope; and | after tying up one end, she goes home carrying on her shoulders the branches which she has gathered. | She puts them down in a cool corner of the house. Then | she sits down and splits them through the heart. When | they have been split in two, she splits each half in two, and || she splits them again in two, and she splits them once 15

L'öp!ek'axs laē nēxsawi'lālaq lāxēs 'mek'ūxlax'sidza'yasēs g'ögüyowē 82
l'ō' āwīg'a'yasa nexx'āla k'lāwayowa. Wā, āl'mēsē g'wāl hē g'wēg'i-
laqēxs laē k'leās la k'lūngēg'ēsa k'lāwayowē. Wā, laēm ālak'lāla la
'mel'melk'lēnēda k'ēxek' L'öp!ek'axs laē lemlemx'ūna. Wā, hē'mi- 85
sēxs laē pēqwa. Wā, hē'mis lāg'ilas k'lēs ēal'lēma qaxs ālak'lālaē
aēk'laakwa lexa'yaxs k'lēlats'lēlaxa g'wādemē. Wā, g'il'mēsē
g'wālexs laē hēmexat! g'wēx'idxa texemē. Wā, laēmxaē hē g'wēg'ila-
qēxs laē k'exāla x'wāpaga'yas. 89

Cedar-Withes.—Wā, hē'mēxs laē ēaxelēda begwānemaxats'lōyayāxa 1
lex'semē, wā la genemas la lāxa āl'lē tayaxamax texema lāxa
g'ilsg'ilt!a neqela texemsa wilkwēxa yū āwāgwitens q'lwāq!wax'-
ts'lāna'yē. Wā, hē'mēsēxs k'leāsaē l'ēnak'a, yixs ā'maē qwag'i-
lēna'ya ts!ap!axmenēxwē lāx wāx'sanōdza'yas. Wā, hēm lēga- 5
des texemē. Wā, g'il'mēsē q'lāda tayaxamāxa texemaxs laē hēx'i-
da'em dzetaxelax'idēq, yixs 'nal'nemp!ēnaē q'lēxlālēda 'nem-
ts!aqē wilx'xa texemē. Wā, lā k'lēs q'lēxlālēda waōkwē wilkwa.
Wā, g'il'mēsē hēlōla tāyaxemāxa texemaxs laē y'lēmdxēs texe-
maxs laē q'ap!lēgemakwa yīsa selbekwē dewēxa. Wā, g'il'mēsē g'wāl 10
y'lēmdqēxs laē nā'nakwa lāxēs g'ōkwē wik'flaxēs tayaxamanēmē
texema. Wā, lā āx'ālīlaq lāxa wūdānegwīlasēs g'ōkwē. Wā,
hēx'ida'mēsē k'lwāg'alīla qa's dzet!ēdēq naq!ēqax dōmaqas. Wā,
g'il'mēsē la dzets!aakūxs laē pāx'sendxa āpsōdēlē. Wā, lāxaē
ētts!ēnd pāx'sendēq. Wā, lāxaē hēlox'sendaxat! pāx'sendēq. 15

16 more in two. | Sometimes the branches are split into twenty pieces, if | the woman who splits the branches is expert in splitting them into | thin pieces. When they are all split, she puts them away. |

1 **Spruce-Roots** (1).—Then she gets ready again to go into the woods | to dig spruce-roots where she knows that the ground is soft, | and where young spruce-trees are growing, for really long | and thin, and without
5 branches, are the roots of young spruce-trees in soft ground. || When she finds them, she pulls out the | root, as it is showing half way on the ground. She pulls out the whole length, | for they are long; and when she comes to the point where it divides, | she bites it off, so that it breaks off, and she does so with the others; and | when
10 she thinks she has enough roots, she takes the roots || and coils them up. Then she takes a long thin root and | ties it to one side of the coil. After she has | done so, she carries the coil of roots that she has obtained and goes home to her house, | and she puts it down in a cool corner of the house. Then | she sits down and unties the tying
15 of the coiled roots; and || when the tying is all off, she carries the uncoiled roots | and puts them down alongside the fire of her house. She takes the tongs | and ties a thin root around its neck, so that they may not split when she | pulls off the bark of the root. When this is done, she takes | one of the long roots and puts it over the fire, ||

16 Wā, la 'nal'nemp!ena maltsemg'ustōx'sēda 'nemts!aqē ēk'ētela
texema lāxa ts!edāqaxs ēg'flwataē lāx pāpex'sālāxa texemē yīxs
pelspadzā'ē. Wā, g'fl'mēsē 'wī'la la paakūxs laē g'ēxaq.

1 **Spruce-Roots** (1).—Wā, lāxaē xwānal'idexs laē ālē'sta lāxa āl'lē
qa's lā L!ōp!ek'ax L!ōp!ek'asa ālēwasē lāxēs q!ālē telq'lūs t!ek'a,
yīx q!waxasasa ālēwadzemē, qaxs hē'maē ālak'lāla g'ilsg'ilt!ā
ēk'ētēlē wiswūlē L!ōp!ek'asa telq'lūsas t!ek'a q!wāxatsa ālēwadze-
5 mē. Wā, g'fl'mēsē q!āqēxs laē hēx'idaem gēlxūqolsaxa L!ōp!e-
k'axs nēlōyīwelsaē lāxa t!ek'a. Wā, lā nēxaq lāxēs āwāsgemasaxs
g'ilsg'ilstā'ē. Wā, g'fl'mēsē lāg'aa lāx qexbax'idaasasēxs laē q!ex-
sendeq qa ēlēlsēs. Wā, ā'misē la hē gwēg'ilaxa waōkwē. Wā,
g'fl'mēsē k'otaq laem hēlālēs L!ōp!eg'anemaxs laē āx'ēdxa L!ōp!ek'ē
10 qa's qes'ēdēq qa q!ēlx'walēsēxs laē āx'ēdxa wiltowē L!ōp!ek'a qa's
yīl'idēs lāxa āpsānēqwasa la welx'ts!ewak' L!ōp!ek'a. Wā, g'fl'mēsē
gwālēxs laē q!ēlx'ulaxēs L!ōp!eg'anemaxs laē nā'nakwa lāxēs g'ōkwē
qa's lāxat! q!ēlx'walīlās lāx wūdānegwēlasēs g'ōkwē. Wā, lā hēx'i-
daem k!wāg'alīla qa's qwēlodēx yīlēwa'yasēs q!ēlxwāla L!ōp!ek'a.
15 Wā, g'fl'mēsē 'wī'lāwē yīlēwa'yasēxs laē dālaxa lā dzakwāla L!ōp!ek'a
qa's lā g'ēnolisās lāxa legwīlasēs g'ōkwē. Wā, lā āx'ēdxa ts!ēslāla
qa's yīlēxōdēsa wiltowē L!ōp!ek' lāq, qa k'lēsēs xōx'wīdēl qō lāl
x'ik'āla xēx'ūna'yasa L!ōp!ek'ē. Wā, g'fl'mēsē gwālēxs laē āx'ēd-
xa 'nemts!aqē lāxa g'ilstowē L!ōp!ek'a qa's k'atlēndēs lāxa legwīle

beginning next to where it is being held, and pulling it slowly, | until 20
it gets hot all over. As soon as the bark is hot, | she puts it be-
tween the tongs next to | where she is holding it with the left hand.
She squeezes the legs of the | tongs together under it. Then she pulls
it through with her || right hand. Then the bark peels off. | As soon 25
as all the bark is off, she puts it down on the | left-hand side, and she
takes up another root and | puts it over the fire, and she does the same
as she did before | to the first one at which she was working when she
put it over the fire. || When all the bark has been taken off the roots, | 30
she splits them before they are really dry. | She begins splitting at
the thin end through the heart, | going towards the thick end.
When it has been split in two, she takes | each half and splits it again
in two; and when this has been split, || she splits it again in two; and 35
she does the same to the other half, | for the woman wishes to have
roots split into thin strips | to weave the basket that she is making.
Sometimes she splits eight strips out of one | clean root when she is
splitting it. When it has all been split, | she takes the cedar-bark
splitting-bone (the ulna of the foreleg of the || deer) and grinds it 40
well, so that it has a sharp point and also so that | it is thin. That
is the bone for splitting cedar-bark of the woman when she is making
mats, | when she is splitting cedar-bark, and when she is making

g'äg'ilela läxa mak'ala läx dälase'wasëxs laë aōyaa nēx'nakūlaq qa 20
ēk'ēs ts!Elgū'nakūlaēna'yas. Wä, g'il'mēsē ts!Elx'wid 'nāxwē ögwī-
da'yas xēk'lūmasëxs laë k'āk'etōtsa mak'ala läx dälase'wasëxs
laë q!wēs'itsēs gēmχōlts'lāna'yē läx wāx'sanōdzexsta'yasa ts!ēsLā-
läxs benxtolila. Wä, hē'mis la nexsälatsëxa L!öp!Ek'ē yisēs
hēk'lōlts'lāna'yē. Wä, hē'mis la qūsälatsa xex'ūna'yas. Wä, 25
g'il'mēsē 'wīlāwēda xex'ūna'yasëxs laë k'at'lālilas läxēs gēmχa-
gawālilē. Wä, laxaē ētlēd dāx'īdxa 'nemts!aqē L!öp!Ek'a qa's
k'atLēndēs läxa legwīlē. Wä, laem āemxat! neqemg'ltewēxēs
gwēg'ilasaxēs g'ilx'dē āxse'waxs läx'dē L!Ex'Lents läxēs legwīla
L!öp!Ek'ē. Wä, g'il'mēsē 'wīla la saq!wag'idekwa L!öp!Ek'axs laë 30
ha'yālo'mālaa pāpex'sendqēxs k'ēs'maē ālaem lemχ'wīda. Wä,
laem hē g'il pāx'itsō'sē wīlba'ya yīxs nāq!eqaax dōmaqas gwā-
yōlela läx L!Ekumā'yas. Wä, g'il'mēsē la pāx'saakūxs laë āx'ēdxa
āpsōdile qa's ētlēdē pāx'sendeq. Wä, g'il'mēsē pax'saakwa laë
ētts!endaxat! pāx'sendaxaaq. Wä, la hēemxat! gwēx'īdxa āpsēx- 35
sās yīxs 'nēk'aēda ts!Edāqē qa pēlspelēsa paakwē L!öp!Ek'a qa
k'itlg'ems lexēlās, yīxs 'nāl'nemplēnaē māleg'iyōx'sēda 'nemts!aqē
ēk'ētela L!öp!Ek'axs laë paakwa. Wä, g'il'mēsē 'wīla la paakūxs
laë āx'ēdxa q!wētanaxa seg'īnōdza'yas g'alema!g'īwa'yē g'ögūyōsa
gēwasē, yīxs laë aēk'laak' g'ēxekwa qa ēx'bēs. Wä, hē'mis qa 40
pēldzowēs. Wä, hēem q!wētanasa ts!Edāqaxs k'itaaaxa lē'wa'yē
yīxs laë pāpex'sālaxa denasē lōxs laë dzedzëxs'ālaxa denasē.

43 narrow strips of bark. | This she uses when she is working at the roots. She stretches out | her left foot on the floor, and she takes one
 45 end of the split || root with her left hand and she puts down a root | on the right-hand side of her heel. | She takes hold with the right hand of the bone cedar-bark splitter and she | lays it on the | root and presses the bone implement against the root. Then | she pulls it
 50 through, pressing it tightly against her heel. || Thus she squeezes out all the sap in the root. If there is | much water in it, she pulls the root through four times its | whole length between her heel and the bone. When | all the sap is out, the roots become really white, flat
 55 split | roots. She does this with all of (the roots). When || all the roots have been scraped, she coils them up and | puts them away for a while. |

1 Spruce-Roots (2).—The woman takes her ax and her | clam-digging stick and her cedar-bark belt, and she carries them | while she is going into the woods, where she knows that small spruce-trees are growing and | where the soil is soft. When she comes to the place,
 5 she puts down her ax || and her digging-stick. She takes her cedar-bark belt, and she | puts the corners of her blanket over her left shoulder, and she puts the cedar-bark | belt around her waist over the blanket. She pins the blanket with a pin of | yew-wood shaved

43 Wä, hē'em äx'etsō'sa Läl!öpl'ex'siläxa L!öplek'ē. Wä, lä dzēx-wälilasēs gemxoltsidza'yē g'ögüyowa. Wä, lä däbendxa paakwē
 45 L!öplek'a ytsēs gemxolts!äna'yē. Wä, lä k'at!älēlōtsa L!öplek'ē läx hēlk'!ödenwa'yas 'mek!üxlax'sidza'yasēs gemxoltsidza'yē. Wä, lä dāx'itsēs hēlk'!ölts!äna'yē läxa q!wētānāxs laē k'at!ents läxa L!öplek'ē. Wä, lä tesälak'atsēs q!wētāna läxa L!öplek'axs laē nēx'ēdqēxs laē tets!exlax'sidzēx 'mek!üxlax'sidza'yas g'ögüyowas.
 50 Wä, hē'mis la x'ik'älats 'wāpaga'yasa L!öplek'ē. Wä, g'il'mēsē q!ēq!aqelaxēs 'wāpaga'yaxs laē möp!ēna nēxsōdxa L!öplek'ē läxēs 'wāsgemasē läxēs 'mek!üxlax'sidza'yasēs g'ögüyowē. Wä, g'il'mēsē 'w'ilāwē 'wāpaga'yasēxs laē ālak'lāla lä 'melmadzowa paakwē L!öplek'a. Wä, lä hē'staem gwēx'idxa waōkwē. Wä, g'il'mēsē
 55 'w'ilā la x'ig'ikwa L!öplek'axs laē aēk'!a q!elx'wīdeq qa's yawās'idē g'ēxaq.

1 Spruce-Roots (2).—Wä, lä äx'ēdēda ts!edāqaxēs sāyobēmē lē'wis k'!lakwē; wä, hē'mēlēs dendzedzowē wüsēg'anowa. Wä, lä dālaqēxs laē āalaaqa läxa āl!ē läx q!āyasasa ālēwadzemē lē'wis q!ālē tel-q!üts t!ek'a. Wä, g'il'mēsē lāg'aa lāqēxs laē g'ig'āelsaxēs sāyobēmē
 5 lē'wis k'!lakwē. Wä, lä äx'ēdxēs dendzedzowē wüsēg'anowa qa's t!ēlex'idēxēs 'nēx'ūna'yaxs laē qek'iyīntsa dendzedzowē wüsēg'anowē laqēxs laē qenoyālaq laqēxs laē t!ēmge'usa k'!ax'baakwē L!ēmqlēda la t!ēmt!aqāfax 'nēx'ūna'yas läx gemxoltsēyāp!a'yas.

to a sharp point, over her left shoulder. | After doing so, she takes her digging-stick, || puts one end into the ground, and pries up the roots; 10 and when | the roots come out of the ground, she picks out straight medium-sized roots | without branches. She takes hold of them and pulls them out. | When she reaches the thick root from which it branches off, | she takes her small ax and chops it off. Then || she 15 goes back to the place where she started and takes hold again of the root and pulls it out | towards the thin end; and when she comes to the place where | it branches out, she takes her ax and cuts it off. Then | she coils it up. Some of the wood-digging women call this | *qes'id*. Then she takes the thin || roots and ties them in four places, 20 in this way;¹ and she continues | doing so while she is getting the roots. |

As soon as she has enough, she goes to a patch of young cedar-trees | and looks for good cedar-withes which are long, | without branches. || She cuts off those that are not twisted. When she thinks | she has cut 25 off enough, she ties them with twisted cedar- | withes in four different places, in this way.² After | she has done so, she carries away what she has cut off, and she just stops | to pick up the roots which she has dug, and goes home. ||

Wä, g'il'mēsē gwālelsexs laē dāx'idxēs k'ilakwē, qa's tslex^ube-
telsēs ōba'yas qa's k'wēt!eqālselēxa L'ōp!ek'ē. Wä, g'il'mēsē 10
nēn!eng'aelsēda L'ōp!ek'axs laē dōq'lūx'idxa hāyālag'itē nāqelaxa
k'leāsē q'wāk'!ēna'ya. Wä, hē'mis lā dāk'!entsōs qa's nēx'ūqāl-
selēq. Wä, g'il'mēsē lāg'aa lāxa lēkwē L'ōp!ek'a, yīx q'wāxe-
wasasēxs laē dāx'idxēs sāyōbemē, qa's tsex'sendēq. Wä, lā
gwā'sta lāxa g'āg'ildzasas, qa's ēt!ēdē dāyodqēs nex'ūqālselēq 15
gwāgwaaqela lāx wilba'yas. Wä, g'il'mēsē lāg'aa lāx q'lēts!axbax'-
'idaasasēxs laē dāx'idxēs sāyōbemē, qa's tsex'sendēq. Wä, lā
q'lelx'wideq. Wä, lā 'nēk'ēda waōkwē L'lāl!oplek'!aēnox^u ts!ēdaqa
qes'ida, yīxs laē q'lelx'wideq. Wä, lā āx'ēdxa wīswūltowē L'ō-
p!ek'a, qa's qex'ālelōdēs lāxa mōx'widalaxa g'a gwālēg'a.¹ Wä, 20
āx'sā'mēsē hē gwēg'ilaxs L'lāl!oplek'!aē.

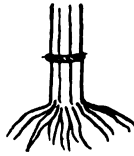
Wä, g'il'mēsē hēlōlexs laē ēt!ēd qās'ida, qa's lā lāxa densmā-
dzexekūlāxa dzeseqwē. Wä, la'mē alēqaxa ēx'emē texemaxa g'īls-
g'ilt!a. Wä, hē'misēx k'leyāsaē q'wāk'!ēna'ya. Wä, hē'mis lā
tsek'axelasōsēxs dōgūlē k'lēš k'īlpela. Wä, g'il'emxaāwisē k'ōtaq 25
laem hēf'ēs tayaxāmanēmāxs lāaxat! qēqenōyōtsa selbēkwē wī-
wūltō dewēx lāxa mōx'widālalela lāq xa g'a gwālēg'a.² Wä, g'il-
'mēsē gwālexs g'āxaē wik'elaxēs tayaxamānemē. Wä, ā'mēsē lā
dādabalaxēs L'lāl!oplek'!anēmāxs g'āxaē nā'nakwa lāxēs g'ōkwē.

¹ See figure on p. 111.² See figure on p. 112.

- 1 **Cedar-Withes.**—After this is done, the man looks for long thin | cedar-
withes in the woods. When he finds them, he takes them and |
carries them home to his house. He puts one of them over | his fire;
and when its bark is thoroughly warm, he takes his || tongs and puts
5 the thick end of the withes between them, and he bites it | and pulls
at it while he squeezes together the legs of the | tongs with his right
hand. Then he strips the bark off with the tongs. | When it is all off,
he twists it; and after | twisting the whole length of it, he puts it into
urine while it is folded and twisted into a piece || one span in length,
10 being twisted together | like a rope. When they are all done in this
way, he puts all of them into urine | and leaves them there over night.
Then he takes them out, and the cedar-withes turn red | like blood.
That is why they are put into | urine, that they may not get rotten
quickly. ||
- 15 **Cedar-Bark(1).**—In the morning, when day comes, he goes, carrying |
his bark-lifter; and when he comes to a place with many young cedar-
trees, | he searches for one that has no twist in the bark, and that is
a good tree | without branches. Immediately he pulls off cedar-
withes from | another young cedar-tree, and he twists them; and
20 after he has || twisted them from end to end, he puts them around the
butt of the young cedar-tree | about half way up to our chest, (half a
fathom) | above the ground. He ties them on tightly and ties the

- 1 **Cedar-Withes.**—Wä, g'il'mēsē gwālexs laē ālāx g'ilsg'ilt!a wis-
wūlen dewēx lāxa āl!ē. Wä, g'il'mēsē q!āqēxs laē āx'ēdeq. Wä,
lā dālaqēxs laē nā'nak' laxēs g'ōkwē. Wä, lā āx!entsa 'nemts!aqē
laxēs lēgwilē. Wä, g'il'mēsē ts!elxsāwē ts!axena'yasēxs laē āx'ēdxēs
5 ts!ēslāla qa's āxōdēsa lēkūma'yas laqēxs laē q!ex'īdex lēkūma-
'yas qa's nēx'ēdēqēxs laē q!wēq!wasāla wāx'sanōdžexsta'yasa
ts!ēslāla yīsēs hēlk'ōtts!āna'yē. Wä, hē'mis la x'ik'ā!ax ts!axena-
'yas. Wä, g'il'mēsē 'wī!āxs laē selp!ēdeq. Wä, g'il'mēsē lābendē
selpa'yasēxs laē āxstents lāxa kwāts!āxs laē 'nemp!enk lāxens
10 q!wāq!wax!ts!āna'yēx, yīx 'wāsgemasasēxs laē melkwa yō gwēx'sa
denēmēx. Wä, g'il'mēsē 'wī!a la gwālexs laē 'wī!a'sta lāxa kwāts!ē.
Wä, lā xamaslā!xa ganolaxs laē āx'wūstendqēxs laē L!EL!EX'wūna
dewēxē hē gwēx's el'elx'ūnālē. Wä, hēm lāg'ilas āxstānō lāxa
kwāts!ē qa k'!ēsēs geyōl q!ūls'ida.
- 15 **Cedar-Bark (1).**—Wä, g'il'mēsē 'nāx'īdxa gaālāxs laē qās'ida dāla-
xēs L!ōk!wayowē. Wä, g'il'mēsē lāg'aa lāx q!a'yāsa dzes'eqwē,
wä, lā alēx'īdxa k'!ēsē k'!ilp!enēs ts!axena'yē lōxs ēk'ētelaē yīx
k'!eāsaē L!enx'ēna'ya. Wä, hēx'ida'mēsē dzetāxōd lāx dewēxasa
ōgū!amē dzes'eqwa. Wä, lā selp!ēdeq. Wä, g'il'mēsē lābendē
20 selpa'yasēxs laē qex'p!ēgents lāx ōx!a'yasa dzes'eqwē. Wä,
laanawisē lō' neq!ēbōd lāxens bālāqē wūlg'osto'wasas g'āx'īd

ends together. | Now it is in this manner: takes the | bark-lifter and pushes its end twisted withes || which are tied around Then he lifts the bark off the tree. almost around the tree, all the ends of torn | into strips up to the cedar-withes which are tied around the young cedar-tree, and for this reason | he put the cedar-withes around the young cedar-tree, so that the splitting of the ends does not pass it. | The torn shreds are all below the ring of cedar-withes, || for the women want the cedar-bark as broad as possible 30 when they peel it off. | If they did not put the cedar-withes around the young cedar-tree, | the bark would come off in narrow strips, and therefore | they put the cedar-withes around it. Afterwards he takes the cedar-withes off. As soon as they | are off, he throws them away, and he takes hold of the bark and || puts the ends together 35 although they are split into shreds. Then he pulls | upward without splitting it. When it is whole, it measures | one hand and three finger-widths in width. When | he has pulled off the bark the length of one fathom, | he steps back one fathom from the place where he stood first, from the || foot of the young cedar, and he pulls backward 40 as he pulls at the cedar-bark, | and he continues doing so. When he reaches | the branches, the far end of the bark that he is pulling off becomes narrow and breaks off; | and when it comes down, he turns



After this he 23
in beneath the
the cedar-tree. 25
When | he is
the bark are

lāxa awi'naklūsē. Wā, lā lek'lūt!ēdexs laē mōx'wīdex ōba'yas. 22
Wā, laem ga gwālēg'a (fig.). Wā, g'il'mēsē gwālexs laē āx'ēdxēs
L'ōk!wayowē qa's L'lexbetendēs lāx bānālelūsa dewēxē, la qex-
plēg'ēxa dzes'eqwaxs laē L'ōk'lūx'wīdxa ts!āqemsē. Wā, g'il'mēsē 25
elāq lā'stē L'ōk!wa'yasēxs laē 'nāxwaem qūlemē'stālē ōba'yas
lāg'aa lāxa dewēxē qex'plēg'āxa dzes'eqwē. Wā, hēem lāg'ilas
qex'plēg'īntsa dewēxē lāxa dzes'eqwē qa k'lēsēs hāyāqēda dzexā-
xa lā qūlemē'stāla lāx ōba'yasa ts!āqemsē lāxa dewēxē yīxs
āx'ēxsdaēda ts!ēdāqē qa āwādzowēsa denasaxs laē pawālaw ts!ā- 30
geg'a'yas. Wā, g'il'emlax'wīsē k'lēslax qex'p!ēk'ilālaxa dzes'e-
qwaxa dewēxē, lālaxē ts!ēlts!eq!astōlaxa denasē. Wā, hē'mis sēna-
talāsa dewēxē. Wā, lā kwēlelelōdxa dewēxē. Wā g'il'mēsē lā-
wāxs laē ts!ex'ēdeq qa's dāx'īdēxa ts!āqemsē. Wā, laem
q!ap!ēx'īdxa ōba'yaxs wāx'maē lā qūlemē'stāla. Wā, lā aē- 35
k'laxs laē qūsōstōdeq. Wā, la'mē senx'īdexs laē menēkwē 'wa-
dzewasas qa 'nemp!enk'ēs lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il-
mēsē 'nemp!enk'ē 'wāsgemasas qūsa'yas lāxens bālāxs laē 'nem-
p!enk' lāxens bālāqē 'wālālaasas lādzasasa senq!ēnoxwē lāx ōx!a-
'yasa dzes'eqwē. Wā, lā L'ōt!ēdexs laē qūsōstōdxa ts!āqemsē. 40
Wā, lā hana! hē gwēg'ilāq. Wā, g'il'mēsē lāg'aa lāxa 'wālālaa-
sasa L'ēnāk'axs laē wilbax'īdē senganemasēxs laē k'lūlbelela.

it over so that it lies on its inner side, | with the sap side downward,
45 and he pulls off another piece || in the same manner, and the same
width as the first one. He does | the same with that. As soon as
everything has been taken off from the good side of the tree, | he
stops. . . . |

This is the size of a young cedar-tree. The bark of a young cedar-
50 tree is best | when it is two spans in diameter at the butt-end || and
when the outside bark is mouldy color. Bark is good to be shredded |
when it is black outside, because the bark is tough, when the bark
of the young cedar-tree is shredded. | Mats and halibut fishing-lines
made of the bark of | young cedar-trees last a long time. If the man
takes cedar-bark from a | large cedar-tree, it is brittle, therefore
55 they do not use it. ||

When the bark-peeler has peeled off enough bark, he begins | to
take off the outer bark of what he obtained, and he just takes the
long strips | of what he has peeled off and he measures three spans. |
Then he bends it over | so as to break the outer bark towards the
60 inside, || and he presses the pieces together on the inner side in this
way.¹ This is the place where | the outer bark splits from the inner
bark, and the | bark-peeler lifts the broken end of the outer bark
and | peels it off. When it is off, he measures again the same |

43 Wä, g'il'mēsē g'āxaxaxs laē hēx'ida'ma senqlēnoxwē hāx'wūlsaq
qa hāqūlelsēs senganemaxa denasē. Wä, lä ētlēd qūsōdxa hē-
45 'maxat! 'wādzowē yīx 'wādzowasasa g'ālē qūsōyōs. Wä, lāxāē hē-
emxat! gwēx'ideq. Wä, g'il'mēsē 'wīlāwē ēx'k'lōdena'yasēxs laē
gwāla. . . .

Wä, hē'mēsa 'wāg'idasasa dzes'eqwē. Wä, hēm ek'ē dena-
sasa dzes'eqwaxs ma!p'lenx'sāēs 'wāg'idasē lāxens q'lwāq'lwax'tslā-
50 na'yēx. Wä, hē'misēxs qūxēg'aēs ts!āqemsē. Wä, hē'mis ek' k'asa-
lāsa ts!ōlēg'ās ts!āqemse, yīxs ts!ēxaēs denasē lē'wa k'asalasasa
dzes'eq'. Wä, hēm gēgāla lē'wa'ya lē'wa lōgwaanā'yaxa plā'yēxa
g'āyōlē lāx denasasa dzes'eqwē. Wä, g'il'mēsē g'āyōla denasē
lāxa wēlkwē laē l!ēla. Wä, hē'mis lāg'ilas k'lēs āxse'wē.

55 Wä, g'il'mēsē hēlōla senqlēnoxwaxēs senganemaxs laē ts!a-
qōdex ts!āgēg'a'yasēs senganemē yīxs ā'maē āx'ēdxa g'ilsg'ilt!a-
dzowē senganems. Wä, lä bāl'idxa yūdux'p'lenk'ē lāxens q'lwā-
q'lwax'tslāna'yēx, yīx āwāsgēmasasa senganemasēxs laē dzōx'wīdeq
qa k'ōx'wīdēs ts!āgēg'a'yas gwāgwāaqa lāx ōk!wāēdza'yas. Wä, lä
60 q!asōx'wīdama ōk!wāēdza'yas g'a gwālēg'a.¹ Wä, hē'mis x'it!ēda-
masex ōba'yasa ts!āgēg'a'yaxs laē k'ōqwa. Wä, ā'mēsa senqlē-
noxwē gēlx'idex wax'sōtstā'yasa la k'ōgēk' ts!āgēg'ēxs laē pawe-
yōdeq. Wä, g'il'mēsē lawāxs laē ētlēd mens'idxa hē'maxat! 'wās-

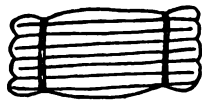
¹ That is, he folds it over inward, so that the outer bark breaks.

length as before, and again bends it over and breaks || the outer bark; 65 and he lifts it up on each side where the outer bark | has been broken, and peels it off. He continues to do this, | beginning at the broad end of the bark and going towards the narrow end, so that | the broad end of the peeled bark comes from the lower end of the young cedars. | The narrow end comes from the top of the cedar-tree. After || he has peeled off the outer bark, he folds the cedar-bark in the 70 places where he broke it | when the outside had to be taken off, in this manner:

end is in the
end | on the



pieces of
of them
tyings, |



has been done, he puts his arms through ing-straps on each side of the bundle cedar-bark, and || he carries it home. Now on end on his back as he is carrying it into Then he puts it down in the corner of the house, for he does not want | the heat of the fire to reach it, nor the light of the sun to touch

Then he folds it so that the | broad middle of the bundle, and the narrow outside; and the narrow end is used to tie the bundle in the middle, in this way.¹ When | it is all tied in the middle, he places the bundles one on top of another. || Then he 75 ties them at each end so as to make one bundle out of them, in this manner: |

and after he has done so, he takes two twisted cedar-twigs | and ties the end on each side of the end in this way:



After this the pack- | of peeled it stands 80 his house. |

gemē 'wāsgemasasa g'alaxs laē ētlēd dzōx'wīdēq qa k'ōx'wīdēs
ts'lāgēg'a'ya. Wā, āemxaāwisē gelx'idex wāx'sōtstā'yasa la k'ōgēk' 65
ts'lāgēg'ēxs laē pāweyōdēq. Wā, ā'mēsē hē g'wē'nākūlāq g'āg'i-
lēla lāx 'wādzoba'ya sēngānemas lāg'aa lāx wīlba'ya, yīxs hē-
'maē 'wādzōbēs sēngānemasēda g'āyōlē lāx ōx'lā'yasa dzēs'ēqwē.
Wā, hē'mis wīlbēs sēngānemasā ēk'ēba'yē. Wā, g'il'mēsē 'wī'la lā
pāweyakwa ts'lāgēg'a'yaxs laē āem lā nāqemg'iltewē dzōqwa'yasēxs 70
laē k'ōx'wīdēq g'a g'wālēg'a (fig.). Wā, laemxaē hēem g'il k'ōx-
'wītsōsē 'wādzoba'ya qa lās nāq'ēga'ya. Wā, lā l'āsadza'yē wīlba-
yas qaxs hē'māē la yī'ōyodayosē ōba'yasē g'a g'wālēg'a.¹ Wā, g'il-
'mēsē 'wī'la la yaēloyālx laē āx'ēdxa la yaēloyāla qa's pāgēg'indālēs
laxēs 'waxaasē. Wā, la yaēlbendēq qa mats'lābekwēs g'a g'wālēg'a 75
(fig.). Wā, g'il'mēsē g'wālexsāē āx'ēdxa malts'laqē selbek' dewēxa
qa's t'ēm qemg'aalelōdēs ōba'yas laxa ēwanodza'yas qēqīx'ba'yas
g'a g'wālēg'a (fig.). Wā, g'il'mēsē g'wālexs laē p'ēm x'sāsēs ōx'seya-
p'la'yē lāx aōxlaasē lāx wāx'sanā'yasa mats'lābekwē sēngānems qa's
ōxlex'idēq. Wā, laem lāwēk'ilaqēxs g'āxāē nā'nakwa lāxēs g'ōkwē 80
qa's lā ōxlēg'alilaq lāx onēgwīlē qaxs k'lēsaē hēlq'ōlēm lāg'aatsa
l'ēsēlāsa lēgwīlē. Wā, hē'mesa 'naqūlāsa l'ēsēla qaxs g'il'māē

¹ It is turned over the middle of the bundle, and the narrow end is tucked under the turns that hold the bundle in the middle.

- 83 it when it is | not covered and before it is split. Then it gets dried | and stiff, and it is difficult for the women to split it || apart. |
- 85 As soon as the woman has given a meal to her husband, | she takes her bark-splitter made of the fore-leg of a black bear or of a | deer. It has a flat end, for it is sharpened on a sandstone. She goes | and
- 90 sits down where the bundle is. She unties the || end straps, and she takes out one piece of what her husband has peeled off. | She unfolds it and at once covers the others with a mat. | Then she takes her cedar-bark splitter and with it | she splits off the outer layer of bark, starting at the broad end. She splits it off and pulls it apart, | going
- 95 towards the thin end. When it is off, she uses the splitter || again to remove the middle layer. Then she also splits off down to the | narrow end, she splits the second middle layer, and | finally she splits off the inner side. As soon as everything is split off, | she hangs it up outside of the house, so that the wind may blow through it and the | sun get at it, and it gets dry quickly. After this has been
- 100 done, she goes back into || her house and takes another piece of bark, and she does | the same as she did with the first one when she split it into four pieces. | Now, after it has been split into four pieces, it is called *denas*. |

- 83 k'lēš nāx'witsōxs k'lēš'maē pāpex'saakwa. Wä, lä lemχ'wida. Wä, laxaē L!āx'ēda. Wä, lä lāxumalēda ts!edāqaxs laē pāpex's-
- 85 endeq.
- Wä, g'il'mēsē gwāl L!exwēlēda ts!edāqaxēs lā'wūnemaxs laē āx'ēdxēs q!wētana, yīxa g'āyolē lāx g'ālema!g'iwa'yasa L!a'yē L!ē'wa gēwāsē. Wä, lä pelbaxs laē g'ēxek' lāxa dē'na t!ēsēma. Wä, lä k!wāg'alil lax āxēlasasa mats!abekwē. Wä, la qwēltsemdex qē-
- 90 qex'ba'yas. Wä, lä āx'ēdxa 'nemxsa lāx senganemasēs lā'wūnemē qa's dzōx'semdēq. Wä, hēx'ida'mēsē naχ'semtsa lē'wa'yē lāxa waōkwē. Wä, la āx'ēdxēs q!wētana qa's q!wēt!ēdēs lāxa lē!egwēg'a'yē g'āg'ilela lāxa 'wādzōba'yas. Wä, lä paweyōdeq lābendeq lāxēs wilba'yē. Wä, g'il'mēsē lawāxs laē q!wēt!ēd
- 95 ēt!ēdex ts!ēts!exēg'a'yē. Wä, laxaē paweyōdeq lābendeq lāxēs wilba'yē. Wä, laxaē q!wēt!ēd ēt!ēdex naq!ēga'yē. Wä, laem pax-sendeq Lō' ts!ēts!exēdza'yē. Wä, g'il'mēsē 'wī!a la paakūxs laē gēxūlsaq lāxa L!asanā'yasēs g'ōkwē qa yālase'wēsēsa yāla L!ē'wa L!ēsēla qa halabalēs lemχ'wida. Wä, g'il'mēsē gwālexs laē laēL
- 100 lāxēs g'ōkwē qa's ēt!ēdē āx'ēdxa 'nemxsa qa's ēt!ēdēxat! ne-qemg'iltāxēs laē'na'yē maēmoχ'sālaxs paakwa 'nālnemxs. Wä, laem lä lēgades denasaxs laē gwāl maēmoχ'sāla paakwa.

After it has been drying for four days outside of the house, | it is quite dry and it is stiff. Then she || folds it in the same way as she 5 folded it when it was first folded by her | husband in the woods, and the broad end is folded first. | Then she ties the middle with the narrow end, and she puts the cedar-bark into a basket, | and she puts down the basket with cedar-bark on hanging-poles, so that | the heat of the fire just reaches it. || It never gets mouldy when it is 10 really dry. | If the cedar-bark were not thoroughly dry, it would become | mouldy at once, for nothing is like cedar-bark for getting mouldy when | it is damp, for it gets mouldy at once. Therefore it is dried for four || days in the wind and sun. Then it is put away, 15 and she works at it in winter. |

Cedar-Mats.—The broad strips for matting are taken from the 1 outer layer of cedar-bark, | which is split into strips two fingers wide | for being made into mats and coarse clover- | baskets and for protecting new canoes. The next one || is the middle layer of bark. 5 This is next best for narrow strips | for ordinary woven mats and ordinary baskets, | and it is also good for halibut fishing-lines | and for anchor-lines for the halibut-fisher. | The inner part is also split into very narrow strips for || twilled mats and for well-woven spoon- 10

Wä, g'il'mēsē mōxsē 'nālās x'ilalaxs lāxa l'asanā'yasēs g'ō- 3
kwaxs laē ālak'lala lā lemṡwa lāe la l'asl!exdzā. Wä, lā k'lōx-
'wīdeq laēm āēm nāqemg'iltāx k'lōxwayasēxs g'ālaē k'lōx'witsō's 5
lā'wūnemas lāxa āl'lē. Wä, hē'emxat! g'il k'lōx'witsō'sē 'wādzoba-
'yas. Wä, lā yīlōyots wīlba'yas. Wä, lā g'its!ōts lāxa l'lābatē
qa's lā hāng'aalelōtsa denyatslē l'lābat lāxa q'elilē lāxa ēk'lē qa
hēlālēs lāg'aalelāēnā'yasa l'lēsēlāsa legwīlāsa g'ōkwē lāq. Wä,
laēm hēwāxa x'īdzex'īdexs ālak'lalaē lemṡ'wīda. Wä, hē'maa 10
qō k'lēsīlax ālak'lālax lemṡwalaxa denasē, wä, lālaxē hēx'īda-
emīlax x'īdzex'īd'lax qaxs k'lēāsaē 'nemāx'īswūta denasaxs
dēlx'aē yīxs hēx'īda'maē x'īdzex'īda. Wä, hē'mis lāg'īlas mōxsē
'nālās x'ilāsō' lāxa yāla lē'wa l'lēsēla. Wä, laēm g'ēxaq qa's 15
ēaxelēlēqēxa ts'lā'wūnxē.

Cedar-Mats.—Wä, hēem āwādzeledekwe k'līta'yasa lēlegwēg'a- 1
'yēxa maēmaldēnas āwādze'wasaxs laē dzedzēxsāak" lāxēns q'īwā-
q'īwax'tslānā'yēx, yīxs laē lēxwīlase'wa lē'wa yībelōsgēmē t'ēgwatslē
l'lābata lē'wa t'lāyōlemasa alōlaqē xwāk'lūna. Wä, la māk'ilēda
tslēt'slēxēg'a'yē. Wä, hēem māk'ilāxa aēk'aakwas k'līta'yē ts'lēt'slē- 5
qālēdekwas k'lāt'lemak" lē'wa'ya lē'wa k'lāt'lemakwē l'lālēbata.
Wä, hē'misa lōgwaanāyaxa p'lā'yē yīxs hē'maē ēk' denema
tslēt'slēxēg'a'yē lē'wa denwayāsa lōelq'wēnoxwaxa p'lā'yē. Wä,
hē'misa nāq'lega'yē, wä hēem ālak'lala ts'lēt'slēq'lāōlīdekwe k'līta- 10
'yas sēwelkwē lē'wa'ya lē'wa aēk'laakwas k'līta'ya k'ēk'ayat

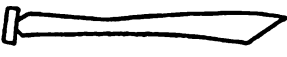
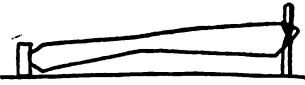
12 baskets | and twilled baskets. None of the | double twilled baskets
are found nowadays. In these the | daughters of the chiefs of the
tribes kept their combs. The strong inner side | is the same as the
15 inner part, for it is good for everything. || They are both the same.
You know already how the | woman measures the length of the cedar-
bark when making mats and baskets. | Now I have finished talking
about it. |

Shredding Cedar-Bark.—Now I will talk about the making of soft |
20 cedar-bark. (The man) takes a small ax, for I || have finished talk-
ing about the bark-peeler which is used on | young cedar-trees. He
chops around the bottom of a young cedar-tree | with black bark.
He uses the small ax for lifting the bark | from the tree at the bot-
tom, and he does the same as he does when | he peels cedar-bark.
25 After peeling off || the rough outer bark, he also makes a bundle of it
and | carries it on his back into the house. He puts it down by the
side | of the fire of his house. Then his wife unties | the strings at
the ends, and she takes up one of the pieces of bark for making soft
bark and unfolds it. | She hangs it up back of the fire of the house, ||
30 and she does the same with all the others. Now they are | hanging
there in order to get dry quickly, for they are very thick. | It takes
six days before they get dry. As soon | as they have been hung up,

11 LÉ'wa SEWELX^uSEMÉ LĀLĒBATA. Wā, hē'misa k'leāsa lāxa qeqa-
pālōla seselX^uSEM LĀLĒBATA, yix g'iyimtslewasas xegemasas
k'leāsk'ledēlasa g'igāma'yasa lēlqwālala'yē. Wā, hēm tslētslē-
xēdza'yē, hēm xaa gwēx'sa nāqlegā'yē yixs k'leāsaē k'lēš ēg'ats
15 qaxs 'nemāx'isaē ā'ma. Wā, laēm las q'ālelaēm x gwēg'ilasasa
tslēdāqaxs laē menmentslālaqēxs lēxwililaxa denasē LÉ'wa LĀbatē.
Wā, la'mēsen gwāl gwāgwēx's'āla lāq.

Shredding Cedar-Bark.—Wā, la'mēsen gwāgwēx's'āla lāxa k'asi-
lāxa k'āsalsē denasa. Wā, hēlēda sāyōbemē āxālas qaxg'in
20 la'mēg'āla gwāl gwāgwēx's'āla lāxa Lōk'wayāsa senq'lenoxwaxa
dzes'eqwē. Wā, laēm tsex'sē'stālax ōxla'yasa dzes'eqwēxas
tslēlēg'ās tsāx'ena'yē. Wā, la hēm Lōk'lūlēda sāyōbemaxs laē
Lōk'wax'īdxa ts'lāqemsē. Wā, la āemxat! nāqemg'iltāxēs gwē-
g'ilasaxs laē senqaxa denasē. Wā, g'il'mēsē gwāl pawāla
25 ts'lāgēg'ā'yasēxs laē hēm xat! gwēx'īdqēxs laē matslap'lēdeq.
Wā, la ōxlaēlaq laxēs g'ōkwē qa's ōxleg'alilēs lāxa mag'lnwali-
sas legwilasēs g'ōkwē. Wā, hēx'īd'mēsē genemas gūdesgemdex
qēqix'ba'yas. Wā, la āx'ēdxa 'nemxsa lāxa k'āsalsē qa's dzōx'-
semdeq. Wā, la gēx'wits lāx aōgwiwalilasa legwilasēs g'ōkwē.
30 Wā, la'mēs 'wīlaēm hē gwēx'īdxa waōkwē. Wā, la'mē lēse-
lalela qa's halaxtslē lemX'wida qaxs ālak'lālaē wākwa. Wā, la
'nāl'nemplēna q'elēxsē 'nālās k'lēš lem'wūmx'īda. Wā, g'il-

the husband of the woman takes bone from | the nasal bones of the whale, and he takes a thin-edged rough || sandstone. (Here follows 35 a description of the manufacture of the | cedar-bark breaker, p. 109.) |

She takes an old yew-wood paddle and places it | edgewise on the fire of her house. When the edge is burned off | on one side, she sprinkles water on it, so that the fire goes out. || She takes a rough 40 sandstone, | puts it into water in a small dish, and rubs off | the charcoal and gives it a sharp edge on one side of the cedar-bark holder. | When this is done, it is in this way: |  She also takes a punting-pole and measures off two spans. || Then she burns it off; and | when it is burned 45 through, she drives it into the floor near the fire of her | house. She stops driving it into the ground when | the length that is standing out is one span and two finger-widths. | Then she takes cedar-bark rope and the paddle, and she places || the flat end of the paddle next to 50 the top of the stake, and she ties it on with | cedar rope; and when it is finished, it is this way: | 

When the cedar-bark holder is ready, and when | the cedar-bark is dry and brittle, the woman takes one of the | pieces of cedar-bark

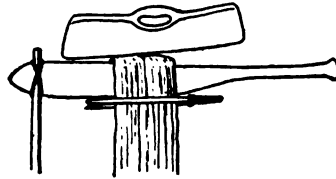
'mēsē lēselalēlaxs laē la'wunemasa ts!edāqē āx'ēdxa xaqē g'a'yōl 33 lāx xāgēlba'yasa gwe'yimē, wā, lā āx'ēdxa pelenxē k'lōl'a de'na t!ēsēma. (Here follows a description of the manufacture of the 35 cedar-bark breaker, p. 109).

Wā, lā āx'ēdxa sēwayomōte L!emq!esgema qa's k'lōxlēndēs āpsenxa'yas lāxa legwilasēs g'ōkwē. Wā, g'il'mēsē k!wag'ila k'lūmelx'idē āpsenxa'yasēxs lāē xōs'itsa 'wāpē lāq qa k'flx'idēsa x'iqela lāq. Wā, lāxaē āx'ēdxa k'lōl'a de'na t!ēsēma qa's 40 ma'x'stendēs lāxa 'wābets!āsa lālōgume. Wā, lā g'ēxālas lāxa ts!ōhna. Wā, hē'mis qa ēx'benxēs āpsenxa'yasa k'āsdemēlē. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (*fig.*).

Wā, lāxaē āx'ēdxa dzōmēg'alē qa's bāl'idēxa malp!enk'ē lāxens q!wāq!wax'tslāna'yēx, yix 'wāsgemasasēxs laē lē'x'sendēq. Wā, 45 g'il'mēsē lē'x'sexs laē dēx'walilāq lāq māg'inwalisasa legwilasēs g'ōkwē. Wā, āl'mēsē gwāl dēqwaqēxs laē la maldenē ēsegiwa'yas lāxens bālāx'sens q!wāq!wax'tslāna'yēx, yix 'wāsgemasasa la lāēla. Wā, lā āx'ēdxa densenē denema lē'wa sēwayowē. Wā, lā k'āde-nōdzents pexba'yas lāxa mag'itā'yasa lāēlē. Wā, la yil'alēlotsa 50 denemē lāq. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (*fig.*).

Wā, laem gwālilā k'āsdemilē. Wā, g'il'mēsē ālak'lāla lā lem'pwa tsōsēda k'āsalsaxs laē āx'ēdēda ts!edāqaxa 'nemxsa lāxa k'asalasē. Wā, lā lēplālēlōts lāx neqōstāwasa legwilē.

- 55 and spreads it out just over the fire. || Then she takes a cedar-stick two spans in length | and of the thickness of our | first finger. She takes the narrow split cedar-bark and | ties it around one end of the stick. When this is done, she splits | one end like a pair of tongs, and this is called || "cedar-bark holder." When the cedar-bark is | thoroughly heated, she puts it between these tongs, | the broad end first. The holder is four finger-widths | from the end, in this way: Then the woman takes | the shredding-implement. She puts her right leg over the grip 65 of the || paddle and sits on it, so that the tip of the paddle is | between her legs. She takes her shredding-implement in her right hand and | holds the cedar-bark holding-tongs (in the left), and squeezes | them together so that the stick fits close to the cedar-bark. The | tied end is turned towards the woman who is going to soften it with the shredding-implement. || The end of the cedar-bark just shows over the 70 edge of the paddle when | she begins to shred it. Every time she strikes, she pushes the bark ahead a little, and she | keeps on doing so until she reaches the narrow end. As soon as | she reaches the end, she coils it up, and she does the same with the other pieces. | 75 When all have been finished, she opens them out and plucks off the || rough strips that are made in shredding; and when these are all off, |



- 55 Wä, läxaē äx'ēdxa k'waxlāwē mal'lenk'ē 'wāsgemasas lāxens q'lwāq'wax'ts!āna'yēx. Wä, lä yūem wag'itōx wāg'idasaxsens s!emālx'ts!āna'yēx. Wä, lä äx'ēdxa ts!ēq!a dzexek' denasa qa's y!l'alelōdēs lāx āpsba'yas. Wä, g'il'mēsē gwālexs laē xōx'widex āpsba'yas qa yuwēs la gwēx'sa ts!ēslāx. Wä, hēem lēgades 60 L!ēbedzewēsa k'āsāxa k'āsalsasē. Wä, la āxaxōdxa k'āsalsasaxs laē ālak'lāla la ts!ēlx'wida. Wä, lä L!ēbedzōtsa L!ēbedzā'yē lāx 'wādzoba'yasa k'āsalsasē lāxa mōdenē lāxens q'lwāq'wax'ts!āna'yēx g'āg'ilela lāx ōba'yas g'a gwālēg'a (fig.). Wä, lä, dāx'idēda ts!ēdā-qaxa k'ādzayo. Wä, lä gaxseq!asēs hēlk'!ōtsidza'yē lāxa q'lwēdzasasa 65 sēwayowaxs laē k'wak'lēndeq. Wä, laem L!ēnxsāle ōxtā'yas lax āwaga'yasēxs laē dāx'idxēs k'ādzayowē y!sēs hēlk'!ōts!āna'yē. Wä, lä dādegōxa L!ēbedzā'yasa k'āsalsase lāx eqā!aba'yas qa's q'lwēq!wa-sālēq qa bendzā'yēsa L!ēbedzā'yē lāxa k'āsalsasē. Wä, lä gwāsax-lālēda y!lexlā'yas lāxa ts!ēdāqaxs laē k'āk'a'yaxes k'āsasōlē. Wä, 70 hālsēla'mēsē nēlba!a lāx ēk'!ēnxa'yasa sēwayowēda k'āsalsasaxs laē k'ās'ida. Wä, q'walxo'mēsē w!x'widexs laē k'ās'ida. Wä, lä hēx'sāem gwēg'ilaxs laē lābendex w!lba'yas. Wä, g'il'mēsē lābendeqēxs laē q!ēlō'nakūlaq. Wä, lä ēt!ēdxa waōkwē. Wä, g'il'mēsē 'w!la gwāl k'ādzekūxs laē dzāx'semdeq qa's k'lūlwālēx 75 k'āk'ismōtasa k'ādzayowēxa la mōla. Wä, g'il'mēsē 'w!lāxs laē

she puts away in a small box what she has shredded off. This is 76
rubbed | and used for towels after washing the face. Then | she
folds up the cedar-bark well and puts it into her box. | That is all
about this. ||

Yellow Cedar-Bark.—The same is done with the yellow cedar-bark, | 1
which is peeled off in the same way as the red cedar-bark. It is also
dried in the | sun and in the wind outside of the house. Sometimes |
it takes six or eight days || to dry it so that it is thoroughly dry, 5
because it is quite thick. The outside bark is | hardly peeled off
from it. When it is dried thoroughly, | the woman takes it down. |

She puts it into her small canoe, and she paddles to a place where
there is | a deep bay and where it is always calm inside, so that waves
never || get into it, and the salt water is always quite warm. She | 10
lands on the beach and puts the yellow cedar-bark into the water. |
She places it down lengthwise at low-water mark and puts | stones on
each end. | After this is done, she goes home. ||

Then her husband also goes to work and looks for | a whale-rib. 15
I do not know how he works it | when he is making the cedar-bark
beater. |

When it has been finished, he gives it to his wife. After | the
yellow cedar-bark has soaked for twelve days, the woman || goes 20

g'ēxaxēs k'lūlānemē lāxēs xāxadzamē. Wā, hēem la q'oyasōs 76
qa's dēdegemyōxs laē gwāl ts!ōts!ēxūdxēs gōgūma'yē. Wā, lāla
aēk'la k'lōx'wīdxa k'ādzehwē qa's lā g'ēts!ōts lāxēs xetsemē.
Wā, laem gwāl lāxēq.

Yellow Cedar-Bark.—Wā, lē hēem'xaa gwēg'ilasē'wēda dēxwaxs laē 1
senqase'wa lāx gwēg'ilāsaxa denasē. Wā, la'xae x'īlasō' lāxa
l'ēsēla lē'wa yāla lāx l'āsanā'yasa g'ōkwē. Wā, lē 'nāl'nemp!ēna
q'EL!ēp!ēnxwa'sē 'nālās lōxs ma'lgunālp!ēnxwa'saē x'īlsa, qa
ālak'ālēs lem'wūmx'īda, qaxs ālak'ālāē wākwaxs halsēla'maē 5
paweyakwēs ts!āgag'a'yē. Wā, g'il'mēsē lem'wūmx'īdexs laē āxā-
xōdēda ts!ēdāq.

Wā, lē 'mōxsas lāxēs xwāxwagumē qa's lē sēx'wīd qa's lē lāxa
q'lāq'lōxlālīsē lāxa hēmenālaem q'lōxstalīsa, yīxa k'lēse kwēlētīs!ē-
noxwa. Wā, lē hēmenālaem ts!ēlxstēda demsx'ē. Wā, lē hāng'a- 10
lītsēs 'yā'yatslē lāqēxs laē 'ya'stentsa dēxwē lāq. Wā, laem
dālālīsax āwāgēmasasa g'ilsg'ilt!a dēxwa qa's t!ēt!āxbālīsēsa t!ēsēmē
lāxwāx'sba'yas ōba'yas lāxa wulx'iwa'yasa x'āts!a'yē. Wā, g'il'mēsē
'wī'lāla 'ya'stālīsēxs laē nā'nak' lāxēs g'ōkwē.

Wā, lāla lā'wunemas ōgwaqaem'xat!ēaxēla, yīxs laē ālāx gēle- 15
masa gwe'ytmē. Wā, la'men k'lēš q'lālelax gwēg'ilāsasēxs laē
ēax'īdxa t!ēlwayāxa dēxwē.

Wā, g'il'mēsē gwālēxs laē ts!ās lāxēs genēmē. Wā, g'il'mēsē.
g'āg'iwālaxsē 'nālāsa dēxwē la 'ya'stālīsēxs laēda ts!ēdāqē lāxs lāxēs

- 21 in her small canoe, carrying the bone beater and a flat | diabase pebble. |

When she comes to the place where she put her cedar-bark, she takes out the flat | stone and puts it down on the shore. | She takes her bone bark-beater in her right hand and || takes hold of the end of the bark with her left hand, for the woman is sitting on the | right-hand side of the yellow cedar-bark, facing towards the sea. | She does not pull very fast when she is pulling it out of the water, and puts it over | the flat diabase stone on which she beats it. | She first beats the broad end of the cedar-bark; and when || she reaches the end, she coils it into her small canoe. As soon as | she has finished it, she goes to her home; and when she arrives | there, she carries the beaten yellow cedar-bark to a place outside of the house and hangs it up | on the halibut drying-poles. When evening comes, | she gathers the beaten cedar-bark and spreads a new mat over it, || so that it may not get damp again. After it has been drying for four days, | it is thoroughly dry. She folds it up and puts it away | in a basket. Now it is finished, for she works at it | in winter-time. |

- 1 Cedar-Bark (2).—The woman goes into the woods to look for | young cedar-trees. As soon as she finds them, she picks out one that has no | twists in the bark, and whose bark is not thick. | She takes her

- 20 ʔwāxwagumē dālxēs xāxʔenē t!elwayā l!ēʔwa pexsemē ts!eq!ūls t!ēsēma.

Wā, gʔilʔmēsē lāgʔaa lāxēs ʔyaasaxs laē t!āxʔūltōdxa pexsemē ts!eq!ūls t!ēsēma qʔs paxʔalisēs lāx maxʔstalisē lāxa demsxʔē. Wā, lā dāxʔidxa xaxʔenē t!elwayā yīsēs hēlkʔlōts!ānaʔyē. Wā, lā dāxʔidex ōbaʔyasa dēxwē yīsēs gēm̄xōlts!ānaʔyē, yīxs hāē k!waēsa ts!edāqa hēlkʔlōtagāwalisasa dēxwaxs l!āsgēmālaē lāxa l!āsakwē. Wā, lā k!lēs ālʔnakūlaxs laē nēxʔūstalaq. Wā, hēʔmis la paqelalats lāxa pexsemē ts!eq!ūltsem t!ēsēma. Wā, hēʔmē la t!elwatsēq. Wā, laēm hēem gʔil t!elxwasōsēda ʔwādzobaʔyasa dēxwē. Wā, gʔilʔmēsē lābendqēxs laē qesālexsaq lāxēs ʔwāxwagūmē. Wā, gʔilʔmēsē ʔwīla gʔwālexs laē nāʔnakwa lāxēs gʔōkwē. Wā, gʔilʔmēsē lāgʔaaxs laē dāsdēsēlaxa t!elōkwē dēxwa lāx l!āsanāʔyasēs gʔōkwē; laē gēxʔwid lāxa lemʔwasaxa k!lāwasē. Wā, gʔilnaḡwaʔmēsē dzāqwxaxs laē q!ap!ēxʔidxa t!elōkwē dēxwa qʔs l!ebegʔindēsa eldzowē lēʔwē lāq qʔ k!lēsēs ēt!ēd delxʔida. Wā, gʔilʔmēsē mōp!enḡwaʔsē ʔnālā xʔlālaxs laē lemʔwumxʔida. Wā, laē k!lōxʔwidēq qʔs gʔēxēqēxs laē āxts!ālaxa l!ābatē. Wā, laēm gʔwāl lāxēq qaxs ēaxelēlaqēxa lāla ts!āwūnxa.

- 1 Cedar-Bark (2).—Wā, hēem gʔil āxʔētsōʔsa ts!edāqaxs laē lāxa āl!ē ālāx dzēsʔexēkūlās lāxʔlōsē. Wā, gʔilʔmēsē q!aqēxs laē alēqax k!lēsa k!l!p!enēs ts!agēgʔē. Wā, hēʔmis qʔ k!lēsēs wāxʔwūnaʔyē ts!agēgʔa-

hand-adz and . . . cuts the back of the bottom || of the young cedar. 5
 She leaves a strip four | finger-widths wide, which she does not cut when
 she cuts around the tree, and | she peels off a strip two finger-widths
 wide. | This is what the women who get cedar-bark call "making a
 road," | for after that she peels off a broad strip which is to go high
 up. After she has taken off the || narrow strip which makes the road, 10
 she begins to peel at the lower end, starting with her adz | at the
 place where she cut around. The broad piece is one | span wide.
 Then she peels it off, and | as it goes up high, she steps back from the |
 place where she stands; and if the young cedar-tree is smooth high
 up, she || goes far back. 15

While she is going backward, she holds slack the cedar-bark that
 she is peeling off, | when it falls back to where it was before. Then
 the woman who peels the cedar-bark pulls at it, | so that it comes off.
 What she is peeling off becomes narrower as it goes upward, | and
 it just runs into a point and breaks off when it reaches way up. | Im-
 mediately the woman puts it down on the ground, with the inner
 side downward, and the outer bark outside. || Then she peels off 20
 other pieces as she did | the first one; and she stops peeling when a
 strip | four fingers wide is left on the cedar-tree. That is | what the
 people of olden times refer to as being left on the young cedar-tree,
 so that | it should not be without clothes and to keep it alive. ||

‘yas. Wä, lä äx‘ēdxēs k‘līmlayowē qa’s . . . tsek‘lexlən-
 dēxa dzes‘eqwē lāx āwīg‘a‘yas. Wä, lä hāmōdengāla lāxens 5
 q!wāq!wax‘ts!āna‘yēx y!x wānemas tsex‘se‘stenda‘yas. Wä, lä
 L!ōk!ūx‘īdxa maldenē lāxens q!wāq!wax‘ts!āna‘yaxs laē saq!wōdeq.
 Wä, hēem gwe‘fōsa sēsaq!waēnoxwē t!ēx‘ila qa sex‘ts!ēsa lāla
 ēt!ēd saq!woyōles lāg‘aal lāxa ēk‘lē. Wä, g‘līmēsē lawāyēda ts!e-
 q!astowē t!ēx‘īlayoxs laē L!ōk!ūx‘ītsēs k‘līmlayowē lāxa g‘āg‘ilela 10
 lāxēs tsex‘se‘stenda‘yaxa ‘wādzowē, y!xs ‘nāl‘nemp!ēnāē ‘nemp!ēn-
 g‘idzō lāxens q!wāq!wax‘ts!āna‘yaqē ‘wādzewasasēxs laē saq!wōdeq.
 Wä, g‘līnaxwa‘mēsē aēk!ēg‘ilalē saq!wa‘yasēxs laē k‘lax‘els lāxēs
 lādzasē. Wä, g‘līmēsē Lōmax‘īd ēk‘ēteleda dzes‘eqwaxs laē k!wā-
 g‘ila qwēs‘ilē k!a‘nakūlaēna‘yas k!esk!ēsaxēs saq!wanemē 15
 nasa qa lās k!ūt!ēndxēs āxāsde. Wä, hē‘mēs lānaḡwa nēx‘edaatsa
 sāq!waēnoxwaq L!āl!odaaq. Wä, la ts!ēq!ēba‘nakūlaxs laē ēk!ō-
 lēlēda saq!wanemē. Wä, ā‘mēsē la elts!ēxs laē lāg‘aa lāxa ēk‘lē.
 Wä, hēx‘īda‘mēsē ts!ēdāqē hāx‘welsaq qa ēk!adza‘yēsa ts!āqemsē.
 Wä, lä ēt!ēdxat! saq!wax‘īdxa waōkwē. Wä, ā‘misē nāqemg‘l!- 20
 tewēxēs g‘l!x‘dē gwēg‘ilasa. Wä, ā‘misē hēx‘īdaēm gwa! saq!waxs
 laē mōdenmē ‘wādzewasasa lā āx‘enēxa dzes‘eqwē. Wä, hēem
 gwe‘fōsa gālē begwānem āx‘ālag‘īltsēqa ts!ēlgūmsa dzes‘eqwē qa
 k!ēsēs xexanaēma, wä, hē‘mis qa q!lūlāyōs.

25 As soon as the woman has enough, she takes up at the broad end what she peeled off, | and she breaks off the outer bark | for a distance four spans in length. She goes on peeling off the | outer bark towards the narrow end, and she continues doing this | until she reaches the narrow end. When || the outer bark has been taken off, she folds it up, and she measures | a length of four spans. Then she folds it over. In folding it, she places the outer side outside. | She first folds the broad end; | and after she has gone the whole length, she ties the narrow end around it; | and she does the same with the others which she has peeled off. As soon as all || have been tied in the middle, she takes a long narrow strip of cedar-bark and | puts it around each end, in this way.¹ After she has done so, she takes | another piece of cedar-bark and puts it on as a packing-strap. The | two packing-straps are tied to the two end ropes; and she just measures it | until it is long enough when she puts her hands through them when she puts it through, || carrying it on her back. After she has done so, she puts her hands through the | packing-straps and carries the bundle on her back. In her hands she carries the | adz, and she goes home to her house. |

1 Shredding Cedar-Bark.²—As soon as she has finished, she takes her cedar-bark | and hangs it over her fire. She takes her cedar-bark

25 Wä, g'il'mēsē hētoLEXs laēda ts!edāqē āx'ēdxēs sāq!wanemē qa's g'ābendē lāxa 'wādzoba'yē qa's k'ōx'wīdēxa ts!āgēg'a'yasxa mōp!enk'ē lāxens q!wāq!wax'ts!āna'yēx. Wä, lā pawālaxa ts!āgēg'a'yē g'wēyōlela lāxa 'wādzoba'yas. Wä, āx'sā'mēsē la hē g'wēg'ilāqēxs lābendalaaq lāg'aa lāx ts!ēq!ēba'yas. Wä, g'il'mēsē 'wīlāwa ts!a-
30 q!lēg'a'yaxs laē k'!ōx'wīdeq. Wä, laemxaē bā'tideq qa mōp!enk'ēs 'wāsgemasas k'!ōxwa'yas. Wä, laem hē L!āsadza'ya māk'alaxa ts!āgēg'a'yē. Wä, laemxaē hē g'il k'!ōx'wītsō'sē 'wādzoba'yas. Wä, g'il'mēsē lābendex 'wāsgemasasēxs laē qenōyōts wīlba'yas. Wä, āx'sā'mēsē hē g'wēg'ilaxa waōkwē sengānems. Wä, g'il'mēsē 'wīla
35 qēqenōyālē sengānemasēxs laē āx'ēdxa ts!ēq!adzowē denas qa's qēqex'bendēs lāq; g'a g'wālēg'a.¹ Wä, g'il'mēsē g'wālexs laē āx'ēdxa ōgū'la'maxat! denasa qa's aōxlaas'ēdēq. Wä, la'mē gēgalōpāla lāda malts!aqē eaōxlaasē lāxa mālē qēqex'ba'ya. Wä, ā'mēsē mensālā qa hē'asgemēs qō lāl p!emx'sāsēs e'eyasowē qō lāl p!emx'sāl lāq qō
40 lāl ōxLEX'īdeLEq. Wä, g'il'mēsē g'wālexs laē p!emx'sōtsēs e'eyasowē lāxa ōxlōlemē qa's ōxLEX'īdēq. Wä, ā'misē la dāk'lōtelaxēs k'!imlayowaxs laē qās'ida. Wä, laem nā'nak' lāxēs g'ōkwē.

Shredding Cedar-Bark.²—Wä, g'il'mēsē g'wāla laē āx'ēdxēs denasē qa's gēx'ustōdēs lāxēs legwīlē. Wä, lā āx'ēdxēs k'adzayowaxa

¹ See figure on p. 123.

² This follows a description of the preservation of elderberries, p. 262, line 55.

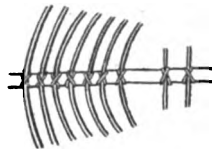
beater | and paddle, and she drives the longest one of her wedges into the floor. | Then she takes the cedar-bark and splits off a strip. || She takes the paddle and places it alongside the wedge driven into 5 the floor, and she ties | them together with the split bark. After this is done, it is in this way.¹ | After she has finished the holder for beating cedar-bark, she takes the cedar-bark beater and | puts it down where she is going to beat the bark. When | the cedar-bark gets black from the heat, she takes it down and puts it by her side. || Then she takes a cedar-stick one span | in length and splits off one 10 side | of the cedar-bark, and she ties one end of the stick at the bottom two finger-widths | from the end. When that | is done, she takes her straight knife and splits one end of the stick, || so that it is like tongs. When she has done so, this is the holder | of the bark that she is going to shred, and it is like this (like a pair of tongs). When this | has been done, she takes the cedar-bark and coils it up, the narrow end on the | left-hand side of the paddle on which she is going to shred the cedar-bark. She puts the bark on | with the broad end. It is in this way.² Now the || woman who shreds the 20 cedar-bark holds the place where the holder is tied up in her left | hand, and with the right hand she takes the cedar-bark beater. | She puts her left leg over the paddle and | sits down on it. The handle

denasē lē'wa sēwayowē. Wā, lā dēx'walilasa g'lt!aga'yasēs LEM- 3
g'ayowē. Wā, lā āx'ēdxa denasē qa's dzexaxodē lāq. Wā, lā
āx'ēdxa sēwayowē qa's k'ādenōdzendēs lāxa dēgwilē. Wā, lā ytl'- 5
ētsa dzexekwē denas lāq. Wā, g'lt'mēsē gwālexs laē g'a gwālēg'a.¹
Wā, g'lt'mēsē gwāla k'asdemēlaxs laē āx'ēdxēs k'adzayowē qa's lā
g'ig'alilas lāxēs k'adzaslaxa denasē. Wā, g'lt'mēsē la q!wāq!ū-
qūyax'idēda denasaxs laē gēxwaxōdeq qa's lā g'ig'alilas lāxēs
k'adzaslaq. Wā, lā āx'ēdxa k!waxlāwē 'nemp!enk' lāxens q!wā- 10
q!wax'tslāna'yēx ylx 'wāsgemasas. Wā, lā dzexōd lāx āwūnxa-
'yasa denasē qa's ytl!EXLēndēs lāx ōxla'yasxa maldenk'ē lāxens
q!wāq!wax'tslāna'yēx g'āg'ilela lāxa ōba'yas. Wā, g'lt'mēsē
gwālexs laē āx'ēdxēs nexx'āla k'lāwayowa qa's xōx'widēxa āpsba-
'yas qa yuwēs gwēx'sa ts!ēslālax. Wā, g'lt'mēsē gwāla k'f!be- 15
dzāyayāsa k'asāxa k'adzekwaxs laē g'a gwālēg'a.¹ Wā, g'lt'mēsē
gwālexs laē āx'ēdxa denasē qa's q!elxwalilēs ts!ēq!ēba'yas gē-
xagawalilasa k'asdemilē sēwayowa. Wā, lā k'f!bedzōtsa k'f!be-
dzā'yē lāx 'wādzoba'yasa denasē. Wā, lā g'a gwālēg'a.² Wā, laem
q!wētsema'ya k'ats!ēnoxwax ytl!EXLā'yasa k'f!bedzāyasēs gē- 20
xōts!āna. Wā, la dāstē'wēsēs hēlk'ōlts!āna'yē lāx dāsasēs k'a-
dza'yāxs laē gāx'ēnēsēs gēmxōltsidza'yē lāxa sēwayowāxs laē
k!wāk!ēnēq. Wā, lax'EX'sālē gēxtā'yasa sēwayowē lāx mēng'asa.

¹ See figure on p. 127.² See figure on p. 128.

of the paddle shows at her backside, and | the bark hardly shows on
 25 the right-hand side of the paddle. Then || she begins to beat it, and
 she pushes it on with the left hand every time | she beats it; and she
 continues doing so until she | reaches the end of the whole length of
 the cedar-bark. When she | reaches the end, she puts down the
 cedar-bark beater, takes the broad | end of the shredded cedar-bark,
 30 and lays it down flat on her knee. She || keeps it in the same way
 as she had it placed over the paddle, and she peels off | what came
 off by beating it. It is all in strips; and when she has taken it
 off, | she pulls it off, and she continues plucking off what is on the
 shredded cedar-bark; and when | she has plucked it off along the
 whole length; she splits it into strips one | finger wide.¹

- 1 **Open-Work Basket.**—She takes split cedar-withes and | picks out
 four back pieces of the split cedar-withes. These | are to be the corners
 of the flat-bottomed basket (the four pieces). Then | she takes
 another one different from the four pieces, which is to form the
 5 stiff || bottom of the flat-bottomed basket. Then she takes thin split
 cedar-withes and puts | them into the bottom, and she takes split
 roots and | ties them together with them. Now it
 is tied crosswise in this way, | being placed and
 tied close together. The || length of the bot-
 10 tom is | two spans and four finger-widths; || that
 is, where the corner withes are tied in. | As soon









Wä, lä hälselaem nēbālēda denasē lāx hēlk'ōdedzā'yasa sēwayo-
 25 waks laē k'ās'ideq. Wä, lä q!walxōem wix'wideq yīsēs gemxōl-
 ts!āna'yaxs lāna'wāē k'ās'ideq. Wä, āx'sā'mēsē hē gwēg'ilaqēxs
 laē lābendāla'x 'wāsgemasasa denasē. Wä, g'il'mēsē lābendēx
 'wāsgemasas laē g'ig'alilaxēs k'ādzayowē. Wä, lä dāx'idxa 'wādzō-
 ba'yasa k'ādzek' qā's paxk'āx'indēs lāxēs ōkwāx'a'yē. Wä, laem
 30 hēx'sāem banādzā'yēda āxālax'dē lāxa sēwayowē. Wä, lä qūsā-
 laxēs k'ādzela'yaxs laē lēnoqwala. Wä, g'il'mēsē 'wilg'eldzōxs laē
 nēx'ēdeq qā's hanāle qūseldze'wēxēs k'asēla'yē. Wä, g'il'mēsē
 'wilg'eldzō lāxēs 'wāsgemasaxs laē dzexālaxa 'nāl'nemdenē lāxens
 q!wāq!wax'ts!āna'yēx yix āwādzewasas.

- 1 **Open-Work Basket.**—Wä, lä āx'ēdxa paakwē texema qā's men-
 maqēxa mōts!aqē ēwēg'ēsa paakwē texema. Wä, hēem L!āl!E-
 xenōts!exsdēsa LEq!exsdē lexa'ya, yīxa mōts!aqē. Wä, lä āx'-
 ēdxa 'nemts!aqē ōgū'la lāxa mōts!aqē. Wä, hēem L!ālexsdēsa
 5 LEq!exsdē lexa'ya. Wä, lä āx'ēdxa pelspelē paak' texema qā's
 ka't!endēs lāxa L!ālexsde'yē. Wä, lä āx'ēdxa paakwē L!ōp!ek'a
 qā's k'ilx'īdēs lāq. Wä, laem gālopalē k'ilk'a'yas g'a gwālēg'a
 (fig.) lāxēs memk'ewak!wēna'yēs k'ilk'a'ye lāx hāmōdengālaēna-
 'yas 'wāsgemasasa L!ālexsda'yē lāx ma!p!enk'ē lāxens q!wāq!wa-
 10 x'ts!āna'yēx. Wä, hē'mis lā wāx'ba'yaatsa L!āl!EXENōts!EXS-

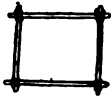

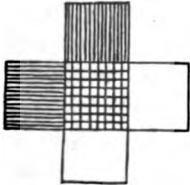
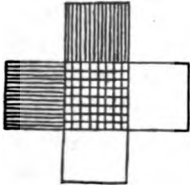

¹See Doghair, p. 1317.

as she finishes tying the flat | bottom, she takes the material for 12
 twining round the flat-bottomed basket and she puts it | on the
 corners, which are bent upward. | The twining consists of split
 roots, and the crosspieces consist of split cedar-withes. || She ties the 15
 basket with the best quality | of thin roots. She twines it on as she
 is tying it on with | the root twining, and the sides of the basket stand
 up and down. | This is called the "standing side of the flat-bottomed
 basket." | Other basket-makers call it "standing up straight." She ||
 continues doing this, moving upward until the basket is one span 20
 high. | As soon as it is one | span high, she takes thick | split root
 and bends the tops of the warp-strands. | When all the warp-strands
 of the sides are bent over, || she ties them into a round coil around 25
 the mouth of the flat-bottomed basket. | This is called "the tying at
 the mouth of the flat-bottomed basket" | (what she is tying now).
 As soon as this is finished, she takes the narrow split cedar-bark | and
 makes a rope, which she puts on each side of the flat-bottomed basket
 at | the middle, lengthways. This is called the "carrying-rope of
 the || flat-bottomed basket." Some basket-makers call it | "piece 30
 for tying on cross-straps." Now the | flat-bottomed clover-basket
 is finished. |



da'yē. Wā, g'il'mēsē gwāl k'flx'alelōdalasa q!waabā'yasa 11
 ōxsda'yē laē āx'ēdxa xwēmasa LEq!Exsdē lexa'ya qa's k'at!endē
 lāxa q!waabā'yaxs laē ēk'ēbāla. Wā, laem paak" L!ōp!Ek'a
 xwēmē. Wā, lā paak" texema q!waabā'yasa LEq!Exsdē lexa'ya.
 Wā, hē'mis la k'flk'īlasa lexēlaēnoxwa aēk'laakwē paak" wis- 15
 wūltowē L!ōp!Ek'a. Wā, laem melg'aalelōdālasa k'flg'imē
 L!ōp!Ek' lāxa xwēmē lē'wa la ēk'ēba'ida q!waabā'yē. Wā,
 laem lēgades q!wāsgema'yasa LEq!Exsdē lexa'ya. Wā, lāda
 waōkwē lexēlaēnox" lēqelas q!waēlē lāxa q!wasgema'yē. Wā, lā
 hēx'sāem gwēg'ilaq lālaa qa 'nemp!enk'ōstāwisē 'wālasgemasas 20
 lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē lālex 'nemp!en-
 k'ostāwē 'wālasgemasas lāxens q!wāq!wax'ts!āna'yaxs laē āx'ēdxa
 lālekwa la paak" L!ōp!Ek'a qa's gwāgwanagetōdēxa q!waēlē. Wā,
 g'il'mēsē la 'wī'la la gwānagēkwa ōxtā'yasa q!waēlē ēk'lōt!endā-
 laxa xwēmāxs laē k'flg'flendex āwāxsta'yasēs LEq!Exsdē lexa'ya. 25
 Wā, hēem lēgades k'flg'ixstendēsa LEq!Exsdē lexa'ya yix la
 k'flk'asō's. Wā, g'il'mēsē gwāfexs laē āx'ēdxa dzexekwē denasa
 qa's melg'aalelōdēs lāx wāx'sanā'yasa LEq!Exsdē lexa'ya lāx
 negōyā'yas g'ildolāsas. Wā, hēem lēgades k'lāk'logwasē yīsa
 LEq!Exsdē lexa'ya. Wā, lāda waōkwē lexēlaēnox" lēqelas 30
 māmadasē lāq. Wā, laem gwāla ts!ōyats!ēlaxa lex'semē
 LEq!Exsd lexa'ya.

- 1 **Cedar-Bark Basket (1).**—Now the flat-bottomed basket is finished. | Then the woman takes cedar-bark and puts it down at the place where she is seated, | not far from the fire of the house, so that the | heat of the fire just strikes it. She measures the cedar-bark with her hand ||
- 5 and cuts off a length of five spans | with her fish-knife. When the cedar-bark has been cut, | she splits it so that it is one | finger-width wide in the middle, in this manner:  | This will be the
- 10 bottom of the cinquefoil-basket. As  soon as all || the cedar-bark has been split in the middle, the woman who makes the basket takes cedar-sticks | and splits them in square pieces half the thickness of the | little finger, and she measures them so that each is two spans | long. Then she breaks them off. | When this has been
- 15 done, she takes a narrow strip of || split cedar-bark, and she takes the two | cedar-sticks that have been measured and places them together crosswise, in this way:  Then she | ties them together with the narrow split cedar-bark. As soon as this has been
- 20 finished, she | takes  another one of the cedar-sticks that have been measured and puts it | on the other end of those that have been tied together, and she  ties it on with narrow || split cedar-bark, in this manner:  After this has been done, she | takes up another one of the cedar-sticks that have been measured, and she puts it | on the ends of the two sticks, and she ties

- 1 **Cedar-Bark Basket (1).**—Wä, laemla gwäla leq!exsdē lexä'ya; wä, laxaēda ts!edāqē äx'ēdxa denasē qa's äx'älilēs lāxēs k!waēlasē lāxa k!lēsē ālaem qwēsala lāx legwilasēs g'ōkwē qa ā'mēsē hēlālē l!lēs'ala-ēna'yasa legwilē lāqēxs laē menments!älaxa denasē. Wä, laem
- 5 bäl'itsēs q!wāq!wax'tslāna'yē lāq. Wä, sek!ap!enk'ē bāla'yasēxs laē t!ōts!entsēs xwālayowē lāq. Wä, g'il'mēsē 'wila la t!ōt!ets!aa-kwa denasaxs laē dzedzexsendeq qa 'nāl'nemdenēs lāxens q!wā-q!wax'tslāna'yēx yix āwādzewasas yixa negedzā'yas g'a gwälēg'a (fig.) yixa ōxsdēlasa leg'ats!lēlē l!ābatēlasō's. Wä, g'il'mēsē 'wila
- 10 la dzexoyewakūxs laēda l!ābātēlaēnoxwē ts!edāq äx'ēdxa k!wax-lāwē qa's xōx'widēq qa k!lāk!ewelx'unēs. Wä, lā k!lōden lāxens selt!ax'tslāna'yēx yix āwāgwidasas. Wä, lā bäl'ideq qa maēmāp!enk'ēs āwāsgemasasa mōts!aqē lāxens q!wāq!wax'tslāna'yaxs laē k'ōx'sendeq. Wä, g'il'mēsē gwālexs laē äx'ēdxa ts!ēlts!eq!astowē
- 15 dzexek^u denasa. Wä, laxaē äx'ēdxa malts!aqē lāxa menēkwē k!waxlāwa qa k'ak'etōdēs ōba'yas g'a gwälēg'a (fig.). Wä, lā yālōtsa ts!eq!adzō dzexek^u denas lāq. Wä, g'il'mēsē gwālexs laē ēt!ēd äx'ēdxa 'nemts!aqē menēk^u k!waxlāwa. Wä, laxaē k'atbents lāx āpsba'yasa lā yālewakwa qa's yif'alelōdēs yisa ts!eq!adzowē
- 20 dzexek^u denas lāq; g'a gwälēg'a (fig.). Wä, g'il'mēsē gwālexs laē ēt!ēd äx'ēdxa 'nemts!aqē menēk^u k!waxlāwa qa's k'ak'etbendēs lāx ōba'yasa malts!aqē. Wä, laxaē yālemg'aalelōts wax'sba'yasēs

it to both ends. | She just ties it on with narrow split cedar-bark. 23
 Now | it is this way,  and it is the stiff bottom of the clover-
 basket, for || that is what the cedar-sticks tied together 25
 are called. Therefore all the | clover-baskets are of the
 same size when they are made by the basket-makers. One
 is neither | bigger nor smaller than another, for the bottoms
 are measured. | When this is done, the woman takes the cedar-
 bark that has been split | and measured off, and she
 splits it again down to one end, || in this manner:  Then she 30
 takes the stiff bottom and places it | on the
 middle of the cedar-bark, in this way:  and she
 weaves it like a mat in | coarse weaving,
 so that it is of the same size as | the stiff
 bottom. Now it is woven in this
 way,  called | "the bottom
 woven in || split cedar-bark. When the stiff bottom has 35
 been covered, | the woman splits the cedar-bark
 into narrow strips, starting from the | edge of the
 stiff bottom, in this way:  After | she has
 split it, she takes a long strip of narrow split |
 cedar-bark, puts the end through the cor-
 ners of the stiff bottom into the || woven bottom 40
 of the basket, and she ties the | two ends to the

ālem k'at!alēloyā yīsa ts!ēq!adzowē dzexekwa denas laq. Wā, lā 23
 g'a gwāłaxs laē gwāłēda L!āxaxsdēlāsa lēg'ats!ēlē L!ābata (fig.)
 qaxs hē'maē lēgemsa yālewakwē k!waxlāwa lāg'ilas 'nemālasa 25
 lēg'ats!ē L!ābatātaxs laē k!ltase'wa yīsa L!abatēlaēnoxwē k!lēās
 'wāłats. Wā, lāxaē k!lēās āmās qaēda menyayowēxa L!axexsda'yē.
 Wā, g'il'mēsē gwāłexs laēda ts!ēdāqē āx'ēdxa menments!aakwē
 dzexōyewak^u denas qa's dzex'ēdē ēt!ēdxa denasē lābend lāx āpsba-
 'yas, g'a gwāłēg'a (fig.). Wā, lā āx'ēdxa L!āxexsda'yē qa's āxdzō- 30
 dēs lāxa negedzā'yas g'a gwāłēg'a (fig.). Wā, lā k!lt!ēdeq qa
 āwādzolidekwēs. Wā, hē'mis qa 'nemādzowēsēs k!ltā'yē lē'wa
 L!axexsda'yē. Wā, laem g'a gwāłē k!ltā'yasēg'a (fig.). Wā, hēm
 lēgades k!lt!exsde'yē āwādzolidek^u, yīxa ōxsdeyē, yīxs laē gadze-
 qalēda dzexekwē denasa. Wā, g'il'mēsē hamelg'idzōwa L!āxexs- 35
 da'yaxs laēda ts!ēdāqē hēloḡ'send dzedzexsendxa g'āg'ilēla lāx
 ēwūnxā'yasa L!axexsda'yē qa ts!ēłts!ēq!astowēs (fig.). Wā, g'il-
 'mēsē gwāł dzedzexs'ālaq laē āx'ēdxa g'ilstowē ts!ēq!adzō dzexek^u
 denasa qa's nēx'sōdēs lax k!lēk!ōsāsa L!āxexsda'yē hēx'sāla lāx
 āwādzolidekwē k!lt!exsdendēsa L!ābatē. Wā, lā mōkūmg'aalelōts 40
 wāx'sba'yas lāxa k!lēk!ōsāsa L!āxexsda'yē g'a gwāłēg'a (fig.). Wā,

- 42 corners of the flat bottom, in this way:  | Then she ties on
strips of split cedar-bark to the center, | where
they cross, in this manner:  As soon as this is
done, | she hangs the strings that she has tied to it to a
45 pole in the corner of the || house, and she measures
the height so that she may sit by its side when she is weaving
it; and | she ties the cedar-bark strings to the pole, and now it
is | in this way.¹ As soon as this is done, she takes long, split,
narrow cedar-bark, which is called "woof." It is as wide as
50 this.² And she begins | weaving at the corner of her basket || and
weaves around it. After she has gone around once, she | adds on
another strip and continues weaving. Now there are two woof-
strands. | After she has gone around once, she puts on another one
and weaves it in; | and after she has gone around once, she adds on
still another one | to weave with. Now there are four of them.
- 55 Now she weaves around; || and as soon as she has the size that she
wants for the height of the cinquefoil-basket, | she twists in the warp-
strands. When this has been finished, she continues | making baskets,
for sometimes she needs as many as ten baskets if she has a large
cinquefoil-garden. |

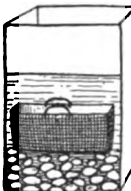
1 Basket for Viburnum-Berries.—You know already all the ways of work-
ing | roots and cedar-withes: therefore I will | talk about the way in

- 42 lā mōx'witsa g'ilstowē dzexek" ts!ēq!astowē denas lāxa nexdzāwas
gādzexēdaasas g'a g'wālēg'a (*fig.*). Wā, g'il'mēsē g'wālexs laē
gēx"seq!entsa ālē mōx'walelōdayōs lāxa q'ēldemēlaxa ōnēg'wīlas
45 g'ōkwa. Wā, ā'misē gwanāla qa's k'!wanāli!ēqēxs lālē k'!tāq laē
mōx'witsa tēgwēlemē denas lāxa q'ēldemēlē. Wā, laēm g'a
g'wālēg'a.¹ Wā, g'il'mēsē g'wālexs laē āx'ēdxa g'ilsg'ilstowē dzexek"
ts!ēlts!eq!astowē denasa. Hēem lēgades k'!dema g'aem āwādze-
watsē g'ada.² Wā, lā k'!t!alēlōts lāxa k'!ōsāsēs L!ābatēlasēwē
50 qa's mēlē'stalēxs laē k'!lātaq. Wā, g'il'mēsē lā'stēda 'nemts!aqaxs
laē g'inwasa 'nemts!aqē k'!dema lāq. Wā, lā malts!aqā k'!dema.
Wā, g'il'emxaāwisē lā'staxs laē g'inwasa 'nemts!aqē qa's k'!t!a-
lēlōdēs. Wā, g'il'emxaāwisē lā'staxs laē g'inwasa 'nemts!aqē
k'!dema. Wā, la'mē mōts!axsē'stālaxs laē k'!ttsē'stālaq. Wā,
55 g'il'mēsē lāg'aa lāx g'wē'yās qa 'wālasgēmatsa lēg'ats!lēlē L!āba-
tēxs laē malagēxstēndeq. Wā, g'il'mēsē g'wālexs laē hanat
L!ābatēla qaxs 'nāl'nem!ēnaē neqasgēmē L!ābatila'yasa lēxedzās
lēg'edzōwē.

1 Basket for Viburnum-Berries.—Wā, laēm!as q!ālela 'nāxwa gwēg'i-
latsēxa L!ōp!ēk'ē lē'wa texemāxs laē ēaxelaq. Wā, hēt!ēn lāg'ila
'nēx' qen g'wāgwēx's'ālē lāxa ts!ēdāqaxs laē lexēlaxa k'!oxstano-

¹ See last figure.

² About 6 mm. wide.

which the woman makes the basket | for viburnum-berries. It is made differently from other baskets. The weaving || is done in the same 5 way. The only thing that is different is that the sides are straight up and down, | and the bottom is flat. It is measured so as to fit into the | box for steaming viburnum-berries. The bottom is bent square, in this way:  | There are two handles to it, one on each two spans high, and || two spans long, and 10 span and one short span | is the length of its | The box for cooking viburnum-berries is wider than this size, so that the basket fits | the box when it is put in. The box is high. As soon as | the cooking-basket for 15 viburnum-berries has been finished, it is put down at a damp place, so that | the weaving may not get loose, for it is not well woven. |

Basket for Wild Carrots.—The wife makes a | cedar-bark basket. You know already about the making of || baskets, for it is the same 20 as the cinquefoil-basket. The only | difference is that it is shallower than the cinquefoil-basket. | The basket for carrots is made of broad strips. |

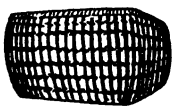
Cedar-Bark Basket (2).—You know already | how baskets are made. 1 The only difference in the basket for | lily bulbs is that it is woven

waxa t!elsē lexā'ya, yīx ōgū'qālaē lāxwa laelxa'yēx yīxs yō'maē gwālē k'īlk'a'ya. Wā, la lēx'aem ōgū'qalayōsēx hēyanāē LEQ!- 5 EXSDAē, yīx; laē menēk', qa's ā'mē hēldzēxbeta lāx laxalts!ā lāxa q!ōlats!ēLaxa t!elsē. Wā, lā k'lēk'!ōgēkwē ōxsde'yas g'a gwālēg'a (fig.). Wā, lā mālē k'!ēk'!ōgwasas lāx wāx'sanā'yas. Wā, la māl!ēnk'ostāwē 'wālasgemasa lāxens q!wāq!wax'ts!āna'yēx. Wā, lāxāē māl!ēnk'ē g'īldōlās lāxen q!wāq!wax'ts!āna'yēx, yīxs ts!ēx'ts!anē- 10 bālaēda 'nēmp!ēnk'ē lāxens q!wāq!wax'ts!āna'yēx, yīx ts!ēg'ōlās. Wā, lālē mālde nē lālēxalagawa'yasa q!ōlats!ēLaxa t!elsē lāxens q!wāq!wax'ts!āna'yēx qa dzebeqelēsēxs laē hānāxalts!āwa k'!ōxstanowē lexāxa t!elsē. Wā, lā mōp!ēnk'ustāwē 'wālasgemasas lāxens q!wāq!wax'ts!āna'yēx, yīxa q!ōlats!axa t!elsē. Wā, g'īl'mēsē 15 gwāla k'!ōxstanowē lexāxs laē hānēgwēlem lāxa dēlnēlē qa k'!ēsē s'!ēnakūlē k'īlk'a'yas, qaxs k'!ēsaē aēk'!aakwē k'īlk'a'yas.

Basket for Wild Carrots.—Wā, lālā genemas L!ābatilaxa dēntsemē L!ābata, qax lē'maaqōs q!āLElax gwēg'ilasasa L!ābatilāxa L!ābatē qaxs hē'maē gwālēda t!ēgwats!ē L!ābata. Wā, lēx'a'mēs 20 ōgū'x'idayōsēxs ā'maē kwākwatsemālaga'wēsa t!ēgwats!ē L!ābata. Wā, lāxāē āwādzōlidekwēda k'īdēla'yasa xetxet!aats!ē L!ābata.

Cedar-Bark Basket (2).—Wā, laem!asnaḡwa q!āLElax gwayi'lālasasa 1 L!ābatila. Wā, lēx'a'mēs ōgū'qālayōsa L!ābatila qa's x'ōgwats!ēxa

flat and low, for its length | and breadth are two spans each and it is
5 one || span high. It has | no holes along the rim for lashing, as the
other baskets have, | for lashing them when they are being tied up.
The baskets for lily-bulbs have the tops of the sides bent backward. |
That is all about this. |

Huckleberry-Basket.—As soon as this is done, she begins to make the
10 basket || for shaking the huckleberries into; but I will not | talk about
the making of the basket, for the only thing that is different about
the huckleberry-basket | is that it has a wide mouth and low sides
and narrow bottom, | and that it is very finely made
in this way:  When | this is finished, she makes another
15 smaller bas- ket of medium size. || It is made in the
same way as the large | swallowing-basket. |

Box for picking Salmon-Berries.—Let me for a while talk about
what the hooked box for picking salmon-berries is, | and what its
sizes are. It is just this. The box is made of the best kind of cedar-
20 wood, and || the hooked box is well made. It is | made as light as
possible, and it is made in the same way | as they make the oil-box;
and these are its sizes. It is | one span and a short span high, and
25 is | one span and four fingers long, || and one span wide. | It has the

3 x'ōkūmaxs peqelaē yīxs kūtelaē, yīxs małp!enk'īlā'laēs g'īldōlasē
lē'wis ts'eg'ōla lāxens q'wāq!wax'ts!āna'yēx. Wā, ā'mēs!a'ēnemp!ēn-
5 k'ustāwē 'wālasgēmasas lāxens q'wāq!wax'ts!āna'yēx. Wā, laxaē
k'leās t'ēmag'ats!ēxstēs hē gwāleda l!āl!ēbatāxs malagēxstalaē
qa neyemx'sālat'sa t'ēmag'īmas yīxs ā'māē gwāgū'nāgetē'wakwē
ōxtā'yasa āwaxsta'yasa x'ōgwats!ē l!ābata. Wā, laem gwāl lāxēq.

Huckleberry-Basket.—Wā, g'īl'mēsē 'wī'la gwālexs laē k'īlats!eg'ī-
10 laxēs k'īlats!ēlaxa gwādemē lexa'ya. Wā, lāl!alēn k'īlēs gwāgwēx-
s'āl! laqēxs laē lexēlaq. Wā, la lēx'aem ōgū'qalayōsa k'īlats!āxa
gwādemaxs lēxexstaē; wā, lā kūtela; wā, laxaē t!ōgwapa; wā,
hē'misēxs ālak!ālāē t!ōlt!ōxsema g'a gwālēg'a (fig.). Wā, g'īl'mēsē
... gwālexs laē ēt!ēd k'īlats!ēg'ilaxa āmāyē hēlomagem k'īlats!ē
15 lexa'ya. Wā, laemxaē hēem gwālēda 'wālasē nāg'ē k'īlats!ē
lexa'ya.

Box for picking Salmon-Berries.—Wā g'a'mās!ēn gwāgwēx's'e-
x'īd lāx gwēx'sdemasa gālek'wē hāmyats!ēxa q!amdzekwē, yīx
'wālayasas yīxs lēx'a'māē wūlx'it'sē'wa ālā la ēk' k'īwaxlāwa, qaxs
20 ālāē la aēk'!akwa gālek'waxs laē wūlasē'wa. Wā, hē'misēxs ālāē
k'īwā'!wayaak', qaxs k'ūtsemē. Wā, la yūem gwālē wūla'yasē
wūlā'yasa dengwats!ē. Wā, g'a'mēs 'wālayatsēg'a, yīxs 'nem-
p!enk'āē hē'mēsa ts!ēx'ts!āna'yē 'wālagostawasas; wā la mōdenba-
lēda 'nemp!enk'ē lāxens q'wāq!wax'ts!āna'yēx yīx g'īldōlās;
25 wā, lā 'nemp!enk'ē ts'eg'ōlās lāxens q'wāq!wax'ts!āna'yēx.

thickness of one-half of the tip of the little finger, | and it is well made. 27
It is grooved all over with fine grooves, in this manner.¹ | When it is
done, the wife of the box-maker takes the very best | cedar-bark to
make a packing-strap. The cedar-bark is split || into very narrow 30
strips, and each end is twisted to a rope. In the middle it is woven
like a mat, | in this way:

the forehead-strap is
twists a small cedar-bark



As soon as
finished, | she
rope; and

when she thinks | it is long enough for being tied around the hooked
box, she stops | twisting rope. She takes the hooked box, turns it
around, and half way up its height || she winds the cedar- 35
bark around it as tightly as possible. She puts it around
four times, | and she ties the end to 1 (1) and (2). After |
she has done so, she cuts off the cedar- bark rope | at (3).
Then she takes the part that she has cut off and makes a
loop underneath, passing over the bottom board, brings it up,
and takes a turn | at (4). She puts it around four times. Then
she ties the end at || (4). As soon as this is done, she takes the 40
packing-strap which passes around her forehead, and | puts it on
with two half-hitches at the end at (1) and also at (2). | That is the
carrying-strap for the hooked box. That is all about this. ||




Tump-Line.—As soon as the basket has been finished, | she takes 1
cedar-bark and measures off one long fathom | and two spans for | its

Wā, lā k'ōden lāxens selt!ax'tslāna'yē lāxa māk'!emēx'tslā'yaxs 26
yīx wāx'semasas. Wā, lā aēk'!aakwa, yīxs k'!wēdekwaēg'a gwālēg'a.¹
Wā, g'il'mēsē gwālēxs laē genemasā wū'lēnoxwē āx'ēdxa ālāxat! ēk'
denasa, qa's q!āleyōgwilēq. Wā, laēm ts!ēlts!Eq!astōwē dzexa-
'yase denasē, yīxs laē melkwēs wāx'sba'yē. Wā, lā k'idōyewa- 30
kwa g'a gwālēg'a (fig.). Wā, g'il'mēsē gwāla q!āleyōwaxs
laē melx'idxa 'wīl'enē densen denema. Wā, g'il'mēsē k'ōtaq
laēm hēlala 'wāsgemasas lāx welxsemēsēs gālekwxas laē gwāl
melaq. Wā, lā āx'ēdxa gālekwe qa's negōyōdē 'wālasgemasēxs laē
qex'semts lāq, qa's lek'lūtsemdē qenōyōts. Wā, lā mōp'lenē'sta 35
lāqēxs laē yīl'ALElōdex ōba'yas lāx (1) lō' (2). Wā, g'il'mēsē
gwālēxs laē tlōts!ēndeq. Wā, lā galōplēts ōba'yasēs t!ōsoyowē
lāx (3), qa's lā x'imaabōdālax pāq!Exsda'yas, qa's g'āxē galoplēts
lāx (4). Wā, laēmxaē mōp'lenē'stax laē yīl'ALElōts ōba'yas lāx
(4). Wā, g'il'mēsē gwālēxs laē āx'ēdxa q!āleyowē qa's lā māx- 40
'wālelōts āpsba'yas lāx (1); wā, laxaēs āpsba'yas lāx (2). Wā,
laēm aōx!aēkwa gālekwe lāxēq. Wā, laēm gwāla.

Tump-Line.—Wā, g'il'mēsē gwāle k'!lāts!ēg'ilā'yas lēxa'ya, laē 1
āx'ēdxa denasē qa's bāl'idēq qa 'nemp'lenk'ēs lāxens bālxa;

¹ See figure below.

5 length. Then she takes the straight knife and || cuts it off, and she puts the bark into water to get soaked. | She does not leave it there long before taking it out. Then she | splits it into narrow strips; and after it has been split, | she twists it into a rope three | spans long; and then she continues plaiting it like a mat, beginning with the rope
10 that she has twisted. || This plaiting is three spans long, and serves as a strap over the forehead for carrying the basket. | When she reaches the end, she twists it again, beginning at the end of the | matting, and the twisted rope is also three spans long. | After it is finished, | it is in this way.¹ This is called the "forehead-strap," and is
15 tied || to the opening of the huckleberry-basket which she has made. |

Back-Protector.—After she has finished all the baskets, | she quickly splits cedar-bark five spans in length; | and when she thinks she has enough, | she takes some narrow split cedar-bark and she weaves the
20 middle || together in this manner,  so as to keep the strands close together. This is two spans | in width. As soon as this has been finished, | she hangs it over the mat-stick, and she sits down at the place | where hangs the cedar-bark that she is going to weave, and she begins weaving in the middle. | When she reaches the end, she puts in the selvage; and

3 hē'misa malp!enk'ēs ēsegiwa'yas lāxens q!wāq!wax'tslāna'yēx,
yīx wāsgemasasēxs laē dāx'idxēs nexx'āla k'lāwayowa qa's
5 t!ōts!endēq. Wā, lā hāpstendēq lāxa 'wāpē qa pēx'widēs. Wā,
k'lēst!a gēstalilēxs laē āx'wūstendēq lāxa 'wāpē, qa's tslelts!ē-
q!astōgwilēxs laē dzedzēxsālaq. Wā, g'il'mēsē 'wīla la dzexekūxs
laē aēk'la melx'ideq qa yūdux'p!enk'ēsa melkwē lāxens q!wā-
q!wax'tslāna'yēx. Wā, lā k'līt!ēd g'āg'ilela lāx melā'yas. Wā,
10 lā yūdux'p!enk'ēmxāē 'wāsgemasasa k'līdedzewakwē q!alēyōwa.
Wā, g'il'mēsē lābendēq laē ēt!ēd melx'id g'āg'ilela lāx ōba'yasa
k'līdedzewakwē. Wā, laemxāē yūdux'p!enk'ē 'wāsgemasas mela-
'yas lāxens q!wāq!wax'tslāna'yēx. Wā, g'il'mēsē gwālēxs laē
g'a gwālēg'a.¹ Wā, laem lēgades q!alēyowē. Wā, lā t!ēmx'alelōts
15 lāx āwāxsta'yasēs k'līlats!ēg'ilāē lexā'ya.

Back-Protector.—Wā, g'il'mēsē gwāl 'wīlē l!ābatēla'yasēxs laē
hanāx'wid dzedzēxsēndxa denasēxa sek'lāp!enk'as āwāsgemasē
lāxens q!wāq!wax'tslāna'yēx. Wā, g'il'mēsē k'ōtaq laem hēl'ā-
lāxs laē āx'edxa tsleqladzowē dzexek' denasa qa's yībōyōdēs
20 lāxēs dzexēx'dē g'a gwālēg'a (*fig.*) qa q!asātēs lāx malp!enk'lēna'yas
'wādzewasas lāxens q!wāq!wax'tslāna'yēx. Wā, g'il'mēsē gwālēxs
lāē gēx'seq'lents lāxa k'lītdemēlāxa lē'wa'yō. Wā, lā k!wāg'alila lāx
gēwēla'sas qa's k'līt!ēdēq g'āg'ilela lāx yībōyoda'yas. Wā,
g'il'mēsē lābendqēxs laē mālagēstendēq. Wā, g'il'mēsē gwāl

¹ See figure on p. 141.

after|| she has finished weaving it, she turns over what she is weaving, 25
and she again starts from | the middle and weaves downward; and
when she gets to the end, | she puts in the selvage. After this has
been done, | she takes it down, takes her fish-knife, and cuts off the
rough ends | that are sticking out. When she has cut them off all
around the || selvage, the back-protecting mat for digging clover is 30
done. |

Belt.—She also splits cedar-bark into narrow strips of the same 1
width as the one she used | when splitting bark for the back-protector
for digging clover. | This is the width.¹ She weaves it so that it is
three fingers | wide and one fathom long. || When she comes near the 5
end, she lets it | taper; and when it is one fathom | long, the end is
narrow; and she twists a rope out of the same bark that she used |
for weaving; and when the rope is also one | fathom long, she ties a
knot at the end || so that it will not untwist. Now the cedar-bark 10
belt is | two fathoms long. She uses it when she goes to dig clover. |


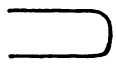
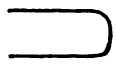
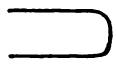
Implement for peeling Cedar-Bark.—When (a person) gets ready to
go | to peel off cedar-bark in the woods, he takes | his small ax,
and he takes a branch of pine, flat at one end, four || spans long, and 15
two finger-widths | in diameter. He also takes a flat, | rough sand-

malaqaqēxs laē xwēl'elōdxēs k'ltāse'wē qa's g'äg'ilelēxat! lāxa 25
yībōyoda'yas qa's banōhelē kltāq. Wā, g'il'emxaāwisē lābendex
ōba'yasēxs laē mālagexstendeq. Wā, g'il'mēsē gwālexs laē
gēxwaxōdeq qa's āx'ēdēxēs xwālayowē qa's t'lōsālēx ōba'yasa
q'lwadzāyaq. Wā, g'il'mēsē 'wī'lā t'lōsōdxa wāx'sabala lāxa mala-
qa'yas laē gwāla lebēg'elē lē'wēxs ts'lōsēlaxa lex'semē. 30


Belt.—Wā, lāxaē dzedzexsendxa denasē hēemxaē āwādzewē 1
dzexa'yasē dzexa'yas qaēs lebēg'elē lē'wēxs ts'lōsēlaxa lex'se-
mēxag'a āwōdzewēg'a.¹ Wā, lā k'lt'lēdeq qa yūdux'denēs wādze-
wasas lāxens q'lwāq'lwax'ts'lāna'yēx. Wā, la 'nemp!enk'ē 'wāsgema-
sas lāxens bālax. Wā, g'il'mēsē elāq lābendqēxs laē ts'lēq'lā'na- 5
kūlē ōba'yas. Wā, g'il'mēsē lābendxa 'nemp!enk'ē lāxens bālāxs
laē wīlba. Wā, lā melx'īdxa 'wīlē densen denema g'āyōhem lāxa
k'ltase'wa qaxs hē'maē ōbēsē. Wā, g'il'emxaāwisē 'nemp!enk'
lāxens bālāk'ē melā'yas densen denemaxs laē mōx'bendeq qa
k'lēsēs qwēlaxbax'ida. Wā, laem malp!enk'ē 'wāsgemasas denē- 10
dzowē wūsēg'anōs qō lāl ts'lōsālxa lex'semē.

Implement for peeling Cedar-Bark.—Wā, hē'maaxs laē xwānafe-
lēda lālē senqalxa denasē lāxa āllē. Wā, hē'mis āx'ētsō'sēs
sāyōbemē. Wā, lāla pexbaakwa l'enak'asa mōmox'dē mōp!enk'ē
'wāsgemasas lāxens q'lwāq'lwax'ts'lāna'yēx. Wā, lā māldenx'sā'wē 15
'wāg'idaxas lāxens q'lwāq'lwax'ts'lāna'yēx. Wā, lā āx'ēdxa pexsemē


¹ About 6 mm.

- 18 stone and places it by the side of the | fire of his house. He puts the
end of the pine-branch | into the fire; and when it is burnt, he takes
20 it || by the big end and puts the burnt end on the rough sandstone, |
and he rubs it on it so that one  end of it will become flat,
and it is bent | in this manner:  When this is done, he
does the same to the | other side. Then the end is flat; and he rubs
the corners off, | so that the point is rounded, like this:  As
25 soon as the point is really sharp, || he takes tallow of  the
mountain-goat and chews it; | and he takes the bark-lifter with which
he is going to peel the cedar-bark, and puts the | flat end into the fire of
his house. When it gets quite | hot, he puts the chewed tallow on both
sides of | the flat end. He keeps on turning the bark-lifter while the ||
30 tallow is melting, so that it spreads over both sides. Then he | puts it
up near the fire so as to let the tallow soak in. When | it almost catches
fire, he stops heating it. Then he puts it down | in the corner of his
house so as to let it cool quickly; | and when it is cool, it is hard.
35 After that it is ready. || This is the bark-lifter of the first people when
they went to peel red cedar-bark | and yellow cedar-bark, of which
they made blankets before the white men came | in early days. |
1 Spade.—Her husband makes the spade for digging lily-bulbs. | It is
also chopped out of yew-wood. When he goes into the woods and | he

- 17 k'öl!a dē'na tlēsema qa's g'āxē pax'alilas lāxa māg'inwalisas
legwilasēs g'ōkwē. Wā, lā L!enxlents wilba'yasa L!ōxūp!enk'asa
mōmox'dē lāxēs legwilē. Wā, g'il'mēsē x'ix'ēdexs laē dāx'idex
20 L!ex'ba'yas qa's āx'alōdēsa klūmelba'yē lāxa k'öl!a dē'na tlēsema
qa's ylselālēs lāq, yīxa āpsōtba'yē qa pexbēs, yīx wak'alāēna'yas-
g'a g'wālēg'a (fig.). Wā, g'il'mēsē g'wālexs laē ōgwaqaxa āpsō-
t!ēna'yēs. Wā, la'mē pexba. Wā, lāxāē ylselalax wax'sōtba'yas qa
kelx'bēs g'a g'wālēg'a (fig.). Wā, g'il'mēsē la ālak'lāla la eēx'baxs
25 laē āx'ēdxa yāsekwasa 'melxlowē qa's mālex'widēq. Wā, lā
āx'ēdxa L!ōk!wayōlaxēs senqasōla denasē. Wā, lā L!enxlents
pexba'yas lāxa legwilasēs g'ōkwē. Wā, g'il'mēsē ālak'lāla la
ts!elx'widexs laē āxbentsa malēg'ikwē yāseku lāx wāx'sadza'yasa
pexba'yas. Wā, ā'misē lēx'ielālaxa L!ōk!wayāxs laē yāx'idēda
30 yāsekwē qa lās hamelālela lāx wāx'sadza'yas. Wā, lā ēt!ēd
pex'idēq lāxa legwilē qa lā'laqēsa yāsekwē lāq. Wā, g'il'mēsē
lā elāq x'ix'ēdexs laē g'wāl pex'ēq. Wā, ā'mēsē lā k'adenē-
g'wilaq lāxa onēg'wilasēs g'ōkwē qa halabalēs k'ōx'wida. Wā,
g'il'mēsē k'ōx'widexs laē L!emx'wida. Wā, la'mē g'wālala laxēq.
35 Wā, hēem L!ōk!wayāsa g'ālē begwānemxs senqaaxa denasē
L!ē'wa dēxwē qa's k'ōlbawasilaxs k'lē'smaōlēx g'āxa mama'ax
lāxa qwēsālā 'nāla.
1 Spade.—Wā, lāla lā'wūnemas ēaxelaxa ts!oyayāxa x'ōkūmē.
Wā, hēemxaēda L!emq!ē sōplētsōs yīxs laē ālāq lāxa āl!ē. Wā

finds (yew trees), he chops down one that is two | spans in diameter. When the tree falls, he measures off || two spans and chops it off with 5 his | ax. After he has done so, he splits it through the heart. | He takes the side without branches | and chops off all the heart-wood so that it comes off and so that | it is flat. After he has done this, he chops the other side so || that it is two spans thick, and | he chops it 10 well until it is smooth and of the same thickness. After | doing so, he measures one short span  and | chops it so that it is in this way: and he chops the top | so that it has a crosspiece on it. After finishing one edge, || 15 he does the same with the other edge. Now the end, | beginning at the bottom (1) is square. This is the digging-point, which extends to (2), | the middle handle, and towards (3), the crosspiece on top. After doing so, | he carries it in his hands as he goes home. He puts it down and | takes a piece of fire-wood, on which he adzes it. He takes his adz || and takes hold of the spade for lily-bulbs. With his | 20 left hand he holds it by the point, and he places the crosspiece (3) | on the fire-wood. In his right hand he takes the adz, and | he first adzes down at the middle handle (2), which he makes round. | When it is round, he turns the end so that the point (1) || stands on the 25

g'il'mēsē q'lāqēxs laē hēx'idaēm sōp!ēxōdxa mōdēnx'sā lāxēns 3
q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē t!āx'idēxs laē bāl'idxa
malp!ēnk'ē lāxēns q!wāq!wax'ts!āna'yaxs laē tēm'x'sentsēs sōba- 5
yowē lāq. Wā, g'il'mēsē lāx'sēxs laē nāq!ēqax dōmaqasēxs laē
kūxsēndēq. Wā, lā'mēs hē āx'ētsō'sē wilemasēs ōk!wāēdza'yē.
Wā, lā aēk'la sōpālax dōmaqas qa lawāyēs. Wā, hē'mis qa
'nemādzowēs. Wā, g'il'mēsē gwāla laē sōp!ēdēx āpsādze'yas qa
māldēnēs lāxēns q!wāq!wax'ts!āna'yaqē wāgwasas. Wā, laxaē 10
aēk'la sōpaq qa 'nemādzowēs wāgwasas. Wā, g'il'mēsē gwālēxs
laē bāl'idxa ts!ēx'ts!āna'yē lāxēns q!wāq!wax'ts!āna'yaxs laē
sōp!ēdēq qag'ēs gwālē g'a (fig.). Wā, laxaē sōbetēndxa ōxtā'yas
qa gēxtēwēlas. Wā, g'il'mēsē gwāla āpsōtēnxayaxs laē hēmexat!
gwēx'idxa āpsēnxayaxs. Wā, ā'misē la k'f'wēlx'ūna ōxla'yas 15
g'āg'ilēla lāx ōxla'yas (1) xa tsēgwayoba'yē hēg'ustāla lāxa (2)
daadzoyewē lāg'aalēla lāxa (3) gēxtā'yē. Wā, g'il'mēsē gwālēxs
laē dāk'!ōtēlāqēxs laē nā'nak' lāxēs g'ōkwē. Wā, lā āx'ālilaq qa's
āx'ēdēxa lēqwa qa's k'f'mldēmaq. Wā, laxaē āx'ēdxēs k'f'mlā-
yowē qa's dāx'idēxa ts!ōyayōlaxa x'ōkūmē qa's dālēsēs gēmoxl- 20
ts!āna'yē lāx (1) tsēgwayoba'yas. Wā, lā lāk'lēnts (3) gēxtā'yē
lāxa lēqwa. Wā, lā dālāsēs hēk'!ōtts!āna'yē lāxa k'f'mlayowaxs
laē hē g'il k'f'ml'itsō'sē (2) daadzoyewē qa lēx'ēnx'idēs. Wā,
g'il'mēsē lēx'ēnx'idēxs laē xwēl'idēq qa hēs lā lēnqālas (1)
tsēgwayoba'yas lāxa lēqwa. Wā, lā k'f'ml'idēq qa pelbēs yō gwā- 25

25 fire-wood, and he adzes it so that the  point becomes thin | like an adz, in this manner:¹ As soon as this is done, he takes | his crooked knife and shaves it off so as to make it smooth. Now | the digging-point is sharp; and he smooths the crosspiece on top | by shaving it. As soon as he has done so, he hard-
30 ens it by means of tallow. || You know the way it is done with the digging-stick for clover when it is heated | by the fire and rubbed with tallow to make the point brittle. | He does it in the same way when he is making the spade for lily-bulbs | when he is hardening the point of the spade that he is making. |

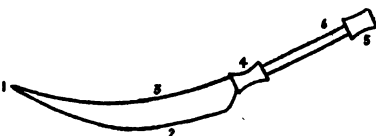
1 Digging-Stick for Clover.—First | this is searched for by the man. He takes his ax to go into the woods | to look for a yew-tree without branches. As soon as he finds one, he | cuts down the thick yew-tree
5 that has no branches. || When it falls down, he measures | five spans and | four finger-widths, nearly six spans, | then he cuts it off; and when it has been cut off, he splits it in two | through the heart.
10 When it has been split in two, he splits one side || again in two through the heart; and when this has been split, | it is triangular (in cross-section). He measures two spans | and four finger-widths | four spans, and cuts a notch into it, so that it is in size three | spans

26 lōxda sōbayōx; g'a g'wāleg'a (*f.g.*). Wā, g'il'mēsē g'wālexs laē āx'ēdxēs xelxwāla k'lāwayowa qa'saēk'lē k'lāxwaq qa qēsēs. Wā, laēm āx'bēs tsēgwayōba'yas. Wā, laxaē qaqēts!ax gēxtū'yas lāxēs k'lā'wēna'yaq. Wā, g'il'mēsē g'wālexs laē p!ap!ēts!asa yāsekwēlāq,—xēs
30 la'mōs q!āla lax g'wēg'ilasasas ts!ōyayāxa l'EX'semāxs laē pEX'asō lāxa lēgwilē qa's yil'sētāse'wēsa yāsekwē qa L'EMx'widēs ōba'yas. Wā, hē'mis neqemg'ilte'wēsōsa ēaxelaxa ts!oyayāxa x'ōkūmaxs laē p!ap!ēts!ax tsēgwayōba'yasēs ts!ōyayōgwila'yas.


1 Digging-Stick for Clover (Ts!ōyayōxa l'EX'semē).—Wā, hēem g'il la alāsō'sa begwānemē; āx'ēdxēs sōbayowē qa's lā lāxa āl'lē ālāx ēk'ētelā L'EMq!a. Wā, g'il'mēsē q!āqēxs laē hēx'idaēm sōp!EXōdeq yīxa l'EKwē L'EMq!a lōxs k'lēasaē L'ENx'ēna'yā.
5 Wā, g'il'mēsē t!āx'idēxs laē mens'idēq yīsēs q!wāx'ts!āna'yē. Wā, lā bāf'idxa sek'lāp!enk'ē lāxēns q!wāq!wax'ts!āna'yēx hē'misa mōdenē lāxēns q!wāq!wax'ts!āna'yēx yīx q!āq!al!Ep!ēlayāsēxs laē sōpsēndeq. Wā, g'il'mēsē la temg'fkūxs laē kūxsēndeq qa's naqlē-qēx dōmaqas. Wā, g'il'mēsē kūxsāak'lūsexs laē ēts!ēndxa āpsōdēlē
10 kūxsēndeq nāq!Eqax dōmaqas. Wā, g'il'mēsē kūxsāak'lūsexs laē k'!ōk!lūlnōsa. Wā, lā mens'idxa malp!enk'ē lāxēns q!wāq!wax'ts!āna'yēx, hē'misa mōdenē bābelawēs lāxēns q!wāq!wax'ts!āna'yaxs laē sōbetēndeq qa 'wilōyiwēs qa yūdūx'denēs lāxēns q!wā-

¹ Seen sideways.

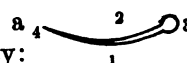
in this manner, this is done, he chops is three spans | from (4). | When it is squared, starting from (1), he chops out the heart | so that it all comes off; and when it is all off, he chops the one side | so it is flat (3). When it is finished, he lays it down flat || and he 20 chops (6) and (5) so that they are this way: When it is | triangular in cross-section, he chops at (3) so that it is pointed and so that it | bends back. Now it is one hand wide at (7), and it is four | finger-widths under each side of (7). | When this is done, | he carries it on his shoulders and goes home. Then he puts it down and || takes 25 his adz. First he measures | the grip at (5). Its length is one hand- width. He | cuts around it with his adz, so that the handle of the digging-stick (6) | is two fingers thick; and he does the same at (4), so that the grip is one | hand-width in length. When this is done, || he adzes (6) so that it is round; and after he has done 30 so, | he adzes the back (3), going to the hard point (1) of the | digging-stick. When this is done, he adzes the belly (2), | going towards the hard point of the digging-stick (1); and when this is done, | he takes his crooked knife and straight knife and cuts a



q!wax'tslāna'yēx yīx 'wāg'idasas g'a gwālēg'a (*fig.*) yīx (1). Wā, g'il'mēsē gwālexs laē sōpalax (2) qa yūdux'denēs lāxens q!wā- 15 q!wax'tslāna'yaqē 'wāg'idasa g'āg'ilela lāx (1) lāxlēnd lax (4). Wā, g'il'mēsē la k'ēwēlx' g'āg'ilela lāx (1) laē sōpālah dōmaqas qa 'wī'lāwē lāwā. Wā, g'il'mēsē 'wī'lāxs laē sōp'eldzōdxa āpsōd-dzā'yē qa pex'ēdēs (3). Wā, lā gwālexs laē hāx'welsasqēxs laē sōplēdex (6) lō' (5) qa g'as gwālēg'a (*fig.*). Wā, g'il'mēsē la 20 k'!ōk!ūlnōsexs laē sōplēd (3) qa wīlbax'idēs. Wā, hē'mis qa tlēqalēs. Wā, laēm emxlē 'wādzok!ūnasas (7), la mōdenē lāxens q!wāq!wax'tslāna'yaqē benadza'yas (7). Wā, g'il'mēsē gwālexs laē wīk'ilaqēxs laē nā'nakwa lāxēs g'ōkwē. Wā, lā wēx'alilaqēxs laē āx'ēdxēs k'!mīlayuwē. Wā, hē'mis g'il mens'itsō'sēda (*fig.*) (5) 25 q!wēdzadzētā'yē yīxs emxlāē 'wasgemasas lāxens a'yasāxs laē tsēx'sēstālasēs k'!mīlayuwē lāq qa māldenēs 'wāg'idasas (6) k'!lpx'lēqē. Wā, lāxāē hēem gwēx'idex (4) yīxs emxlā'maaxat! laxens a'yasowē yīx 'wāsgemasasa daadzoyā'yē. Wā, g'il'mēsē gwā- lexs laē aēk'la k'!mī'idex (6) qa lēx'enx'idēs. Wā, g'il'mēsē gwā- 30 lexs laē aēk'la k'!mī'idex (3) āwēg'a'yas lāg'aa lāx (1) plēsba'yasa tsōyayowē. Wā, g'il'mēsē gwālexs laē k'!mī'idex (2) ōk!waēdza'yē lāg'aa lāx (1) plēsba'yasa tsōyayowē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs xēlxwāla lē'wēs nexx'āla k'!āwayowa. Wā, lā qēmdō-

35 notch || at (7) with the straight knife, and he shaves it off so that it is hollow in the middle, | in this way: and he does the same at (5). | After this has been  done, he takes the crooked knife and shaves off | the whole digging-stick smoothly. When it has all been shaved off, | he puts it over the
40 fire of his house to dry, || and it stays there four days drying. When it is dry, he takes | perch-oil and pours it into a large | clam-shell. Then he takes tallow, which he puts down | by the side of the fire of his house; and he takes down his | digging-stick and heats the ends
45 over the fire of his house. When || it is burnt black, he takes the tallow and rubs it | on the end of the digging-stick. When this is done, he heats it again | over the fire, and he only stops heating it when it is scorched at the point | and when the tallow begins to boil as it is melt-
50 ing. Then | he takes also the perch-oil which he put into the large clam-shell, || and he takes rubbed shredded cedar-bark, puts it into the | perch-oil and rubs it on the digging-stick. When it is rubbed all over | and oiled with perch-oil, he heats the digging-stick over the fire of his | house; and when it is really hot, he again takes the | shredded cedar-
55 bark, puts it into perch-oil, and rubs it || on the hot digging-stick. When it is rubbed all over, | he stands it upright in the cool corner of the house. Then the | digging-stick for digging clover is finished.

35 yōdex (7) yīsa nexx'āla k'lāwayowa qa's k'lax'widē qa x'ilboyā-lēs'ga gwālēg'a (fg.) yīx (7). Wā, lāxae hēm gwēx'idex (5). Wā, g'il'mēsē gwālexs laē āx'ēdxa xelxwāla qa's aēk'lē k'lax'wid
ōgwida'yasa ts!ōyayowē. Wā, g'il'mēsē 'wī'la k'ōkwē ōgwida'yas
laē lēs'alelōts lāx neqōstāwasēs lēgwilē qa lem'x'widēs. Wā, lā
40 mōxsē 'nālās x'ilēlālēlā. Wā, g'il'mēsē lem'x'widexs laē āx'ēdxa
dzēk!wēsē qa's k'lūnxts!ōdēs lāxa 'wālasē xōxūlk'!mōtsa met!ā-
na'yē. Wā, lā āx'ēdaxaaxa yāsekwē qa's g'āxē g'ig'alilas lāx
māg'inwalisasa lēgwilasēs g'ōkwē. Wā, hē'mis la āxaxōdaatsēxa
ts!ōyayowē qa nōx'widē ōba'yas lāxa lēgwilasēs g'ōkwē. Wā, g'il-
45 'mēsē la k'lūmla'nakūlaxs laē āx'ēdxa yāsekwē qa's megūlbe'yēs
lāxa ōba'yasa ts!ōyayowē. Wā, g'il'mēsē gwālexs laē ēt!ēd pex'id
lāxa lēgwilē. Wā, āl'mēsē gwāl pex'aqēxs laē k'wēk!ūmelk'tyax'-
idē ōba'yas lōxs laē medelx'widēda yāsekwaxs laē yāxa. Wā, lāxae
āx'ēdxa dzēk!wēsē q!ōts!āxa xōxūlk'!mōtsa 'wālasē met!āna'yaxs
50 laē āx'ēdxa q!ōyaakwē k'ādzekwa qa's dzōpstendēs lāxa dzēk!wē-
saxs laē dzeg'ilents lāxa ts!ōyayowē. Wā, g'il'mēsē hāmēlx'en la
q!ēlēx'sa dzēk!wēsaxs laē pāpax'ilālāsa ts!ōyayowē lāxa lēgwilasēs
g'ōkwē. Wā, g'il'mēsē la ālak'lāla la ts!ēlqwxaxs laē ēt!ēd āx'ēdxa
k'ādzekwē qa's dzōpstendēs lāxa dzēk!wēsaxs laē ēt!ēd dzeg'ilents
55 lāxa ts!ēlqwa ts!ōyayowa. Wā, g'il'mēsē hāmēlx'enxs laē dālaq
qa's lā lānēgwēlas lāx wūdanēgwēlasēs g'ōkwē. Wā, laem gwāla
ts!ōyaywaxa lēx'semē laxēq.

Digging-Stick for Roots.—First the man makes | a digging-stick of 1
yew-wood for digging carrots. When it is nearly | spring, and the
plants begin to have buds, the man | takes his ax and goes into the
woods to look for a yew-tree. When || he finds one, he picks out a 5
good branch without knots, which is | bent and about two finger-
widths thick. | He chops it off close to the trunk; and when it is off, |
he measures off three spans and chops it off. | Then he chops off the
end so that it is flat, and || it is like the stick for peeling off hemlock- 10
bark. After chopping it, he | goes home to his house. He carries it
along. When | he arrives at his house, he puts down what is to be
the digging-stick for digging carrots. He takes his | crooked knife
and his straight knife and takes what is to be the digging-stick | for
carrots and sits down. First the || bark of the yew-wood digging- 15
stick for carrots is shaved off with a straight knife. | When it is all
off, he shaves off the sap, so that it is | all off; and when it is all off,
he puts down his straight | knife, takes his crooked knife, and shaves |
the digging-stick that is being made. He shaves it well, || so that it 20
is smooth; and when it is smooth, | he shaves off the end so that it is
flat, and he also makes it smooth and | a ² little bent.
There is a knob at the other end, in this way:  | When the

Digging-Stick for Roots.—Wä, hēem g'il äx'etsō'sa begwānema 1
ts!ōyayāxa xetēmē, yīxa L!ēmqlē. Wä, hē'maaxs laē elāq q!wā-
xenxa yīxs g'ālāē temx'īdēda q!wāq!wexēmasē, lāda begwānemē
äx'ēdxēs sōbayowē qa's lā lāxa āl!ē ālāx L!ēmqla. Wä, lā g'il'mēsē
q!lāqēxs laē dōq!ūqa lāx ēk'a L!enk'ēdēmsxa ēk'ētela lōxs ēk'aēs 5
wāwak'alaēna'yē lō' qa māldenēs 'wāg'idasas lāxens q!wāq!wax-
ts!āna'yēx. Wä, lā sōp!ēx!ēndeq. Wä, g'il'mēsē lāx'sexs laē
bā!īdxa yūdux'p!enk'ē lāxens q!wāq!wax'ts!āna'yaxs laē temx'-
sendeq. Wä, lā sōp!ēdex ōba'yas qa pexbēs ōba'yas. Wä, laem
yō gwālōxda L!ōk!wayāxwa lāqē. Wä, g'il'mēsē gwāl sōpaqēxs laē 10
nā'nakwa lāxēs g'ōkwē. Wä, laem dālaq. Wä, g'il'mēsē lāg'aa
lāxēs g'ōkwaxs laē äx'ālīlāsa ts!ōyayolaxa xetēmāxs laē äx'ēdxēs
xelxwāla lē'wis nexx'āla k'āwayowa. Wä, lā dāx'īdxēs ts!ōya-
yōlaxa xetēmē qa's k!wāg'alīlēxs laē hē g'il k!laxālayoxa xex'ū-
na'yasa L!ēmqlēk!enē ts!ōyayowēs nexx'āla k'āwayowa. Wä, 15
g'il'mēsē 'wī'lāwēda xex'ūna'yasēxs laē k!laxālayoxa xodzēg'a'yas qa
'wī'lāwēs ōgwaqa. Wä, g'il'mēsē 'wī'lāxs laē g'ēg'alīlāxa nexx'āla
k!lāwayowa qa's dāx'īdēdxēs xelxwāla k!lāwayowa qa's k!lax'wīdēs
lāx ōgwīda'yasēs ts!ōyayogwīlase'wē. Wä, la'mē a'k'laxs laē k!lā-
xwaq qa qēs'enēs. Wä, g'il'mēsē qāqēts!aakūxs laē a'k!lāx'wī- 20
dex ōba'yas qa pexbēs. Wä, laemxāē qāqēts!aq qa qēsēs lāxēs
k'ak'elx'bālaēna'yē. Wä, la megūtālaxa lōxsemē g'a gwālēg'a (fig.)
yīxs laē gwāla ts!ōyayāxa xetēmē. Wä, la lēqelēda wāōkwē

- digging-stick for carrots (some | Indians call it rock carrot) is
 25 finished, he puts it down by the fire of the house || so that
 the heat will strike its back; and when it begins to smoke, he |
 turns it over so that the inner side (2) is towards the fire; and when
 this | also begins to smoke, he takes deer-tallow and rubs it on | all
 over the stick and the knob (3). The name of | this knob is "top
 30 handle." Then he puts it down again by the side of the fire, || and
 turns it over so that the melting tallow will soak into | the digging-stick.
 When it nearly catches fire on account of the heat, | he wraps soft
 cedar-bark around his hand, takes hold of | the handle at the end of
 the digging-stick, and pushes the flat digging-point | (4) into the hot
 35 ashes. He watches it; and || when the hot ashes seems to boil up,
 he knows | that the point of the digging-stick is burnt black. | Then
 he takes the top handle of the digging-stick | and pushes it into the
 tallow; and when it has been there long enough, he | heats the point
 40 of the digging-stick again. When the melted || tallow at the end
 begins to boil, he dips it into cold | water and takes it out again.
 Now it is brittle. | Now the digging-stick for carrots is finished. |
 1 Digging-Stick for Cryptochiton.—First the man goes | into the woods
 to get a branch of yew-wood. When he finds | a curved branch, he
 chops it off. When it is off, | he measures off two spans. Then he

- bāklums xetxetla lāq. Wā, lā k'adnolisas lāx legwīlasēs g'ōkwē
 25 qa L'lēs'alase'wēs āwig'a'yas yīx (1). Wā, g'il'mēsē kwāx'idexs laē
 lēx'elēsaq qa L'lask'laēsa lēs ōk'waēdza'yas yīx (2). Wā, g'il'emxaā-
 wisē kwāx'idexs laē āx'ēdxa yāsek'wasa gēwasē qa's dzek'ēt'lēdēs
 laq qa hamelx'endēsēq lo'mē megūtā'ya yīx (3). Hēm lēgades
 q'wēdzadzetā'yē. Wā, lāxae ēt'lēd k'adnōlisas lāxēs legwīlē. Wā,
 30 la'mē lēx'i'lālaq qa lābetēsa yāxa yāsek' lāx ōgwida'yasa ts'ōyayo-
 waxa xetxetla. Wā, g'il'mēsē elāq x'ix'ētsēs laēna'yē ts'elq'waxs
 laē sax'ts'lānālaxa q'loyaakwē k'ādzek'waxs laē dāx'idex q'wēdzadze-
 tā'yasa ts'ōyayowaxa xetxetla qa's L'lenxbetelisēsa ts'ōyayōba-
 'yas yīx (4) lāxa ts'elq'wa gū'na'ya. Wā, lā dōq'walaq. Wā, g'il-
 35 'mēsē hē gwēx's la maēmdelqūlēda ts'elq'wa gū'nāxs laē q'lāle-
 laqēxs le'maē k'lūmla'nākūlēda ts'ōyayoba'yasa ts'ōyayowē. Wā,
 lā hēx'ida'mēsē dāx'idxa q'wēdzadzetā'yasa ts'ōyayāxa xetxetla
 qa's L'lenx'ēdēs lāxa yāsek'wē. Wā, g'il'mēsē gagālaxs laē ēt'lēd
 pex'itsa ts'ōyayoba'yē lāxa legwīlē. Wā, g'il'mēsē maēmdelqū-
 40 lēda yāxa yāsek' lāx ōba'yasēxs laē L'lenxstents lāxa wūda'sta
 'wāpa. Wā, lā xwēlax'ūstendēq. Wā, la'mē L'emx'wida lāxēq.
 Wā, la'mē gwāla ts'ōyoyāxa xetxetla laxēq.
 1 Digging-Stick for Cryptochiton.—Wā, hēm g'il la āxsōsa begwā-
 nemē lāxa āl'lē L'lenāk'lasa L'emq'lē. Wā, g'il'mēsē q'lāxa
 wāwak'alāxs laē sōpōdxa L'lenak'ē. Wā, g'il'mēsē lāwāxs laē


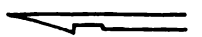
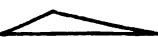
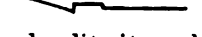
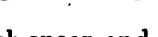



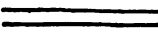
cuts it off, || and he chops the end until it is flat on one side. It 5
is two finger-widths | in thickness. After chopping | the ends, he
goes home, carrying the chiton digging-stick in his hands. | He
goes into his house, takes his knife, | and cuts off the bark and
the sap; and when || it is all off, he cuts the end so that it may be flat and 10
thin and | smooth, and it also has a round point, in this way.¹ Now
the digging-stick for cryptochitons is finished. | He takes deer-tallow
and | puts it down close to the fire. Then he takes the digging-
stick for cryptochitons and | pushes the flat end into the ashes where
it is not very hot. || He watches it; and as soon as it begins to 15
burn, he rubs the tallow | on both sides, and he keeps it a while.
Then he puts | the flat end back into the hot ashes; and he does not
keep it there long | before he takes it out and rubs more tallow on
both sides, | and he heats it by the fire of his house. When || it is 20
nearly burning, he puts it down in the corner of the house, so that it
cools off quickly; | and as soon as it gets cold, the point is brittle. |

Hook for Devil-Fish (1).—When the devil-fish hunter gets ready | to get
devil-fish, he first goes to get a long thin | young hemlock-tree. After
he finds it, he cuts it down, so that || it falls down. He cuts off the 25
branches and measures a piece two | fathoms long. Then he cuts off

bā'idxa malp'enk-ē lāxens q!wāq!wax'ts!āna'yēxs laē tsex'sendeq.
Wā, lā sōp!ēdex ōba'yas qō pexbēs āpsba'yas. Wā, maldenx'sāwē 5
'wāg'idasas lāxens q!wāq!wax'ts!ānā'yēx. Wā, g'il'mēsē g'wāl sōpax
ōba'yasēxs laē nā'nakwa. Wā, laem dāk'!ōtelaxēs q!enyayāxa
q!ēnasē. Wā, lā laēl lāxēs g'ōkwē. Wā, lā āx'ēdxēs k'lāwayuwē
qa's k'!axā'lēx xex'wūna'yas lō' xodzēg'a'yas. Wā, g'il'mēsē
'wī'lāxs laē aēk'!a k'!ax'bendex pexba'yas qa pelēs; wā, hē'mis qa 10
qēsēs; wā, hē'mis qa k'ilx'bēs, g'a g'wālēg'a'xs' laē g'wāla q!enya-
yōlaxa q!ēnasē. Wā, lā āx'ēdxa yāsekwasa gēwasē qa's g'āxē
k'!wanōlisaxēs legwilē. Wā, lā āx'ēdxa q!enyayōlaxa q!ēnasē qa's
l'lēngēsēs pexba'yas lāxa gūna'yē lāxa hēlālās ts!elqwalaēna'yē. Wā,
lā dōxdoqwaq. Wā, g'il'mēsē k'lūmēlx'idexs laē dzex'itsa yāsekwē 15
lāx wāwax'sadza'yas. Wā, lā g'agālexs laē xwēlaqa l'ēnxalisasa
pexba'yas lāxa ts!elqwa gūna'yā. Wā, k'lēst!a ālaem gaēsexs
laē dāx'idēq qa's ēt!ēdē dzex'itsa yāsekwē lāxaax wāwax'sadza-
'yas. Wā, lā papax'lālas lāxa legwilasēs g'ōkwē. Wā, g'il'mēsē
ēlāq x'ix'ēdexs laē āx'ālilas lāx ōnēgwilasēs g'ōkwē qa hālabalēs 20
wūdex'idā. Wā, g'il'mēsē wūdex'idexs laē l'ēmwx'widē ōba'yas.

Hook for Devil-Fish (1).—Wā, hē'maaxs laē xwānal'idēda nēts!ēno-
xwaxa teq!wa. Wā, hē'mis g'il la āx'ētsō'sēda g'il't!a wilen q!wa-
q!waxmēdzema. Wā, g'il'mēsē q!āqēxs laē tsek'!ex!ēndeq qa
tlax'idēs. Wā, ēgūlēndex l'ēnāk'as. Wā, lā bā'idxa malp'enk-ēs 25
lāxens bālaax yīx 'wāsgemasas. Wā, lā k'!axālaax xex'ūna'yas. Wā,

¹ See figure on p. 144.

- 27 the bark; | and when it is all off, he sharpens the thick end. | He
measures four finger-widths from the | thick end and cuts in
30 a notch in this manner:  Then he || cuts a piece
of hemlock-wood four  fingers long, | in this
shape:  After  this is done, | he takes
spruce-  root and splits it, and he takes | the hook of the
devil-fish spear and fits into the notch of the devil-fish spear, | and
heties  it on with the split root.
When  he has finished, || it is like
35 this:  Then he sharpens the thin
end to  | feel for the devil-fish. |

- 1 **Hook for Devil-Fish (2).**—Now I have finished talking about him | who
makes the kelp fishing-line. Now I shall talk about him who goes
to get | devil-fish to put on his line. First he has to take his |
straight-edged knife, which he takes when he goes into the woods to
5 look for a slim hemlock-tree. || As soon as he has found one, he cuts
it down, so that it falls | on the ground. He cuts off the branches.
After he has cut off the | branches, he cuts the top off. Sometimes | it is
two fathoms, sometimes three fathoms long. Finally he cuts off the |
10 bark, until it is white, and he cuts off || the top until it is sharp.
He does not sharpen the butt-end of the | pole for fishing devil-fish.
As soon as he has finished the long pole for fishing devil-fish, | he looks

- 27 g'il'mēsē 'wī'lāxs laē k'la'x'wīdex lē'x'ba'yas qa ēx'bēs. Wā, lā
mens'idxa mōdenē lāxens q'lwāq'wax'ts!ana'yēx g'āg'lēla lāxa
ōba'yasa lē'x'ba'yasēxs laē qemt'lēdeq g'a gwālēg'a (fig.). Wā,
30 lā mōdenas 'wāsgemasē lāxens q'lwāq'wax'ts!ana'yēx g'ayōl lāxa
q'lwāxasē. Wā, lā g'a gwālēg'a (fig.). Wā, g'il'mēsē gwālēxs laē
āx'ēdxa l'ōp'lek'asa ālēwasē qa's dzexsēndēq. Wā, la āx'ēdex
galbēlasa nēdzayowē qa's k'it!alēlōdēs lāxa qemtba'yasa nēdza-
yowē. Wā, lā yī'alēlōtsa dzexekwē l'ōp'lek' lāq. Wā, g'il'mēsē
35 gwālēxs laē g'a gwālēg'a (fig.). Wā, lā k'la'x'wīdxa wīlba'yē qa
ēxbesa plēwayoba'yaxa teq'wa.

- 1 **Hook for Devil-Fish (2).**—Wā, la'men gwāl gwāgwex's'āla lāxa pena-
yogwēlāxa penayowē. Wā, la'mēsen gwāgwēx's'āla lāxa tatēlāxa
teq'wa qa tēlēlasēxēs penāyowē. Wā, hēm g'il āx'ētsōsēs nex-
x'āla k'lāwayā qa's daakūxs laē alē'sta ālāx g'il'tlā wīl q'lwaxasa
5 lāxa āl'ē. Wā, g'il'mēsē q'lāqēxs laē k'fimt'lexlēndeq qa t'lāg'a-
elsē. Wā, lā k'fimtālax l'ēnak'as. Wā, g'il'mēsē 'wī'lāwēda
l'ēnak'axs laē k'fimtōdex wīlētā'ya. Wā, la 'na'nēmp'lēna
maip'lenk' laxens bālax lōxs yūdux'p'lenk'aē. Wā, lawīslā
k'la'xwālax xēx'ūnayas qa 'mēl'k'lenēs. Wā, laxaa k'la'x'wēdex
10 wīlētāyas qa ēx'bēs. Wā, lāla k'lēs ēx'bēda lē'x'ba'yasa nēdza-
yolaxa teq'wa. Wā, g'il'mēsē gwāla g'il'tla nēdzayāxa teq'wāxs
laē ētlēd alēx'idex wīlagawa'yasa g'il'x'dē āxānēms yīxs hētslē-

for a stick smaller than the first one, which is the size of a | short span 13
when the fingers are put around the butt-end of the | long pole for
fishing devil-fish.¹ The one for which he is looking must be small. ||
As soon as he finds it, he begins to cut it down with his straight- 15
edged knife. | Then he does the same as he did with the former one; |
only this is different, that the two ends are sharp, | and that it is
shorter than the one he first made, for it is only a | fathom and a half
long. There is also a hook made of the concave side of || hemlock 20
on it. After he has shaved off | with his straight-edged knife, the
butt-end of the pole for fishing devil-fish he cuts a notch three | finger-
widths long, made in this way;² and as soon as | the notch is deep
enough, he takes the brittle convex side of the hemlock- | tree and
cuts it until its butt-end is sharpened. || He measures four finger- 25
widths | and cuts it off so that it is | flat on one side. After he has cut
it, he takes | spruce-root, splits it, and scrapes off the bark | and the
juice; and when it is done, he takes the pole || for fishing devil-fish, 30
puts the short end into the notched-end of the | pole for fishing devil-
fish, and ties it on with the split root. | Now it looks | like this.³
Now there is a hook at the end of the pole for fishing devil-fish. | This

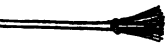
'staens ts!ex^uts!āna'yēxs bāla lāx q!wēsēndayo lāx lēgūtā'yasa 13
g'ilt!a nēdzayāxa teq!wa.¹ Wā lālalē wāwilalālē la ālāsō's. Wā,
g'il'mēsē q!lāqēxs laē k'fimt!exlēndentsēs nexx'āla k'!āwayowē 15
lāq. Wā, la hēemxat! gwēx'fīdqēxs gwēg'ilasaxa g'ālē āxās. Wā,
lēx'a'mēs ōgū'qalayōsēxs 'nāxwa'maē eēx'bēs wax'sba'yē. Wā,
hē'misēxs ts!ek!wagāwayaasa g'ilē āxās qaxs ā'maē 'neq!ēbōdē
ēsegiwa'yaslāxēns bāla. Wā, hē'mēsēxs galbalaaxa L!ēm wēg'a'yasa
q!waxase lāsa. Wā, hē'maaxs laē gwāl k'!āxwasa nexx'āla k'!āwayo 20
lāx lēx^uba'yasa nēdzayāxa teq!wa. Wā, lē qemt!ēdxa yūdux^u-
denē lāxēns q!wāq!wax'tslāna'yēxa g'a gwālēg'a.² Wā, g'il'mēsē
hē!tabetē qemta'yasēxs laē āx'ēdxa L!ēm wēg'a'yasa q!waxasē
lāsa. Wā, la k'!āx'wīdēq qa eēx'bēs āpsba'yās yix lēx^uba'yas.
Wā, g'il'mēsē eēx'baxs laē mens'īdēq qa mōdēnēs lāxēns q!wā- 25
q!wax'tslāna'yēx. Wā, lē k'!fimtēndēq. Wā, lē k'!āx'wīdēq qa
pexk'!ōt!ēnēs. Wā, g'il'mēsē gwāl k'!āxwaqēxs laē āx'ēdxa L!ō-
p!ēk'asa ālēwasē qa's dzet!ēdēq. Wā, lē k'ēxōdex xex'ūna'yas
lō' wāpaga'yas. Wā, g'il'mēsē gwālēxs laē āx'ēdxa nēdzayāxa
teq!wa lē'wa ts!ex^ustō. Wā, lē āx'ālelōts lāx qemtba'yasa 30
nēdzayowaxa teq!wa. Wā, lē yil'ētsa dzedekwē L!ōp!ēk' lāq.
Wā, la'mēsē g'a gwālēg'a.³ Wā, laēm galbalēda nēdzayāxa teq!wa.
Wā, hēem nēsēlāxa teq!wāxs lemwaēs g'ōkwasēda tlēsēmē lāxa
wūlx-iwa'yasa x'ats!a'yē. Wā, hēem lēgades nēdzayāxa teq!wa.

¹ That is, one short span circumference at the butt-end.

² See figure 1 on p. 152.

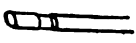

³ See figure 4 on p. 152.

is used to catch devil-fish when its hole is dry | at low tide. Now its
35 name is "pole for pulling," || and the name of the long pole is "imple-
ment for pulling out at half tide | from the hole under water when the
tide is not out far." | There is no hook at the end of the long pole |
for fishing devil-fish. |

- 1 **Spear for Sea-Eggs.**—First there is taken by the man a thin | young
hemlock-tree in the woods. When he finds one that is clear of
branches and long, | he cuts it down with a knife, so that it falls;
and | when it falls, he measures off three and a half fathoms in length. ||
5 Then he cuts off the top. He cuts off the bark | and the sap. He
tries to make it one and a half | finger-widths in thickness. After this
has been done, | he takes thin yew-wood branches for prongs. He
measures the prongs to be | two spans and four finger-widths in
10 length. || These are to be at the end of the sea-egg spear. | He cuts off
the ends so that they are sharp-pointed, and he also cuts off | the
lower end so that it is flat. When this is done, he digs out | the
roots of a spruce-tree and splits them in two. | Then he peels off the
15 bark; and when this is done, he cuts || the butt-end of the spear-
shaft until it is square. | Then he takes the prongs and lays the
flat ends against | the square end of the spear-shaft, and he ties
them on |  with the split spruce-root, so that it is in
this way:

35 Wä, hē'mis lēgades nānesamendzayowa g'iltagawa'yē nēdzayā
lāxa tegwatslē tlēsemxs tlēpelaē; yixs k'lēsaē 'wālasa x'ats!a'yē.
Wä, laem k'leās galbala, yixēda g'iltagawa'yē nēdzayāxa teq!wa.

- 1 **Spear for Sea-Eggs.**—Wä, hēm g'il la āxsō'sa begwānema wilē
q!wāq!waxadzem lāxa āl!ē. Wä, g'il'mēsē q!lāxa ēk'ētēla g'ilt!axs
laē hēx'idaem k'fimt!exōdeq qa t!ax'idēs. Wä, g'il'mēsē
t!ax'idexs laē bal'ideq qa mamōp!enk'flisēsa neq!ēbōdē lāxens
5 bālax. Wä, lā k'fimtōdex ōxtā'yas. Wä, lā k'!axā!ax xēx'ūnā'yas
lē'wēs xodzēg'a'yē. Laem lalōlla qa māmaldenx'sālēs lāxens
q!wāq!wax'tslāna'yēx yix 'wāg'idasas. Wä, g'il'mēsē gwālexs laē
āx'ēdxa wīswülē l!emq!a qa ts!ē'x'bēs. Wä, lā 'mens'ideq qa
hāmōdengālēs lāxens q!wāq!wax'tslāna'yēx lāx malp!enk'ē āwās-
10 gemasasa mōts!aqē ts!ets!ē'x'ba'yasa māmaseq!wayop!ēqēlaxa
mēsēqwē. Wä, lā k'!āk'!ax'baq qa eēx'bēs. Wä, laxaē k'!ax'wīdex
ēoxlā'yas qa pēpeq!exlēs. Wä, g'il'mēsē gwālexs laē 'lāp!idex
l!ōp!ēk'asa ālēwasē. Wä la pax'sendeq qa malts!ēsēxs laē sa-
q!wōdex xēx'ūna'yas. Wä, g'il'mēsē gwālexs laē k'!ax'wīdex ōba-
15 'yasa māmaseq!wayop!ēqē yix lē'x'ba'yas qa k'!ewülx'ūnēs. Wä,
lā, āx'ēdxa ts!ēts!ē'x'ba'yē qa's pax'ālelōdalēs pēpeq!exlā'yas lāx
k'!ēk'!ewülx'ba'yasa māmaseq!wayolē. Wä, lā yil'ālelōtsa pāx'-
saakwē l!ōp!ēk' lāq. Wä, la g'a gwālēg'a (fig.).

Hook for picking Elderberries.—Those who pick elderberries first go | 1
to make a hook of a small hemlock-branch of | the size of our first-
finger and one fathom in length. | The woman shaves off the bark
until it is smooth; || and after this is done, she takes a piece of the same 5
hemlock-tree, | which is thinner and is to form the hook. She |
shaves off the bark of this also, and it is one | span long. Then she
cuts it off | and measures two finger-widths from the || end. There 10
she cuts a notch which goes half way  through | the
thickness of the pole. It is in this way: After | this is
done, she does the same thing with the piece that is to form the hook;
and when | the notch is also cut in one-half the thickness of the piece
that is to form the hook, | she takes split spruce-root, puts it into water, || 15
and soaks it. After it has been soaked, she takes the piece that is to
be the hook at the end | and puts the two notches together. She | takes
up the soaked split root and ties the  two pieces together.
When | it is finished, it is this way: |

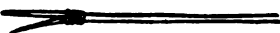
Pole for gathering Eel-Grass.—First the man || goes to look in the 20
woods for a bent young hemlock-tree; and when | he finds one, he
cuts it at the bottom with his adz; and when | it falls, he measures
off two fathoms and a half. | Then he cuts off the top. At the top it

Hook for picking Elderberries.—Wä, hēm g'ī la äx'etsō'sa 1
tslëx'alaxa tslëx'inēs galayōlaq yīxa wīle q'waxasaxa yō 'wāg-i-
tens ts!emälax'tslāna'yēx. Wä, lä ēseg'eyowē 'wāsgemasalāxens
bälax. Wä, lä aēk'laxs laē k'laxālaq xēx'ünā'yas qa qēs'enēs.
Wä, g'īl'mēsē g'wālexs laē äx'ēdxa g'āyōl'maxat! lāxa q'waxasē. 5
Wä, lāla wāwīlālagawēsa galplēqlē. Wä, laxaē aēk'laxs laē
k'laxālaq xēx'ünā'yas. Wä, lä 'nemp!enk'ē lāxens q'wāq'wax-
ts!āna'yēx yīx 'wāsgemasasēxs laē k'īmmts!endeq. Wä, lä
mens'idxa mälđenē lāxens q'wāq'wax'tslāna'yēx g'āg'īlela lāxa
ōba'yasēxs laē qemtbtendeq qa negoyōdēsēx 'wāgidasas yīx 10
'wālabedasas qemta'yas. Wä, lä g'a g'wālēg'a (*fig.*). Wä, g'īl'mēsē
g'wālexs laē ōgwaqa hē g'wāx'idxa galplēqlē. Wä, g'īl'emxaāwisē
negōyōdē 'wālabedasas qemta'yas lāx 'wāg'idāsasa galplēqlē, laē
äx'ēdxa paākwē l!ōp!ek'sa ālēwasē qa's hapstendēs lāxa 'wāpē
qa pēx'widēs. Wä, g'īl'mēsē pēx'widexs laē äx'ēdxa galbēlē 15
qa's k'āk'etōdēsēs qēqemta'yē lo' qemta'yasa galplēqlē. Wä, lä
äx'ēdxēs pēqwase'wē paak' l!ōp!ek'a qa's yalōdēs lāq. Wä,
g'īl'mēsē g'wāla laē g'a g'wālēg'a (*fig.*).

Pole for gathering Eel-Grass.—Wä, hē'mis g'īl la ālāsō'sa
begwānemē lāxa āllē wāk'alā q'wāq'waxadzema. Wä, g'īl'mēsē 20
qlāqēxs laē tsek'!exōdeq yīsēs k'īm!ayowē. Wä, g'īl'mēsē
tlāx'idxs laē bāl'ideq yīsa neq!ebōdās bābēlawayē lāxens
bälāxs laē tsek'ōdex ōxtā'yas. Wä, lä mälđenx'sāwē 'wāg'idāsas

25 is two | finger-widths thick. Then he takes his straight || knife and cuts off the bark and the sap. | When they are all off, it is a finger-width and a half thick | at the thin end, and it is hardly thicker at the | other end. The tip is more curved than the | butt. At each
30 end there is a knob. || When it is finished, he goes home carrying it; and as soon as he enters | his house, he puts down the twisting-stick by the side of the fire. | Then he takes deer-tallow and puts it down where he is working at the | twisting-stick. Then he takes the twisting-stick and pushes it to and fro over the | fire. He pushes it
35 to and fro until the whole stick gets warm; || and when it is very hot, he takes the | tallow and rubs it over the twisting-stick. As soon as it is | all covered with tallow, he pushes it to and fro over the fire; | and when the tallow nearly catches fire, then he rubs on | some more
40 tallow; and when it is covered with tallow, || he puts it down in the corner of the house, where it cools off quickly. | He wishes it to be brittle and stiff. Therefore he does so | with the tallow. As soon as it gets cold, he takes soft cedar-bark | and the twisting-stick, and wipes it off with the soft shredded cedar-bark, | so that all the tallow
45 comes off from the surface. When it is all off, it is finished. || That is all about this. |

ōxtā'yas lāxens q!wāq!wax'ts!āna'yēx. Wā, lā āx'ēdxes nexx'āla
25 k'lāwayowa qa's k'laxālēx xēx'ūnā'yas lō' xōdzēg'a'yas. Wā, g'il'mēsē 'wī'lāxs laē māmaidenx'sāla 'wāg'idasas lāxens q!wā-q!wax'ts!āna'yēx yīxa wīlētā'yē. Wā, lā hālselaem lālākwalēda āpsba'yas. Wā, lā xēnlela wāk'alagawēsa wīlba'yē, yīxa lē'x'ba'yē. Wā, lā mēmox'balaxa lōlxsemēda wāx'sba'yas. Wā,
30 g'il'mēsē gwālexs laē nā'nakwa dālaq. Wā, g'il'mēsē la laēl lāxēs g'ōkwaxs laē k'adenōlisasa k'ilbayowē lāxēs lēgwīlē. Wā, lā āx'ēdxa yāsekwasa gēwasē qa's g'āxē g'ēg'alīlas lāxēs ēaxelasaxa k'ilbayowē. Wā, lā āx'ēdxa k'ilbayowē qa's k'ak'adelalēs lāxēs lēgwīlē. Wā, laem wīqwi'lālaq qa 'nema'nakūlēs ts!ēlgū'nakūlē
35 ōgwida'yas. Wā, g'il'mēsē ālak'lāla la ts!ēlx'wīdēxs laē āx'ēdxa yāsekwē qa's yīlēt!līdēs lāxa k'ilbayowē. Wā, g'il'mēsē megū-g'itxa yāsekwaxs laē xwēlaqaem la k'āk'adelalās lāxēs lēgwīlē. Wā, g'il'mēsē elāq x'ix'ēdēda yāsex'ūna'yasēxs laē xwēlaqa yīlsetlitsa yāsekwē lāq. Wā, g'il'mēsē la megūg'itxa yāsekwaxs laē
40 k'at!ālīlas lāxa ōnēgwīlasēs g'ōkwē qa hālabalēs wūdex'īda. Wā, laem 'nēx' qa l!ēmx'wīdēs qa l!axēs, lāg'ilās hē gwēg'ilasa yāsekwē lāq. Wā, g'il'mēsē wūdex'īdēxs laē āx'ēdxā k'ādzekwē lē'wa k'ilbayowē. Wā, lā dēg'it!ētsa q!ōyaakwē k'ādzekwē lāq qa lāwāyēs yāsex'ūna'yas. Wā, g'il'mēsē 'wī'lāxs laē gwāla. Wā,
45 laem gwāl laxēq.


Flounder-Spear.—The first thing to be done by the | flounder- 1
fisherman is to get a spear-shaft for flounder-fishing. He | has to get
tough wood for the prongs. It is split in two | in this manner.¹ It
is split through the heart, and cut at the ends || which are made 5
sharp. When this has been done, he takes bird-cherry bark and the |
shaft, and he so cuts the sides that they are flat, | and he also cuts
one side of the prongs so that they will fit | on the end of the shaft.
When he has finished this, he takes the | bird-cherry bark and ties
it to the prongs and the shaft. || He ties it very tightly. When it is 10
done, | it is like this:  Now the flounder-spear
is finished. |.

Fishing-Tackle for Flounders.—When a man goes to catch many |
flounders, he takes the leg-bone of a deer which is | thoroughly dry, so
that it is white, and he breaks it up || lengthwise into slender pieces. As 15
soon as it is broken up, he measures off | pieces two finger-widths long,
and breaks them off | at the end, so that they are all the same length.
When this has been done, | he takes a flat, rough sandstone. He |
also takes a dish and pours water into it until it is half full. || Then 20
he puts the sandstone into it; and he takes | one of the thin bones,
dips it into the water, and | puts one end against the sandstone and

Flounder-Spear.—Pāpa'yaxa paēsē, yīxs hē'maē g'il la āxsō'sa 1
papayaēnoxwaxa paēsēda saentslō qa's pāpayayowa. Wā, hē'mē-
lāl āx'ētso'sēda ts!ax'insē qa dzāx'bēsxa xōkwē qa's maltslē g'a
gwālēg'a.¹ Wā, laem nāq!eqax dōmaqas. Wā, lā k'lāk'!ax'ubendeq
qa āx'bēs. Wā, g'il'mēsē gwālexs laē āx'ēdxa len'wumē lē'wa 5
saentslō. Wā, lā k'lāk'!ewenōdzendēq qa pēpegenōsēs. Wā,
lāxaē k'lāx'widxa ēpsanōdza'yasa dzēdzēgumē qa beng'aalelē
lāxa ōba'yasa saentslowē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
len'wumē qa's k'!lāx'!alelōdēs lāxa dzēdzēgumē lē'wa saentslowē.
Wā, laem aelaxs laē k'!lāk'!ak'ōdeq. Wā, g'il'mēsē gwālexs lāe 10
g'a gwālēg'a (*fig.*). Wā, laem gwāla pāpayayōlaxa paēsē.

Fishing-Tackle for Flounders.—Wā, hē'maaxs q!āq!ēyōl'aēda be-
gwānemaxa paēsē, lā āx'ēdex xāqas g'ōg'egūyāsa gēwasaxs laē
lemlemx'ūnx'ida yīxs laē mōmx'ūna qa's tetepsendēq lāxēs g'il-
dolasē qa wiswul'enēs. Wā, g'il'mēsē 'wīwelx'sexs laē mens'ēdeq 15
yīsēs q!wāq!wax'ts!āna'yē qa māldenēs āwāsgemasasēxs laē tepā-
lax ēpsba'yas qa 'nemēs āwāsgemasas. Wā, g'il'mēsē gwālexs
laē āx'ēdxa de'nasgemē tlēsemāxa pegēdzowē k'!ōltsema. Wā,
lāxaē āx'ēdxa lōq!wē qa's gūxts!ōdēsa 'wāpe lāq qa negoyoxsda-
lisēxs laē mox'stentsa de'nasgēme tlēsem lāq. Wā, lā āx'ēdx- 20
'nemts!aqē lāxa xāxmenēxwē qa's hāpstendēs lāxa 'wāpaxs laē
tesālōts āpsba'yas lāxa de'nasgemē tlēsema qa's yīselalax'idēs

¹ It is cut through the center lengthwise.

- 23 rubs it | until it is sharp-pointed, and he does the same with the other end. As | soon as it is sharp-pointed, he rubs the middle part
 25 so that it is round; and when || it is round, it is done. He does this with all of them. | When he has finished fifty, he puts them away, for that | is the number of bones for the flounder fishing-line. Then he takes | hair and twists a length of two | spans; that is, hair of women.
 30 And when he has || enough of these, the same number as the polished bones, then he puts them away. He takes | cedar-bark and gives it to his wife, and she goes at once | and puts it into the water to soak. After it has been there for one night, | the woman takes out the cedar-bark and splits it into | long, narrow strips, and she twists it until
 35 it is moderately thick. || When it is forty fathoms long, it is finished. | Then (the man) stretches it outside of the house | tightly, so that it is stretched (taut). It remains there for four days. | Then he takes down the twisted cedar-bark fishing-line | and coils it up and puts it
 40 down in his house, and then || he takes dried back-sinew of the deer and shreds it, and | twists it until it is like thread. As soon as he has | twisted much of it, he takes the round bones and the twisted-| hair thread and ties one end of the twisted hair to the
 45 round bone. | He ties the hair || to the crosspiece a little beyond the middle, in this way:  He does this with all of

- 23 qa ɛxˈbaxˈɪdēs. Wä, läxaē hēm gwēxˈɪdxa ɔpsbaˈyē. Wä, gˈɪlˈmēsē ɛxˈbaxs laē yɪlselalaxˈɪdeq qa lēxˈɛnxˈɪdēs. Wä, gˈɪlˈmēsē
 25 la lēxˈɛnxˈɪdexs laē gwāla. Wä, lä hēˈstaem gwēxˈɪdxa waōkwē. Wä gˈɪlˈmēsē ˈwɪla gwāla sekˈlasgemgˈustāxs laē gˈēxaq qaxs hēˈmaē ɔwāxwēda xāxexˈɛnasa l.lāgēdzayāwaxa paēsē. Wä, lä ɔxˈēd-
 xa seˈya qaˈs mētˈlēdēq qa maēmālpˈɛnkˈēs ɔwāsgemasas lāxen qɪwāq!waxˈts!ānaˈyēx, yɪxōx seˈyāxsā ts!ēdāqēx. Wa, gˈɪlˈmēsē
 30 hēlāla lāx ˈwāxaasasa gˈixekwē xāqēxs laē gˈēxaq. Wä, lä ɔxˈēd-
 xa denasē qaˈs lä ts!ās lāxēs gēnemē. Wa, hēxˈɪdaˈmēsē la hāpstālisas lāxa wā qa pēxˈwīdēs. Wä, gˈɪlˈmēsē xamaˈstālisexs laē ɔxˈwūˈstendēq yīxa ts!ēdāqē lāxa denasē qaˈs dzedzēxsēndēq
 qa ts!ēlts!eq!astowēs gˈɪlsgˈɪldēdzowa. Wä lä mēlxˈēdeq qa hēla-
 35 gˈitēs. Wä, lä mōsgemgˈostāpˈɛnkˈē ˈwāsgemasas lāxens bāla. Wä, gˈɪlˈmēsē gwālexs laē dōxˈwūlsa q lāx l.lāsanāˈyasēs gˈōkwē qaˈs hek!ūt!elsēq qa ts!āsˈɪdēs. Wä, lä mōpˈlɛnxwaˈsē ˈnālās hē gwēxˈsexs laē ɔxˈēdxa l.lāgēdzaanāˈyē yīxa melkwē densen denema qaˈs qesˈēdēq qaˈs lä qesˈālila q lāxēs gˈōkwē. Wä, lä
 40 ɔxˈēdxa lemōkwē ɔdēgˈesa gēwasē qaˈs dzedzēxsēndēq qaˈs mēlxˈɪdēq qa mēdek wēs hē gwēxˈsa q!enyō. Wä, gˈɪlˈmēsē q!ē-nemē mētaˈyas laē ɔxˈēdxa lēlxˈɛnē xāq lēˈwa mēdek wēs sēsēˈyakˈlɛna. Wä, lä yɪlˈālelōdālasa lēlxˈɛnē xāq lāx ɛpsbaˈyasa mēdek wēs seˈya. Wä, lä gˈēkˈlōlts!aˈyē yɪlālaasasa seˈya
 45 lāxa galōdayowē lēxˈɛn xāqa gˈa gwālēgˈa (fig.). Wä, lä ˈnāxwaem

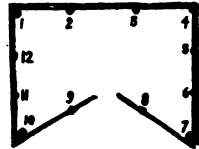
them; | and when they are finished, he gathers | up the ends of the hair 46
threads and ties them with twisted sinew, | so that they are all gathered
together, and he hangs them up in the corner of his house. The |
round cross-bones are hanging downward. ||

Fish-Trap for Perch.—First the man takes | cedar-bark and soaks it in 1
the river. Then he goes into the woods | carrying his hand-adz; and
when he comes to a place where there are | many straight young hem-
lock-trees, he cuts the tall || slender trees which are a little over four 5
finger-widths in diameter. | As soon as the tree falls down, he measures
off four spans. | Then he cuts it off. That is the measure | which he
uses in cutting off twenty-four pieces of the same length; | and he cuts
off twenty of them four || finger-widths thick, longer than the first 10
ones. | After he has done so, he measures a length of two | spans and
cuts it off. He cuts sixteen | of this length. After he has done so, |
he measures them three spans || long and cuts them off. There are 15
twelve of these all of the same | length. After he has done so, he
sharpens the points of the twelve. | These will be the posts for the
perch-trap at one end. | And he also sharpens the sixteen | short ones
which are two spans in length. || These will be the entrance. And 20

hē gwēx'idxa waōkwē. Wā, g'il'mēsē 'wī'la gwālexs laē q'lapl'ēx'fī- 46
dex ēpsba'yasa sēsē'yak'len qa's yīl'idēsa mēdek wē atlema qa
q'lapl'ēx'lālēšēxs laē tēx'walīlas lāx onēgwīlasēs g'ōkwē. Wā, laem
bēbenba'yēda lēlx'ēnē galōdayu xāqa.

Fish-Trap for Perch.—Wā, hēm g'il āx'ētsō'sa begwānema 1
denasē qa's lā tlēltalēsaq lāxa wā. Wā, lā lāxa ālē qa's dā-
lēxēs k'fīmlayuwē. Wā, g'il'mēsē lāg'aa lāxa k'fīq'wēkūlāxa
q'lēnemē q'lwāq'waxmedzemxs, wā, lā tsek'lexlēndxa g'il'ta
'wīlaxa hālsela'mē lēkwagawēsens q'lwāq'wax'tslāna'yēx. Wā, 5
g'il'mēsē t'lāx'idexs laē bāl'idxa mōp'lenk'ē lāxens q'lwāq'wax'tslā-
na'yēx yīx 'wāsgemasasēxs laē tsex'sendeq. Wā, hē'mis la men-
yayōsēxs laē hanāl tsetsex's'alaxa hāmōtslaqāla 'nemāsgema.
Wā, lā ētlēd tsetsex'sendxa maltsēmg'ostāwē mōden lāxens q'lwā-
q'wax'tslāna'yēx, yīx g'il'tagawa'yas lāx g'ilx'dē tsek'ēs. Wā, 10
g'il'mēsē gwālexs laē bāl'idxa malp'lenk'ē lāxens q'lwāq'wax'tslā-
na'yēx yīx 'wāsgemasasēxs laē tsex'sendeq. Wā, lā q'el'ets'age-
g'iyuwē tsek'a'yas hēx'sā āwāsgēmē. Wā, g'il'mēsē gwālexs laē
ētlēd bāl'idxa yūdux'plenk'ē lāxens q'lwāq'wax'tslāna'yēx, yīx 'wā-
sgemasasēxs laē tsex'sendeq. Wā, la malts'ageg'iyowa hēx'sā 15
āwāsgēmē. Wā, g'il'mēsē gwālexs laē dzōdzoḡ'bendxa malts'age-
g'iyowē. Wā, hēm lēlēmītsa lālemwayolē lāwayā lāx ēpsba'yas.
Wā, laxaē dzōdzoḡ'bendex ēpsba'yasa q'el'ets'ageg'iyuwē ts'el-
ts'ek'lwaxa maēmālp'enqas āwāsgemas lāxens q'lwāq'wax'tslāna-
'yēx yīxa xōlōslē. Wā, g'il'mēsē 'wī'la gwała laē āx'ēdxa l'ōp'lek'ē 20

- 21 when it is all done, he takes roots | and ties them together in the middle. He puts them together and carries them | home to his house. When the tide is half down, | he takes his stone hammer and cedar-bark that he had soaked in the river and | carries the posts for the
- 25 trap down to the beach, and he || puts them down where the beach is not very steep and where it is sandy. He | unties the roots in the middle of the bundle, and he first takes out one | of the pieces four spans in length | for a measure, and he lays it down and he marks along it | in this manner.¹ Then he takes it up and lays it down at one end of
- 30 the || line, in this manner,¹ and he marks along it. He takes it up again | and lays it down on the other end of the first line, in this manner,¹ and he | marks along it. After he has done so, he takes up two pieces | two spans in length, and he | puts them down on each side of what has been marked, in this way,
- 35 and he || marks along them. As soon as this is done, he takes his stone hammer | and one of the posts three spans in length, | and he drives it in at (1); and when | one span and a half shows, | then he takes
- 40 another one and drives it in at (2). When || the top is level with the first one, he drives another one in | at (3), and other ones at from



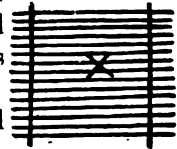
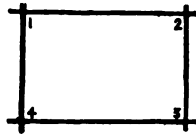
- 21 qa's yîlôyôdēs lāqēxs laē q!aplegox'wîdeq qa's wik'ilēqēxs g'āxaē nā'nakwa laxēs g'ōkwē. Wā, g'il'mēsē naenxseg'ilalēsēda x'āts!axelāxs laē āx'ēdxēs pelpelqē lē'wa denasē t'lētalēs lāxa wā. Wā, lā wik'ilaxa lālemwayolē qa's lā wik'intslēsēlaq lāxa l'ēma'isē qa's
- 25 lā wix'alisaq lāxa k'lēsē ālaem tsēdēsa lāxa ēx'stewēsē. Wā, lā qwēlōdxa yîlôyâ'yē l'ōp!ek'a. Wā, hē'mis g'il dāx'itsōsēda 'nemts!aqē g'ayōl lāxa mōp!enk'as 'wāsgemasē lāxens q!wāq!wax'tslāna'yēx qa's menyayowa qa's k'at!ālīsēq. Wā lā xūdelelēq g'a gwālēg'a.¹ Wā, lā dāg'ilisaq qa's k'at!ālīsēs lāx āpsba'yasa
- 30 xūldēsē g'a gwālēg'axs' laē xūdelelēdeq. Wā, laxaē ētlēd dāg'ilisaq qa's k'at!ālīsēs lāxa āpsba'yasa g'ālē xūltēs g'a gwālēg'a.¹ Wā, laxaē xūdelelēq. Wā, g'il'mēsē gwālēxs laē āx'ēdxa malts!aqē lāxa mālp!enk'as āwāsgemasē lāxens q!wāq!wax'tslāna'yēx qa's k'atēmg'alisēs lāx wāx'sanōdzexsta'yasa la xūldekwa g'a gwālēg'a (fig.)
- 35 qa's xwēxūdelelēdeq. Wā, g'il'mēsē gwālēxs laē āx'ēdxēs pelpelqē lē'wa 'nemts!aqē lāxa dzōdzoḡūla yīxa yūduḡ'plenk'as āwāsgemasē lāxens q!wāq!wax'tslāna'yēx qa's dēx'walīsēq lāx (1). Wā, g'il'mēsē 'nēmp!enk'a la nēlala lē'wa nexsa'yē lāxens q!wāq!wax'tslāna'yēxs laē ētlētsa 'nemts!aqē dēx'walīsaq lāx (2). Wā, g'il'mēsē
- 40 'nemātōḡ'wîd lē'wa g'ālē dēqwēsēxs laē ētlētsa 'nemts!aqē dēx'walīsaq lāx (3). Wā, la ētlētsa wāōkwē dēx'walīsaq lax (4)-(11).

¹ See outlines of cut on this page.


(4) to (11). | The last one he drives in at (12). | These are the posts 42
of the perch-trap. As soon as | this is done, he takes the soaked
cedar-bark, splits it into long strips, || and, when it is all split, he 45
takes up | one piece of the stops four spans in length | and lays it
down at the outer side of the back of the perch- | trap, close to the
posts. Then he ties it with cedar-bark | to the posts, and he ties it
together with the back; for he first ties it to || posts (1)-(4), which are 50
the back-stop. As soon as this is done, he takes | another one of the
same length and lays it down on top | of what he has already tied on
the back-stop at post (4), and he ties it on to | the back-stop and the
side-stop, and he ties the side-stops on to posts | (5), (6), and (7).
When this is done, || he takes another one of the same length and lays 55
it down on the | upper side of the side-stop at post (1). He ties it on,
and | ties the side-stop to posts (12), (11), and (10). When this | is
done, he takes one of the pieces two spans in length, | with sharp
point towards (9), and || he places the thick end under the side-stop 60
at (10). | Then he ties together the entrance and the side-stop at
(10), and he ties the entrance to | (9), and he does the same with
(7) and (8). When | this is done, he takes another one of the four- |
span sticks and places it over the || side-stops, and he ties it together 65

Wä, la etlêdxa âlêlxsda'yê 'nemts!aqa dëx'walisaq lâx (12). Wä, 42
hëem dzödzoḡūlasa LÄLEMwayuwe lāwayowa. Wä, g'il'mēsē ḡwā-
lēxs laē äx'êdxa pēḡekwē denasa qa's dzedzëxsendēq qa g'ilsg'il-
stowēs ts!êlts!eq!astowa. Wä, g'il'mēsē 'wī'welx'sëxs laē dāx'idxa 45
'nemts!aqē lâxa mōp!enk'as 'wāsgemasē lāxëns q!wāq!wax'ts!ā-
na'yêx qa's k'at!älisēs lâx L!āsadza'yas äwāp!a'yasa LÄLEMwayowē
lāwayowa māk'imk!enē lâx dzödzoḡūlāxs laē yīl'itsa denasē lâxa
dzödzoḡūla qa's yālōdësa emxap!a'yē lē'wē hëem g'il yālōtsōsē
(1)-(4) lē'wa emxap!a'yē. Wä, g'il'mēsē 'wī'laxs laē äx'êdxa 50
'nemts!aqëxa hë'maxat! 'wāsgemē qa's k'at!endēs lâxa êk!ôt!ēna-
'yasa la yīlêlālela emxap!a'ya lax (4). Wä, lâxaē yālōdxa emxa-
p!a'yē lē'wa emxenwa'yē. Wä, lâxaē yālōdxa emxenwa'yē lâx
(5); wä, lā hëemxat! ḡwëx'idex (6) lō' (7). Wä, g'il'mēsē ḡwālēxs
laē äx'êdxa 'nemts!aqëxa hë'maxat! 'wāsgemē qa's k'at!endēs lā- 55
xa êk!ôt!ēna'yasa emxap!a'yē lâx (1). Wä, lā yālōdëq. Wä, lā etlêd
yālōdxa emxenwa'yē lō' (12) lō' (11), hë'misē (10). Wä, g'il'mēsē
ḡwālēxs laē dāx'idxa 'nemts!aqē lâxa māl!p!enk'as äwāsgemasē
lāxëns q!wāq!wax'ts!āna'yêx qa's ḡwēbalēs ëx'ba'yas lâx (9), laē
k'at!entsa lēx'ba'yē lâx benk!ôt!ēna'yasa emxenwa'yē lâx (10) 60
laē yālōdxa xōlsoē lâx (10) lē'wa emxenwa'yē. Wä, lā yālōdëx
(9) lē'wa xōlosē. Wä, lā, hëemxat! ḡwëx'idex (7) lō' (8). Wä, g'il-
'mēsē ḡwālēxs laē etlêd dāx'idxa 'nemts!aqē lâxa mōp!enk'ē lāxëns
q!wāq!wax'ts!āna'yêx yīx 'wāsgemasa qa's k'at!endēs lâx êk!ôt!ēna-
'yasa emxenwa'yē. Wä, lā yālōdëq lō' (1) lō' (2) lō' (3); wä, 65

- 66 at (1), (2), (3), and | (4). When this is done, he takes another one of the same | length and lays it on top of the back-stop, and he | ties it at (1), (12), (11), and (10), and he does the same | with the other
 70 side at the entrance. As soon as there are eight || rows, it is finished. Then he takes pieces four spans and | four finger-widths in length and puts them down, and he | takes up another one and lays it on it, in this manner:
 and he places the
 he also ties them
 75 takes up another width | apart
 both ends; and | he continues tying on all the others, going towards (4) and (3). As | soon as it is all covered, it is like this.
 When it is finished, he | goes up from the beach and
 80 breaks off hemlock-branches in the woods. He || carries them down to where he is making the perch-trap and | puts them down, and he goes up again and takes small clams, which he gets for bait | for his fish-trap. He carries them down and breaks the shells of the clams | and scatters them in the trap. As soon as this is done, he puts | the cover over the trap.
 85 He puts hemlock-branches on top of it, so that || it is dark inside, and he places four large stones | on top of the hemlock-branches to keep it under water. Then it is done. |



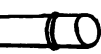
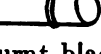

- 66 hē'misē (4). Wā, g'il'mēsē gwālexs laē ēt!ēd dāx'idxa hē'maxat! 'wāsgemē qa's k'at!ēndēs lāx ēk'!ōt!ēna'yasa emxap!a'yē. Wā, lāxāē yālōdeq lāx (1) lō' (12) lō' (11); wā, hē'misē (10). Wā, lā hēemxat! gwēx'idxa āpsānā'yē lē'wa xōlosē. Wā, g'il'mēsē mālgūnā!ts!a-
 70 k'ostā!axs laē gwāla. Wā, lā dāx'idxa sayak!ap!ēnk'elāsa mōdenē lāxens q!wāq!wax'ts!āna'yēx qa's k'at!ālisē. Wā, lā dāx'idxa 'nemts!aqē qa's k'atbēndēs lāq; g'a gwālēg'a (fig.). Wā, lā yālōdex (1). Wā, lā ēt!ēd k'atbentsa waōkwē lāx (2—3), wā la yālōdeq (4). Wā g'il'mēsē gwālexs laē ēt!ēd dāx'idxa 'nemts!aqē
 75 qa's k'at!ēdēs lāxa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx yix āwālagālaasas lē'wa g'ālē āx'ālelōdayōsēxs laē yaēlbēndeq. Wā, lā hā'na! yif'ālelōdalasa waōkwē lālag'aa!elaa lāx (4) lō' (3). Wā, g'il'mēsē emdzōxs laē g'a gwālēg'a (fig.). Wā, g'il'mēsē gwālexs laē lāsdēsa lāxa l!ēma'isē qa's lā l!ex'wīdex q!wāxa lāxa āl!ē qa's
 80 lā gēm!xents!ēselaq lax āx'ētsasas lālemwayowas lāwayowa. Wā, lā xwēlax'ūsdēsa qa's lā āx'ēd lāxa g'āwēq!ānemē tātēlanems qaēs lāwayowē. Wā, lā dents!ēselaq qa's lā tepts!ālasa tēlē g'āwēqlānema qa's gwēfalts!ōdalēs lāq. Wā, g'il'mēsē gwālexs laē pāqeyōtsa sāla lāxa lāwayowē. Wā, lā xeseyintsa q!wāxē lāq qa
 85 plēdek!lēs. Wā, lā t!āqey!ndālasa mōsgemē āwākwas t!ēsem lāx ōkū'ya'yasa q!waxē qa wūnsālayōs. Wā, laem gwāl lāxēq.

Net for Sea-Eggs.—You know already how nettle-bark | is cleaned 1
and what is done with it. When it is put | on the netting-needle, they
take the netting-measure, which is half a finger wide | and four
finger-widths || long, and they net on it. | After they have netted 5
three spans in length, the ends are netted together. Thus | the
mouth is three spans around, and they net downward; | and as soon as
it is two spans long, | they net the bottom together. Then the scraping-
net for flat sea-eggs is like a basket. || It is this way: After he 10
has finished netting it, | he takes his ax and goes into the
woods looking for the root of yellow-cedar; | and when he
finds a yellow-cedar tree, he digs out a root  which is |
moderately thick, and he measures five spans | and then cuts it off.
He splits it through the || heart; and when it is in two parts, he chops | 15
off the heart on one side so that it all comes off, and he chops off the |
sap. Then he tries to make it half a finger | thick; and he chops off
the two edges, so that it is two finger-widths wide, | its whole length
from end to end. || After finishing it, he carries it out of the woods and 20
takes it into his house; | and he puts it down on the floor, and he takes
his crooked knife, | sits down, and takes the yellow-cedar wood and
he shaves | the two edges straight; and after doing so, | he shaves off

Net for Sea-Eggs.—Wä, laemlas q!älax gwēg'ilasaxa gūnaxs 1
laē äxse'wa le'wa 'näxwa ēaxēnēq. Wä, g'il'mēsē la qetts'ōyo
laxa yegayō laē äx'ēdxa tslewēkwēxa k'lōdenōsēlās wāgwasas
lāxens q!wāq!wax'tslāna'yēx. Wä, lä möden lāxens q!wāq!wax-
tslāna'yēx yix 'wāsgemasas. Wä, lä yixentsa gūnēlaq. Wä, lä 5
yūdux'plēnk'ē 'wāsgemasasēxs laē yaqōdex ōba'yas. Wä, laem
yūdux'plēx'sitē 'wādzeg'ixstaasas. Wä, la yiqaxōdeq. Wä, g'il-
'mēsē mālplēnk'ē 'wāsgemasas lāxens q!wāq!wax'tslāna'yaxs laē
yaqōdex ōxsa'yas qa's yfwiła gwēx'sa l!ābatēxa xelōdzayowaxa
āmdema. Wä, laem g'a gwālēg'a (*fig.*). Wä, g'il'mēsē gwāl yīqaqēxs 10
laē äx'ēdxēs sōbayowē qa's lä lāxa āl!ē ālāx l!ōp!ēk'asa dēxwē.
Wä, g'il'mēsē q!āxa dēx'mesaxs laē 'lāplīdex l!ōp!ēk'asxa hēla-
g'ite l!ōp!ēk'a. Wä, lä bāl'idxa sek'lāplēnk'ē lāxens q!wāq!wax-
tslāna'yēx yix 'wāsgemasasēxs laē tsex'sendeq. Wä, lä naq!ēqax
dōmaqasēxs laē xōx'sendeq. Wä, g'il'mēsē malts!exs laē sopā- 15
lax'id āpsōdīlē dōmaqs qa 'wīlāwēs. Wä, lä sopālax'idex xōdzē-
g'a'yas. Wä, laem lalōlla qa k'lōdenēs lāxens q!wāq!wax'tslā-
na'yēx yix wāgwasas. Wä, lä sōplēdex ēwūnxa'yas qa maldenēs 'wā-
dzewasas lāxens q!wāq!wax'tslāna'yēx hēbēndāla lāx 'wāsgemasas.
Wä, g'il'mēsē gwālexs laē dālt!alaq qa's lä dāēlēlaq laxēs g'ōkwē. 20
Wä, lä k'at!ālīlaq qa's äx'ēdēxēs xelxwāla k'lāwayowa. Wä, lä
k!wāg'alīla qa's dāx'idēxa dēyōdzowē. Wä, hē'mis g'il k'lāx-
'witsō'sē ēwūnxa'yas qa naenqenxelēs. Wä, g'il'mēsē gwālexs laē
k'lōdzōdex āpsādze'yas qa qēdzēdzowēs. Wä, g'il'mēsē gwālexs

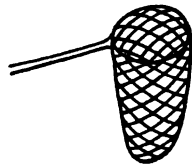
25 the one flat side so that it is smooth. After doing so, he || turns it over and shaves off the other side until it has a thin edge, | and it is half a finger thick. | After doing so, he takes a basket, goes to the beach, | picks up stones, which he puts into the basket. | When he
 30 has enough, he carries them on his back into his || house and puts them down by the side of the fire. | He puts the stones on the fire, and he takes the basket and he | goes down again to the beach and plucks off dulce; | and when his basket is full, he carries it up the beach | into
 35 his house, and he puts it down on the floor. || Then he digs a hole by the side of the fire of the same length | as the stick of yellow cedar which is to be steamed to make a hoop for the scraping-net. One | span is the width of the hole that he is digging, | and its depth is the same. When this is finished, he takes | mats, so that they are ready
 40 for use, and he takes the tongs to put || the red-hot stones into the hole, and he puts them into the hole that has already been dug. | When it is nearly full, he takes his dulce and throws it on the | red-hot stones; and when a thick layer has been put on, | he puts the yellow-cedar stick on it, and he takes | more dulce and throws it on
 45 to it; and as soon as there is a || thick layer of dulce on the yellow cedar, he takes water and | throws a little on top the whole length of the yellow-cedar stick, | and he covers it over with mats. After he

25 laē lēx'īd qa's k'lādzōdēx āpsādzā'yas qa pelēsa āpsenxa'yē.
 Wā, lāla k'lōdenx'sā'ma āpsenxa'yē lāxens q'wāq'wax'ts'lāna'yēx.
 Wā, g'il'mēsē gwālexs laē āx'ēdxa lēxa'yē qa's lā lāxa L'ēma'isē
 qa's lā t'lāqax t'lēsēma qa's lā t'lāxts'lālas lāxa lēxa'yē. Wā,
 g'il'mēsē hē'fats'lāxs laē ōxlōsdēsa qa's lā ōxlaēlēlaq lāxēs
 30 g'ōkwē qa's lā ōxleg'alilas lāx māg'īnwalisasēs legwīlē. Wā, lā
 xē'x'lēnts laxēs legwīlē. Wā, la xwēlaqa āx'ēdxa lēxa'yē qa's lā
 xwēlaqents'lēs lāxa L'ēma'isē. Wā, lā k'lūlx'īd lāxa L'ēslekwē.
 Wā, g'il'mēsē qōt'lē lēxa'yasēxs laē ōxlex'īd qa's lā ōxlōsdēsēla
 qa's lā ōxlaēlēlaq lāxēs g'ōkwē qa's lā ōxleg'alilaq. Wā, lā
 35 'lap'lalila lāxa māg'īnwalilasēs legwīlaxa 'nemāsgēmē lō' nek'asō-
 lasxa deyōdzowē qex'exstēlasa xelōdzayowē. Wā, la 'nemp'lenk'
 lāxens q'wāq'wax'ts'lāna'yēx yīx 'wādzeqawilasas 'lāpa'yas. Wā, lā
 hēemxat! 'wālabetalilē. Wā, g'il'mēsē gwālexs laē āx'ēdxa lēl-
 wa'yē qa g'āxēs gwa'lila. Wā, lā āx'ēdxa ts'lēslāla qa's k'īp'lēdēs
 40 lāxa x'ix'ixsemāla t'lēsēma qa's lā k'īlpts'lālas lāxa 'lābegwēlkwē.
 Wā, la elāq qōtlaxs laē āx'ēdxa L'ēslekwē qa's lēxeyīndēs lāx
 ōkū'yā'yasa x'ix'ixsemāla t'lēsēma. Wā, g'il'mēsē wāktwaxs laē
 āx'ēdxa deyōdzowē qa's paq'eqēs lāq. Wā, laxaē āx'ēdxa
 waōkwē L'ēslekwā qa's lēxēg'īndēs lāq. Wā, g'il'mēsē la wāx'-
 45 wūnaya L'ēslekwē lāxa deyōdzōxs laē āx'ēdxa 'wāpē qa's
 xel'lex'īdē tsādzeleyīnts lāx 'wāsgemasa kūnyasaxa deyōdzowē.
 Wā, lā nās'itsa lē'wa'yē lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa

has finished, he takes a | round billet, and he cuts it with an ax until it is round. | Its size is three spans around. || When it is done, he 50 takes thin cedar-bark rope, so that it is | ready for use. After it has been steaming quite a while, he | takes off the covering mats and he pulls out the yellow-cedar wood that has been steamed, | and he puts it around the end of the round piece of fire-wood, | and he ties it tightly to the fire-wood, in this manner:  After he has tied it on with a || rope, he heats it by the  fire of the house. 55 Now | he heats it all round until it is burnt black. Then he takes tallow and | rubs it on it while it is still warm. When it is covered | with tallow, he puts it down in the corner of the house, until it | cools off quickly. Now he wants it to become brittle and || to 60 retain its hoop shape and to not spring back again. | Therefore the tallow is put on. When it gets cool, he | takes the hoop for the mouth of the scraping-net for flat sea-eggs, and he takes the | drill and drills ten holes to sew on | the mouth of the scraping-net. After he has done so, it is || in this manner:  Then he takes the 65 scraping-net and | nets its mouth to the hoop. It is a different kind of | nettle-bark twine that he puts through the drill-holes. It passes through | two meshes. As soon as this is done, he takes a small | hemlock- tree two fathoms

lĕx'ēnē lĕqwa qa's k'fmī'idēq qa lĕx'ēnēs. Wā, hē'mis qa 48
yūduḡ'ptensē'stēs 'wāg'idasas lāxens q'lwāq'lwax'tsāna'yēx. Wā,
g'il'mēsē gwālexs laē āx'ēdxa 'wīlē densen denema qa g'āxēsē 50
gwā'lila. Wā, g'il'mēsē gāḡtyāla la g'iyē kūnsasē'wasēxs laē
nāsōdex nayīmas lēelwa'ya. Wā, lā lĕx'ūqōdxēs kūnsasē'wē
deyōdzā. Wā, lā qex'sē'stents lāx ōba'yasa k'laḡ'baakwē lĕqwa.
Wā, lā yīl'idxa māx'fna'yaxa lĕqwa (fig.). Wā, g'il'mēsē gwāl yīlax
denemē laqēxs laē pex'ī'dēq lāxa lĕgwiłasēs g'ōkwē. Wā, laem 55
pex'sē'stalaq qa klūmēlx'īdēs. Wā, lā āx'ēdxa yāsekwē qa's
dzek'īldzōdēs lāqēxs hē'maē ālēs ts'elqwē. Wā, g'il'mēsē hamel-
sē'stēda yāsekwē lāqēxs laē āx'ālilas lāxa ōnegwiłasēs g'ōkwē qa
ōdax'īdēs wūdex'īda. Wā, laem 'nēx' qa l'lemx'wīdēs qa
xak'!emts!āwēs lax laēna'yas wāk'ala qa k'!ēsēs ēdēsa dzax'wīda. 60
Wā, hēem lāg'ilasa yāsekwē lāq. Wā, g'il'mēsē wūdex'īdexs laē
āxōdxa wūlg'ixstēlasa xelōdzayāxa āmdema. Wā, lā āx'ēdxa
selemē qa's selemx'sōdēxa neqadzeqē sela'ya qa neyīmx'so-
watsa t'lemgexsta'yasa xelōdzayowē. Wā, g'il'mēsē gwālexs laē
g'a gwālēg'a (fig.). Wā, lā āx'ēdxa yīgekwē xelōdzayo, la'īnē 65
yīdxōdēq lāxa wūlg'ixstēlas. Wā, laem ōgū'laem mōdek'
gūnk'!enē la nēx'soyōs lāxa sēsela'yē qa's lā hēx'sāla lāxa mā-
maltsemtowē yīgēla'ya. Wā, g'il'mēsē gwālexs laē āx'ēdxa wīlē
qwāxasa malp'lenk'e 'wāsgemasas lāxens bālax. Wā, lā k'laḡāłax


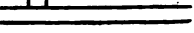


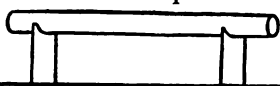
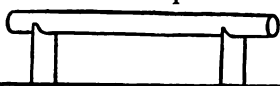
70 in length, cuts off || the bark and the sap; and when it is all off, he cuts | off the thick end so that it is flat, and he puts t on the end of his scraping-net | for flat sea-eggs to serve as a net-handle, for thus is called what they tie to the end of it; | and he takes a split spruce-root and ties the | scrap-
ing-net for small, flat sea-eggs to the end of the net-
75 handle. After he has || done so, it is in this way: |



1 Staging for drying Roots.—After they have eaten, | they go out of the house. Immediately (the man) goes into the woods, | carrying his ax, and he cuts down four | good-sized long, straight cedar-trees
5 that have no branches. He measures off || three fathoms and cuts them off. | The four sticks are each three fathoms in length. | Then he measures off one fathom and | cuts them off, and he chops off eight of the same length. | As soon as all these have been cut off one
10 fathom in length, || he sharpens one end. When | all the ends are sharp, he carries them on his shoulders and | carries them into his house, and he throws them down where he is going to put them up for | a staging. When they are all in the house, he takes one | of the sharpened sticks and drives it into the ground close to the inner ||
15 back-rest in the corner of the right-hand side of the house; and when it is | two spans in the ground, he | takes another one of the sharp-

70 xē'x'w'ūna'yas lō' xōdzēg'a'yas. Wā, g'il'mēsē 'wī'lāxs laē k'lax-
'wīdēx lē'x'ba'yas qa pēpēgenōsēs. Wā, lā āxbēntsa xelōdzayo-
waxa āmdēma lāxa xelōsp!ēqē qaxs hē'maē lēgēmsa lāl yīlbayaats.
Wā, lā āx'ēdxa dzēdek'wē l!ōp!ēk'sa ālēwasē qa's yīl'ālēlōdēsa
xelōdzayowaxa āmdēma lāx ōba'yasa xelōsp!ēqē. Wā, g'il'mēsē
75 g'wālēxs laē g'a g'wālēg'a (fig.).

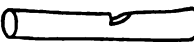
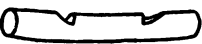
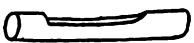
1 Staging for drying Roots.—Wā, g'il'mēsē g'wāl l!ēxwaxs laē
hōqūwēlsa qa's lā lāxēs g'ōkwē. Wā, hēx'ida'mēsē lā lāxa āl!ē
dāk!ōtēlaxēs sōbayowē qa's lā sōp!ēxōdxa mōts!aqē g'ilsg'ilt!a
ha'yāl'ag'it ēk'ētēla naenk'ēla dzēsekwa. Wā, lā bāl'idēq qa
5 yaēyōdu'p!ēnk'ēs lāxēns bālāqē āwāsgēmasasēxs laē sōpsēndēq.
Wā, la'mē 'nemax'ē āwāsgēmasasa mōts!aqē lāx yūdu'p!ēnk'ē
lāxēns bālax. Wā, lā ēt!ēd bāl'idxa 'nēmp!ēnk'ē lāxēns bālāxs
laē sōpsēndēq. Wā, lā mālgūnałts!aqā sōpa'yas hēx'sā āwāsgēmē.
Wā, g'il'mēsē 'wī'wēlx's'ēda 'nāl'nēmp!ēnk'as āwāsgēmasē lāxēns
10 bālāxs laē dzōdzox'bēndēx ēpsba'yas qa eēx'bēs. Wā, g'il'mēsē
'wī'la la dzōdzox'baakūxs laē yīlkūlsa qa's lā yīlx'wūłt!alaq qa's
lā yīlgwēlelaq laxēs g'ōkwaxs laē yīlx'walīlaq lāxēs ax'ālīlaslāsa
k'lagīlē. Wā, g'il'mēsē 'wī'laēlaqēxs laē āx'ēdxa 'nēmts!aqē
lāxa dzōdzox'baakwē qa's dēx'walīlēs lāxa mag'idzā'yasa tsaq!ēx-
15 la'yē lāx onēg'wīlasa hēlk'!ōtēwalīlasa g'ōkwē. Wā, g'il'mēsē
malp!ēnk'ē 'wālabetalīlasas lāxēns q!wāq!waxts!āna'yaxs laē
āx'ēdxa 'nēmts!aqē dzōdzox'baakwa qa's dēx'walīlēs lāxa

ened sticks and drives it into the floor | one span distant from the 18
 first | post; and he takes one of the long sticks for a crosspiece and ||
 lays it down outside, in this manner:  Then he 20
 takes another one | of the sharpened poles  and drives
 it down at the other end of the long stick that he had laid down; | and
 when it is two spans in the ground, | he takes the other sharpened
 stick, | places it at the same distance as at the other end, and drives
 it into the floor. || When it is also two spans deep in the ground, | he 25
 takes his hand-adz and adzes off the tops | of all the posts, so that
 they are hollowed out. These are called "notches for the beams,"
 and | they are in this manner:  As soon as they
 have all been notched out on top,  | he takes a
 beam and places it over the post || at one end, and he puts the 30
 other end on the top of the other post, | so that it is in this man-
 ner:  When the staging is finished, he
 puts  | the baskets with long cinquefoil-roots
 onit, and he does the same along the other
 side. | 35

Frame for drying Berries.—Now we will talk about the work | of 1
 the husband of the woman, for he does not sit still in his house while |
 his wife is picking elderberries. First he has to look for a good |
 cedar-log which is soaked in water and soft, for this splits straight. ||
 After he has found one, he chops it with his ax on the under side. | 5

'nemplenk'ē lāxens q'wāq!wax'tslāna'yēx, yix āwālagōlilasasa lē- 18
 lāmē. Wā, lā āx'ēdxa 'nemts!aqē lāxa k'laxdemaLē qa's
 k'at!ālilēs lāx l'āsaliſas g'a gwālēg'a (*fig.*), lā āx'ēdxa 'nemts!aqē 20
 lāxa dzōdzoḡ'baakwē qa's dēx'walilēs lāxa āpsba'yasa la k'ādēla.
 Wā, g'il'emxaawisē malplenk'ē 'wālabetalilasas lāxens q'wā-
 q!wax'tslāna'yaxs laē āx'ēdxa 'nemts!aqē dzōdzoḡ'baakwa qa's
 nā'naxtslowēx āwālagōlilasasa āpsba'yaxs laē dēxbetalilaq. Wā,
 g'il'emxaāwisē malplenk'ē 'wālabetalilasas lāxens q'wāq!wax'tslā- 25
 na'yēx laē āx'ēdxēs k'lm̄layowē qa's k'lm̄letōdēq qa xūbetōwēs
 'naḡwēda lēlamē. Hēm lēgades q'lasēxa k'ats!ewaslasa k'laxde-
 maxa g'a gwālēg'a (*fig.*). Wā, g'il'mēsē 'wīla lā q'lēq!ādzekwa ōxtā-
 'yasa lēlāmāxs laē āx'ēdxa k'laxdema qa's k'adetōdēs lāxa lāmāsa
 āpsba'yē. Wā, lāxaē ōgwaqa k'adetōtsa āpsba'yas lāxa lāmē. 30
 Wā, la'mē g'a gwālēg'axs (*fig.*) laē gwāla k'lag'ilē qa g'ēxdemasa
 laxabats!ē l'āl!abata. Wā, lā hēm xat! gwēx'idxa āpsōdeq!a.




Frame for drying Berries.—Wā, la'mēsens gwāgwēx'sex'idēl lāx 1
 lā'wūnemasa ts!ēdāqaxs k'!ēsaē āem k'lwaēl lāxēs g'ōkwaxs laē
 ts!ēx'ēs genemāxa ts!ēx'ina. Wā, hēm g'il la ālāsō'sē ēk'a k'lax-
 lāwaxa k'lūnk'lūnq!ēqēxa telqwē qaxs hē'maē ēg'aqwa lāx pats!ase-
 'wē. Wā, g'il'mēsē q'lāqēxs laē sōp!lētsēs sōbayowē lāxa wilēmē qa's 5
 temḡ'betendēq g'a gwālēg'a (*fig.*), g'il'mēsē nēgōyōdē temkwa'yas

- 6 He chops into it this way:  As soon as he has chopped half way down | to the heart of the wood, he measures from the place where he has | chopped nine spans of our
10 hand. | Then he chops in, and cuts in || as deep as before at the other end. Then he stops chopping. Now it is | in this way:  Then he takes his wedges and drives them in at the end | of (1), towards the top of the cedar-tree; and he uses his stone hammer to drive them in; | and when he has a piece wedged off, he turns it over on its back. Then it is in this way: |  Then he wedges the piece which he has cut off from the tree
15 into pieces. He splits it up small enough so that he || can carry it out of the woods. After he has cut it into pieces, he carries it home on his shoulder | out of the woods and into his house. There he | throws it down in the corner of the house; and after all has been carried out, he | takes his adz and puts it down. He also takes his straight | knife,
20 his wedge, and his stone hammer, and he || splits off the thickness of one of our fingers; | and when it has come off, he measures pieces two finger-widths | in width. He takes his straight knife and | splits the wood with it. He continues to do so until he has many of the same size. | When
25 he thinks he has split out enough, he takes his straight || knife and one of the cedar-sticks which he has split and cuts it well | and straight on one side, so that it is straight and flat. | After he has done so, he turns


- 7 lāx lālaa lāx dōmaqas laē bāl'itsēs q!wāq!wax'ts!āna'yē g'āg'lēla lāxēs temkwa'yē. Wā, lā 'nā'nemap!enk' lāxens q!wāq!wax'ts!āna'yēx yīx bāla'yasēs laē temx'wīdeq. Wā, g'l'mēxāwīsē la
10 'nemālē 'wālabedāsas lē'wa āpsba'yaxs laē g'wāl sōpaq. Wā, laem g'a g'wālēg'a (*fig.*). Wā, lā āx'ēdxēs lēmlemg'ayowē qa's q!wāēlben-dēs lāx (1) xa wīlētā'yasa wēlkwē. Wā, lā pelgetewēsēs pelpelqē lāq. Wā, g'l'mēsē nelaxē latoyās lāxa wēlkwaxs laē g'a g'wālēg'a (*fig.*). Wā, lā lēmlemx'sendxēs lātoyowē. Wā, ā'mēsē gwanāla qa's
15 lākwēsēs qō lāl yīl'ūlt!lālaeq. Wā, g'l'mēsē 'wīwelx'sexs laē yelx-wīdeq qa's yīl'ūlt!lālaq qa's lā yīlgwēlelaq lāxēs g'ōkwē. Wā, lā yelx'walīlaq lax onēgwīlasēs g'ōkwē. Wā, g'l'mēsē 'wīlōlt!axs laē āx'ēdxēs k'īmīlayowē lā g'īg'alīlaq. Wā, hē'misīlālēs nexx'āla k'lāwayowē. Wā, lā āx'ēdxēs lēm'ayowē lē'wē pelpelqē. Wā, lā
20 latōdxa 'nemdenē lāxens q!wāq!wax'ts!āna'yēx, yīx wāgwasas. Wā, g'l'mēsē lāwāxs laē mens'itsa maldenē lāxens q!wāq!wax'ts!āna'yēx qa 'wādzewatsēx, laē āx'ēdxēs nexx'āla k'lāwayowa qa's xōx'sendēq. Wā, lā hēx'sāem gwēg'ilaxa q'lēmēmē hēx'sā āwāgwītē. Wā, g'l'mēsē k'ōtaq laem hēlalēs xā'yaxs laē āx'ēdxēs nexx'āla
25 k'lāwayowa lē'wa 'nemts!aq lāxēs xā'yē k!waxlāwa qa's aēk'lē k'lāxwax āpsōt!ēna'yas qa neqelēs; wā, hē'mis qa pex'enēs. Wā, g'l'mēsē g'wālēxs laē lēx'īdeq qa's k'lāx'wīdēx āwīg'a'yas qa lēnē-

it over and cuts the back so that it is round | and also straight. After 28
 doing so, he takes another one | and does the same as he did to the first
 one he made, and he || continues doing so with the others. When all 30
 have been cut out, he | splits some smaller than our little finger. He
 takes | his straight knife and cuts them square. | When he thinks he
 has enough of these, he measures these off | two spans and two finger-
 widths || in length. Then he cuts them off. There are many of 35
 these | which he has cut the same length. After they have been done,
 he takes his | wedge and his stone hammer and he wedges the other |
 cedar-sticks into thin pieces. When they are all in pieces, he takes
 his | straight knife and the cedar-sticks which he ~~has~~ wedged into
 pieces and || splits them into small pieces with his straight | knife, so 40
 that they are the thickness of half the thickness of our little finger. |
 Now he has split out very many. After doing so, he takes the | first
 one which he made two finger-widths in width, and he cuts | square
 holes a little larger than the size of our little finger || four finger-widths 45
 from the end of what he | is cutting. As soon as the hole passes
 through, he measures | two spans from this hole, and there he makes
 another hole; | and when it also passes through, he measures off two
 more spans | from the last hole he made; and he continues to do so,
 proceeding to the end of the stick. || As soon as this side-stick has been 50

g'ēs lō' qa neqelēs. Wā, g'il'mēsē gwālexs laē ēt!ēdxa 'nemts!aqē. 28
 Wā, āemxaē nānaxts!ēwaxēs g'ilx'dē āxā'ya. Wā, āx'sā'mēsē hē
 gwēg'ilaxa waōkwē. Wā, g'il'mēsē 'wi'la la k'!ākwa. Wā, la ēt!ēd 30
 xōx'wīdxa wawilalagawa'yasens selt!ax'ts!āna'yēx. Wā, lā āx'ēd-
 xēs nexx'āla k'lāwayowa qa's k'!ax'wīdēq qa k'!ēwelx'ūnēs.
 Wā, g'il'emxaāwisē k'otax laēm hēlalaxs laē bāl'idēq yīsē q'!wā-
 q'!wax'ts!āna'yaxa malp!enk'ē hē'misa mālidenē bābelawē lāxens
 q'!wāq'!wax'ts!āna'yaxs laē k'!m'ts!ēndēq. Wā, laēmxaē q'lēnemē 35
 k'!m'ta'yas hē gwēx'sē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs
 lem'g'ayowē lē'wis pelpelqē qa's lemlemx'salēxa waōkwē k'!wax-
 lāwa qa pelspadzowēs. Wā, g'il'mēsē 'wī'wūlx'sexs laē āx'ēdxēs
 nexx'āla k'lāwayowa qa's lāxat! āx'ēdxēs lem'k'asōx'dē k'!wax-
 lāwa. Wā, lā hēlox's'end xōxōx'sālaq yīsēs nexx'āla k'lāwa- 40
 yowē lāq qa k'!ōdenēs wāgwasas lāxens selt!ax'ts!āna'yēx. Wā,
 lā ālak'lāla q'lēnemē xā'yas. Wā, g'il'mēsē gwālexs laē āx'ēdxēs
 g'ilx'dē āxa'yaxa maēmaldenas āwādzewasē. Wā, lā k'!lēx'sōdxa
 k'!ēwelx'stowē hālselaēm lālexalagawēsens selt!ax'ts!āna'yēx yīs
 mōdenaē lāxens q'!wāq'!wax'ts!āna'yēx g'āg'ilela lāx ōba'yasē 45
 k'!lēx'sōtse'was; g'il'mēsē lāx'sāwē k'!lēx'sōda'yasēxs laē bāl'itsēs
 q'!wāq'!wax'ts!āna'yaxa malp!enk'ē g'āg'ilela lāx k'!lēx'soda'yas.
 Wā, g'il'emxaāwisē lāx'sāxs laē ēt!ēd bāl'idxa malp!enk'ē g'āg'i-
 lela lāx ālē k'!lēx'sōdēs. Wā, ā'misē hē gwē'nākūlax lābendalaē.
 Wā, g'il'mēsē gwāla l!āl!ēxenwa'yaxs laē g'a gwālēg'a (*fig.*). Wā, 50

51 finished, it is this way:  Then he | puts it down. Then he takes the other one and puts it down by the side of the one that | he has finished, and he marks it according to the first one, so that the hole that he is to make will be in the corresponding place; | and after he has marked it, he cuts the holes through it; and when these are | finished, he takes a square piece of the size of our little
55 finger || and two spans and two finger-widths in length, | which is called "crosspiece for tying on." He measures one | finger-width from the end of it. Then | he takes his straight knife and cuts a notch around it. He cuts off | a little all round, so that it fits into
60 the hole of the side-stick. He || pushes it through the hole that he has cut; and when he has cut off enough | so that it fits in tight for the end to pass through, | he only stops pushing it in when | it fits tightly against the shoulder of the notch, | he does the same with the other end of the | crosspiece as he did to the former end. After | doing so, he
65 continues the same with the others; and || when all of them have been finished, it is in this way:  After this has been done, | he takes cedar-bark and  soaks it in water. After doing so, | he takes the thin pieces of cedar-wood half as | thick as our little finger and one finger-width | in width. These
70 are to be the middle sticks. When he has || put them all down at the place where he is sitting making the drying-frame, after | they have all been brought there, he takes the soaked cedar-bark and puts it

51 lā k'āt!alilaq qa's āx'ēdēxa 'nemts!aqē; lā k'ādenodzelilas lāxa la gwāla. Wā, lā xūlt!ēdeq qa naqālitisa k'!ēk'!ex'sewakwē. Wā, g'il'mēsē gwāl xūltaqēxs laē k'!eyimxsāla. Wā, g'il'emxaāwisē gwālexs laē āx'ēdxa k'!ewelx'ūnēxa yō 'wāg'itens selt!ax'ts!āna-
55 'yēxxa hāmāldengāla lāxens q'!wāq!wax'ts!āna'yēx āwāsgemas. Wā, hēm lēgades k'!elx'dema gayēg'ē. Wā, lā mens'tisa 'nemdenē lāxens q'!wāq!wax'ts!āna'yēx g'āg'ilela lāxa ōba'yasēxs laē āx'ēdxēs nexx'āla k'!āwayowa qa's k'!imtsē'stalēq. Wā, xāl!ex'!d k'!ax'usē'stāla qa hēlādzeqelis lāxa l!al!exenxa'yē. Wā, lānaḡwē
60 l!enxstōts lāxēs k'!ēx'sōda'yē. Wā, g'il'mēsē hēlālē tek'alaēna'yasēs laē lāx'sāwē ōba'yas. Wā, āl'mēsē gwāl q'!omtaqēxs laē wāla lāx k'!imtsē'stalaso'x'dās. Wā, lāxāē hēm gwēx'!idxa āpsba'yasa k'!elx'dema gayēg'a'ya, yixēs gwēx'!idaasaxa āpsba'yas. Wā, g'il'mēsē gwāla 'nemts!aqaxs laē hēx'sāem gwēg'ilaxa waōkwē; g'il'mēsē 'wī!a gwālexs laē g'a gwālēg'a (fig.). Wā, g'il'mēsē gwālexs
65 laē āx'ēdxa denasē qa's lā pēx'stents lāxa 'wāpē. Wā, g'il'mēsē gwālexs laē āx'ēdxa pepats!aakwē pēlspelē k'!wēk!wagedzōwaxa k'!ōdenas wāgwasē lāxens selt!ax'ts!āna'yēx. Wā, lā 'nemdenē āwādze'wasas lāxens q'!wāq!wax'ts!āna'yē, yixa nex'ts!ā. Wā, g'il'mēsē g'āx 'wilg'alil lāx k'!waēlasasēxs k'!itk'!ēdēsēlaē. Wā, g'il'mēsē
70 'wilg'alilexs laē āx'ēdxa pēx'stalilē denasa qa's g'āxē g'ēg'alilāsēxs

down. | He calls his wife to split it into narrow strips, | and she 72
immediately comes and sits down and | splits the cedar-bark into
narrow strips for him to tie on the middle sticks of the || drying-frame. 75
After splitting off one strip, she gives it to her | husband. He takes
it, and also one of the split sticks from | the middle sticks of the
drying-frame, and he puts it on at (1) and close | to (7),¹ and he ties
it on with split cedar-bark, | and he sees to it that there is no turn in
the cedar-bark. After tying it on, he takes up || another one of 80
the split sticks and places it alongside of the first one, | which
he put on also at (1). Then he ties it also to the crosspiece. |
He continues doing this at (1); and as soon as it has been filled up
to (8),¹ | the side-stick, then he ties them on at (2); and after that
has been filled, | he ties them up at (3), (4), and (5). Now the drying-
frame || has been finished; and when all the sticks 85
have been tied on, it is in this way:  After the dry-
ing-frame has been finished, he gives it to his wife. |

Rack for holding Baskets.—His wife, however, takes easily- | splitting 1
cedar-wood and splits it so that (the pieces are) one finger | thick one
way, and half | a little finger thick the other way. She measures
them || by the inside of the empty oil-box. Then she cuts them off; 5
and when | she thinks she has enough of these sticks, she measures

laē lē'lālxēs genēmē qa g'āxēs dzēldzēq!astogwila dzedzēxsēndxa 72
pēgēkwē denasa. Wā, lā hēx'īda'mēsē lā genēmas kiwāg'alīla
qa's dzedzēxsēndē dzēldzēq!astōgwīlaxa yaēlēlālaxa nextslāwasa
k'ītēdēsē. Wā, g'īl'mēsē dzēxōdxa 'nemxsāxs laē ts'lās lāxēs 75
lā'wūnemē. Wā dāx'īdeq. Wā, hē'misa 'nemxsa pāts!aak' g'ayōl
lāxa nextslālasa k'ītēdēsē qa's k'at!endēs lāx (1) lā māx'ē-
nēx (7); wā, lā yīl'ālēlōdeq yīsa dzēxēkwē denasa. Wā, la k'lēs
hēlq!ālaq k'īlplēda. Wā, g'īl'mēsē g'wāl yīlaqēxs laē ētlēd āx'ēdxa
'nemxsa pāts!aakwa-qa's k'adenōdzēndēs lāxēs g'īlx'dē āx'ālēlō- 80
dayowa lāxaax (1) k'lēlx'dema g'ayōlema. Wā, lāxaē yīl'ālēlōdeq.
Wā, āx'sā'mēsē hē g'wēg'ilax (1). Wā, g'īl'mēsē lenxend lāx (8)
l'lāl!ēxenxā'ya, laē ētlēd yīl'ēndālax (2). Wā, g'īl'mēsē lenxēndēq
laē ētlēd yīl'ēndālax (3) lō' (4) lō' (5). Wā, laēm g'wāla k'ītēdēsē
dēsaxs laē 'wīla yēlēkwē (6). Wā, lāg'a g'wālēg'a (*fig.*). Wā, 85
g'īl'mēsē g'wāla k'ītēdēsē laē ts'lās lāxēs genēmē.

Rack for holding Baskets.—Wā, lāla genēmas āx'ēdxa ēg'aqwa 1
lax xāse'wē kiwaxlāwa, qa's xōx'widēq, qa 'nāl'nēmdēndzāyaa-
kwēs āwādzēwasē lāxēns q'wāq!wax'tslāna'yēx. Wā, lā k'lōden
lāxēns selt!ax'tslāna'yēx, yīx wiwāgwasas. Wā, lā hēem mens'ītsē
g'oldōlās ōtslāwasa dengwatslēmotaxs laē k'īmtslēndēq. Wā, g'īl- 5
'mēsē k'ōtaq laēm hēlalēs āxā'yaxs lā mens'ītsa 'nemtslaqē lāx ts'lē-

¹ (7) and (8) are the two long side-sticks.

- 7 with another stick the | width of the empty oil-box. One finger-width | on each side is the size of these square pieces of cedar-wood. | She makes four pieces of the same size, and all of the same length. ||
- 10 After they have been cut off, she takes cedar-bark and | puts it into water and leaves it there until it gets soaked. | When she thinks it is soaked, she takes it out and splits it | into narrow strips. After doing so, she takes | one of the shorter cedar-sticks, one of the pieces
- 15 to which the rack on which || the basket rests is tied when crabapples are being boiled, and she takes | one of the flat pieces of cedar and places it lengthwise, so that the two are | in this way.¹ Then she takes split cedar-bark and ties together | the two ends of the rack that she is making. After this has been done, | she takes up one of
- 20 the long cedar-sticks || and puts it down flat on the crosspieces, and she ties these together with cedar-bark. | She continues doing this from one end of the crosspieces to the other. | When she reaches the other end, she takes another one of the shorter | cedar-sticks and ties it under the rack. | She measures so that equal distances are
- 25 between the || four cross-sticks. She ties them also with cedar-bark. | She does this with all four sticks. After she has | done so, it is in this way.² |

- g'öläsa dengwats!ēmotē, yīxa 'nemdenē'stalās 'wāg'idasē lāxens q!wāq!wax'tslāna'yēx lāxēs k'!ewūlx'ūnēna'ya k!waxlāwē. Wā, lā mōts!aqa hēx'sā āwāgwitē. Wā, lāxaē hēx'sāemxat! āwāsgemē.
- 10 Wā, g'il'mēsē gwāl k'!m'k'!m'tts!alāqēxs laē āx'ēdxa denasē qa's hāpstendēq lāxa 'wāpē, qa yāwas'idē hāpstālila, qa pēx'widēs. Wā, g'il'mēsē k'ōtaq laem pēx'widex laē āx'wüstendēq qa's dzedzexs'endēq qa ts!ēlts!eq!astowēs. Wā, g'il'mēsē gwālēxs laē āx'ēdxa 'nemts!aqē lāxa ts!ekwagawa'yasa k!waxlāwē, yīx k'!lx'demalasa
- 15 hāndzowasa k'!tk'!dēsēlasa q!ölāxa tsēlxwē. Wā, lāxaē dāx'idxa 'nemxsa lāxa g'iltagawa'yē k!waxlāwa qa's. k'āk'ētōdēx ōba'yas g'a gwālēg'a'. Wā, lā āx'ēdxa dzexekwē denasa qa's lā yālō-dayonoḡ's lāx ōba'yasēs k'!tk'!edēsilase'wē. Wā, g'il'mēsē gwāl-'alēlaxs laē ēt!ēd āx'ēdxa 'nemxsa lāxa g'iltagawa'yē k!waxlāwa,
- 20 qa's lāxa pāxents lāxa k'!lx'dema. Wā, lāxaē yālōdēq yīsa denasē. Wā, āx'sā'mēsē hē gwēg'ilaxs lābendālaaxa k'!lx'dema. Wā, g'il'mēsē lābendqēxs laē ēt!ēd dāx'idxa 'nemts!aqē lāxa ts!ekwagawa'yē k!waxlāwa qa's lā k'ādabōts lāx āwābo'yasa k'!tk'!edēsē. Wā, laem āem mensi'lāla, qa 'nemēs āwalagālaaslasa
- 25 mōts!aqē k'!ēk'!lx'dema. Wā, laemxaē yīlōdēlasa denasē lāq. Wā, lā 'nāxwaem hē gwēg'ilāq lāqēxs mōts!aqāē. Wā g'il'mēsē gwālaxs laē g'a gwālēg'a'.²

¹ Tied together at the ends at right angles.

² See figure of frame, p. 171. There are only four cross-sticks.

II. HUNTING, FISHING, AND FOOD-GATHERING

Goat-Hunting.—When the mountain-goat hunter | goes up the moun- 1
tain to hunt goats, he searches for thick, long | cedar-withes. Some-
times these are two fathoms long | and of the thickness of the fourth
finger. They have no branches. || He twists them well, going towards 5
the thick end. | He steps on the top while he is twisting it; and
when | the piece that he has twisted is long, he steps near the end
of the | twisted piece and continues twisting it. He does not stop
until | the whole length has been twisted; and he
puts a knotted loop at one end. Now it forms a ||
snare for catching goats where they have a single 10
trail on a mountain. | As soon as he finds a place
on the trail that is near a precipice upward and downward, | and also
a tree standing at the outer side of the trail, then
he ties | the thick end of the snare to the bottom of
the tree. He opens the | loop and puts it be-
hind the tree, in the middle of the goat-trail,
in this way: || Now the tree is (1); the precipice | 15
above is (2); the snare is (4); | the trail is (4);
the precipice below the trail is (3). |



Goat-Hunting.—Wä, hē'maaxslaēda tewē'nēnoxwaxa 'mēlxlowē 1
ēk'lēsta lāxa neg'ä. Wä, la alēx'idxa hēlag'itē g'ilt!a selbasēdem-
sa wilkwē yixs 'nāl'nemp!enaē malp!enk'ē wāsgemasas laxen
bālax. Wä, la yōwag'itens selt!ax. Wä, la k'leās L!enk'ēdems.
Wä, lä aēk'laxs laē g'äxtōdexs laē selp!ēdeq gwāyōhela lax ōxla- 5
'yas yixs t!ēpalaax ōxtā'yasēxs laē selpaq. Wä, g'il'mēsē g'äg'il-
tālē selpa'yasēxs laē wī'x'wīdeq qa's t!ēp!idōxa mak'āla laxa lā
selbekwa. Wa, lā'xaē ētlēd selp!ēda. Wä, al'mēsē gwālexs laē
lābendex 'wāsgemasas. Wä, lä ma'x'bendeq (fig.). Wä, laem x'ima-
yōlxa 'mēlxlowē lāx 'nemx'idaasas t!ex'īlās lāxa neg'ä. Wä, 10
g'il'mēsē qlāxa māg'ilx'iwa'yē t!ex'īla laxa ēl!exsdalaa, wä,
hē'mēsa lāsaxs lālaē lāx L!āsōtstā'yasa t!ex'īla; wä, lä mōx'p!ē-
gents lēx'ba'yasa x'imayō lāx ōxla'yasa lāsē. Wä, la qex'stōtsa
x'imayowē lāx āla'yas lāx nexstā'ya t!ex'īlāsa 'mēlxlowē g'a gwā-
lēg'a (fig.). Wä, hēm lāsē (1); wä, hē'mēs tsētāla t!ēsemē lāx 15
ēk!anēkwasa t!ex'īla (2); wä hē'mēs x'imayowē (4); wä, hē'mēs
tēx'īlē (4); wä, hē'mēs ēl!exsdālaa (3).

As soon as he has finished this, he leaves; and after four | days he
 20 goes to look at his snare; and if a goat has been snared, || he can
 see it a long ways off hanging down at (3). Now the | snare has caught
 a goat which has died. He pulls it up, | takes the snare off the
 neck of the goat, | and sets it again. Then he takes the goat | a little
 25 ways off from the place of his snare. || Then he cuts it open and takes
 out the intestines, but he keeps | the tallow. He twists cedar-withes
 and | ties together one fore-leg and one hind-leg | with the cedar-withes,
 and he does the same with | the legs of the other side. Then he puts
 30 the tallow into the || belly. He cuts holes through each | side of the belly
 with his knife, pushes the | thick end of the cedar-withe into it, and
 sews it up. | After he has sewed it up, he puts his arms through | the
 legs that have been tied together, so that the goat lies with its belly
 35 on his back, || and he carries it down the mountain.

1 Sealing.—And they do the same way when hunting | seal as they
 do when hunting porpoise; and | the hunting-canoe for seal-hunting
 is the same as the hunting-canoe for porpoise-hunting. |

5 As soon as it gets dark, at new moon the hunter gets ready, || and
 carries down his small hunting-canoe, | which he launches on the sea.

18 Wä, g'il'mēsē gwālexs laē bās. Wä, g'il'mēsē mōp!enxwa'sē
 'nālāsēxs laē dōqwaxēs x'imayowē. Wä, g'il'mēsē x'imts!āxa
 20 'mēxlāxs laē dōqūlaqēxs tēkwūma'yaē lāx (3). Wä, la'mē x'i-
 maxā!axa x'imayowaxs laē lē'la. Wä, lā nēxōstōdēq qa's x'i-
 mōdēxēs x'imayowē lāx q!ōq!onāsa 'mēxlōwē. Wä, lā xwē!axa-
 lōdaem x'imastōtsēs x'imayowē lāq. Wä, g'āxēsa 'mēxlōwē lāxa
 qwaqwēsala lāx x'imaasasēs x'imayowē.

25 Wä, lā qwax'ideq qa's lāwiyōdēx yax'yīg'ilas. Wä, lā āxē!ax
 yīx'sema'yas. Wä, lā āx'ēdxa dewēxē qa's selp!ēdēq. Wä, lā
 q!āp!ēx'īdxa g'alemg'algiwa'yē g'ōgū'yōs lē'wa āpsō!tsēdza'yē
 ālemxlēs qa's yalōdēsa dewēxē lāq. Wä, laxaē hēm gwēx'īdxa
 ēpsō!tsēdza'yē. Wä, lā āx'ēdxa yīx'sema'yas qa's āxts!ōdēs lāx
 30 tek'lās. Wä, lā āx'ēdxēs k'lawayowē qa's l!ēnqēmsālēs lāx wāx-
 sane'x'stā'yas qwaqa'yas tek'lāsa 'mēxlōwē. Wä, lā l!ēnxsālas
 lēx'ba'yasa dewēxē lāq. Wä, laem q!ēnk!lēdzendex tek'lās.
 Wä, g'il'mēsē gwāl q!ēnaqēxs laē p!ēmx'sasēs e'eyasowē lāxa la
 yalēwak' g'ōg'īgū'yōsa 'mēxlōwē. Wä, la'mē hē gwēk'ēlaqēxs
 35 laē banō!ēla lāxa neg'ā.

1 Sealing (Ālēxwaxa mēgwatō).—Wä, hēmxaā gwēg'ilaxs ālēxwa-
 axa mēgwatēs gwēg'ilasaxs ālēxwaaxa k'!ōlōt!ō. Wä, hēmxaāwis
 ālēwats!ēsēs ālēwats!āxa k'!ōlōt!ēxēs ālēwats!āxa mēgwatē.

Wä, g'il'em plēdex'īdxa x'āsawayaēda 'mekū!āxs laē xwāna!īdē-
 5 da ālēwinowē qa's lā lēlē!bēndxēs ālēwats!ē xwāxwagūma qa's
 lā hānstā!isas lāxa demsx'ē 'wāpa. Wä, lā lās!ēsa qa's āx'ēdēxēs

Then he goes up the beach and takes his | canoe-box in which he 7
keeps his harpoon-points and his harpoon-line, | and also the blue
hellebore-root and *peucedanum*-seeds, and also sinew. | Then the
hunter paddles with his steersman. . . . || All these are taken aboard 10
the small canoe. As soon as they go aboard | the little hunting-
canoe, they take their | paddles and paddle; and when they nearly
arrive at the island, | the hunter puts his paddle down on the
second thwart | behind him. The points of the harpoon turn
towards the stern, and the two points || are pushed against the stern- 15
seat on the left-hand side of the little canoe. | The handle of the
harpoon-shaft lies on the left-hand side of the bow, | where the har-
pooneer is seated. |

Then he pulls his harpoon-shaft out of the stern-seat; and he pushes
it, handle first, forward and | places it in the bow of the little canoe. ||
He puts it down on his right side. Then he opens the canoe-box, | 20
takes out the harpoon-line and the harpoon-points, and ties the end of
the | line to the harpoon-line. |

After this has been done, he puts the points on the prongs, | and he
ties the ends of the guide-rope. Then he turns || the harpoon the other 25
way, and ties the line on, where he holds it with his | left hand, as he
is throwing the harpoon at what he is going to spear. As soon as he
has finished, | then he puts the prongs and the harpoon-points

ōdzaxs g'ildasa, yīx g'tyīmts!ewasas LēLEG'īkwās Lē'wis q!Elkwē; 7
wā, hē'misīlēs āxsolē Lē'wa q!EXmēnō; wā, hē'misa at!ēmē; wā,
hē'misē alēx'sayuwē sēsēwayo Lē'wis k!waxlā'yē. . . . Wā, hē'mis lā
'wilxdzems lāxēs ālēwaseLEla xwāxwagūma. Wā g'tl'mēsē hōgūxs 10
lāxēs ālēwaseLEla xwāxwagūmxs laē hēx'ida'ēm dāx'idxēs sēsē-
wayowē qa's sēx'widē. Wā, g'tl'mēsē elāq lāg'aa lāxa mek'ālāxs
laēda ālēwinowē k'ātasēs ālēx'sayowē sēwayā lāxēs gwaap!elēxsē
LEX'EXsa lāx gwāba!exts!ēna'yas dzēgūmas mastās qEXENēxa
LEX'EXstewilēxsē lāx gēmxtōtāga'yasēs ālēwaseLEla xwāxwagūma. 15
Wā, lā gwēxlālē xabats!EXsda'ya lāx gēmxtōtāga'yas lāxēs
k!wāxdzasē.

Wā, lā tegulēxsaxēs mastowē qa's wī'x'widēq xwēlāla qa lās
k'ādeg'iwē lāx āg'iwa'yasēs ālēwaseLEla xwāxwagūma. Wā, lā
lāg'ōts lāxēs hēlk'!ōtāgawa'yaxs laē x'ōx'widxēs ōdzaxsē qa's 20
āx'wuts!ōdēxa q!Elkwē Lē'wa LEG'īkwē. Wā, lā mōx'bentsa
LēLEG'īkwē lāxa max'ba'yasa q!Elkwē.

Wā, g'tl'mēsē gwālēxs laē k'lox'bentsa LēLEG'īkwē lāxa dzēdzē-
gūmē. Wā, lā yīfēdex ōba'yasa t!amak'lexawa'yē. Wā, lā xwēl'id-
xa mastowē qa's max'walelōdēsēs q!Elkwē lāx dālaaslasēs 25
gēmxtōts!āna'yas qō sex'idlō. Wā, g'tl'mēsē gwālēxs laē

28 into the sea-water, | so that the prongs swell and hold the harpoon-points better. |

After he has done so, he puts it down in the bow of the little ||
30 hunting-canoe. He coils up his canoe-line in the canoe-box. | When he comes to the middle, he takes his bladder and puts it into | the sea-water and pushes it down so as to moisten it. He | takes the middle of the harpoon-line and ties on the neck of the | bladder with
35 two half-hitches. Then he pulls it tight and puts it || into the bow of the little hunting-canoe just above the | canoe-box. He coils up the other half | of the other end of the spearing-line underneath it. |

As soon as this has been done, he begins to paddle. He keeps close | to the shore of the island and watches. As soon as he sees a
40 seal diving,— || which he recognizes by the phosphorescence,—he puts his paddle (into the water). Then | he grasps the end of his harpoon-shaft. If the seal should be frightened away, | the steersman puts his paddle | edgewise into the water and moves it about so as to |
45 produce phosphorescence. When the seal sees this, it comes || back to look at the phosphorescence around the paddle. Then | the harpooner harpoons it as it comes swimming along on the left-hand side | of the hunting-canoe. |

As soon as he hits it, he hauls in the line, so | that the seal kicks

27 L'enstentsa dzēdzēgūmē lē'wa lēlēg'ikwē lāxa demsx'ē 'wāpa qa pōs'idēsa dzēdzēgūme qa elba'yēsa lēlēg'ikwē.

Wā, g'il'mēsē gwālexs laē k'adeg'iyōts lāxēs ālēwaselela xwā-
30 xwagūma. Wā, lā qesey'indālasēs q'elkwē lāxa ōdzaxsē. Wā, g'il'mēsē negōyōxs laē āx'ēdxēs pōxūnsē. Wā, lā mē'x'stents lāxa demsx'ē 'wāpa qa's lāgūnsēs qa pe'x'semx'idēs. Wā, lā āx'ēdex negōyā'yasēs q'elkwē qa's q'lūdzemk' l'indēs lāx ōwaxsta'yasa pōxūnsē. Wā, lā nēx'ēdeq qa lek'ūt!alēlēs. Wā, lā g'ēts!ālg'i-
35 yōts lāx ōgiwa'yasēs ālēwaselela xwāxwagūma lāx ēk'lēlexsasa ōdzaxsē. Wā, laxaē qesey'indālas lāxa āpsēxsē. Wā, laem benaxsē āpsba'yasa q'elkwē.

Wā, g'il'mēsē gwālexsexs laē sēx'wida. Wā, laem mā'k'il!āla lāxa 'mek'ālāxs laē hēla'ya. Wā, g'il'mēsē dōx'walelaxa mēgwa-
40 taxs māl!alaē bēx'semalaxs laē k'ātasēs sēwayowē. Wā, lā xapstōdex xābats!exsda'yasēs māstowē. Wā, g'il'mēsē hāwī-nā'fīdēda mēgwataxs laē k'!waxlā'yas k'!ōkwalamasxēs sēwayowē qa's L'enxstendēs lāxa demsx'ē 'wāpa qa's yāwix'lēq qa bendzālēs. Wā, g'il'mēsē dōx'walelēda mēgwataqēxs g'āxaē
45 aēdaaqa qa's āwūlp!altewēx bēx'āsa sēwayowē. Wā, hē'mis lā sex'idaatsa ālēwinoxwaqēxs g'āxaē ma'nakūla lāx gēmxañōle-ma'yas ālēwats!ās xwāxwagūma.

Wā, g'il'mēsē q'lāpaqēxs laē hēx'idaem nēx'ēdxēs q'elkwē qa kwats!exlax'ā yisēx k'lēgemasa ālēwats!ē xwāxwagūmaxs laē

against the bow of the hunting-canoe as it || is diving down. When 50
the seal is going to a patch of kelp or | seaweed, then the hunter takes
his harpoon-shaft and pushes it | at the side of the seal's head as it is
diving along swimming under | the water. Then it turns and leaves |
the seaweed; for the seal, when it is harpooned, || searches first for 55
seaweed or a kelp-patch, and wriggles through it. | Then it often hap-
pens that the harpoon-line breaks or that the seal pulls out | the
harpoon-points. Therefore an expert hunter | hauls in his harpoon-
line as soon as he hits the seal, to watch that it | does not go to a kelp-
patch. ||

If the hunter is inexperienced and spears a seal, he lets | the line 60
run out when the seal is swimming; and when | the line has run out
entirely, then (the seal) hauls the hunting-canoe, and | the hunter is
surprised to find his line twisted in the kelp as the seal | goes to and
fro in it; and then it comes off, || and the hunter has difficulty in 65
pulling back his line and clearing it | from the kelp. |

An expert hunter just steers the seal with his harpoon | to make it
go seaward. When | it comes up, as its breath is at an end, he takes
the harpoon, || he puts the prongs close to the harpoon-line and the | 70
barbed points, and pushes it down. It does not take long before the

māx'ida. Wā, g'fl'mēse lalaēda mēgwatē lāxa wādolk'āla lē'wa 50
q'lax'q'elēsaxs laē āx'ēdēda ālēwinowaxēs māstowē qa's L'ENX'-
ēdēs lāx ōnōLEma'yasa mēgwatē lax t!epsemālaēna'yasēxa
'wāpaxs ma'nakūlaē. Wā, hēx'ida'mēsē mēlg'fla'ya qa's bewēsa
wādolk'āla qaxs hē'maē g'fl ālāso'sa mēgwataxs g'ālae SEX'-i-
tse'wa q'lax'q'elīsē lē'wa wādolk'āla qa's lā x'flx'flk'lūt!eqaq. 55
Wā, hē'mis q'lūnāla ālēdaatsa q!Elkwē lōxs ā'maē k'!eqowa LēLE-
g'flkwē lāxa mēgwatē. Hēm lāg'ilasa ēg'flwatē ālēwinow' hēx'-
idaem nēx'ēdxēs q!Elkwaxs g'ālaē SEX'ida qaxs q!āq'alalaaq qa
k'!ēsēs lā lāxa wādolk'āla.

Wāx'ē yāg'flwata ālēwinowaxs SEX'idaaxa mēgwatē, lā āem 60
ts!engwēg'ēxēs q!Elkwaxs laē māx'ida. Wā, g'fl'mēse 'wī'lastē
q!Elkwasēxs laē seplēdēda ālēwats!ēs xwāxwagūma. Wā, ā'mēsē
q'layaxaxs laē x'fmsgema'yēs q!Elkwē lāxa q'lax'q'elīse qaxs
hēx'ida'mae ts!āts!ēlxsālax'īdēda mēgwatē laqōxs laē lāwā.
Wā, la lāxumalēda ālēwinowaxs laē nēxsawi'lālxēs q!Elkwē 65
lāxa q'lax'q'elīsē.

Wāx'ēda ēg'flwatē ālēwinowwa ā'mēsē nānaqasīlasēs māstowē
lāxa mēgwatē qa lās māxt!anō lāxa L'āsakwē. Wā, g'fl'mēsē
q'lō'nakūlaxs laē lāba'nakūlē hāsa'yasēxs laē āx'ēdxēs māstowē
qa's qEXendēs dzēdzēgūmas lāxēs q!Elkwē lāx mag'aanā'yē lāxa 70
LēLEG'flkwaxs laē q'lōdēnsaq. Wā, k'!ēst!a g'ālxas laē 'wībalisēmēda

72 seal's breath is at an end. | As soon as it stops moving, the hunter rises in the canoe | and stands in the middle of his canoe, a little towards the stern. | He holds the nose in the right hand, and with
75 the left hand || he takes the fore-flipper. He pushes the seal down, pulls it up suddenly, | and hauls it aboard. He lays it crosswise in the stern of the hunting-| canoe. |

Then he twists out the harpoon-heads and washes them; and when | the blood is all off, he puts them back at the end of the harpoon. ||
80 When this is done, he starts to paddle. |

Late at night he knows that the seals | finish swimming among the islands, for they all are then on the sleeping-rock. | The hunters know all the sleeping-rocks | of the seals. As soon as he comes near the ||
85 sleeping-rock, he paddles strongly in his hunting-canoe; and when he comes in sight of | the sleeping-place and the seals tumble into the water, then | the hunter stands up in the canoe, grasps the end of his harpoon, and | spears the seals as they swim under water, where they are seen by the phosphorescence; | and he does the same as I de-
90 scribed before. || When his hunting-canoe is full of hair-seals he goes | home. |

1 **Catching Flounders.**¹—When it is a fine day, the | wife of the man gets ready in the morning to go and get clams | and cockles for bait;

72 mēgwatē. Wā, g'il'mēsē neq'lōx'widexs laē laxūlexsa ālēwinoxwē qa's g'āxē lāx gwak'lōdoyā'yasēs ālēwaselela xwāxwagūma. Wā, lā dālē hēlk'lōttslāna'yasēx x'indzasas. Wā, lā dālē gemxoitslā-
75 na'yasēx gēlq'lā'yās laē wigūnsaq qa's ōdax'idē nēxōstōdeq qa's nēx'alexseq. Wā, lā geyaxs lāx gwak'lōdoyāwēlexsasa ālēwaselela xwāxwagūma.

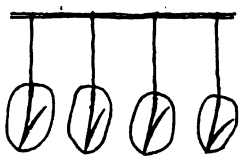
Wā, lā selpōdxēs lēleg'ikwē qa's ts'lōx'widēq. Wā, g'il'mēsē 'wī'lāwēda elkwāxs laē xwēlaqa āxbents laxēs māstowē. Wā,
80 g'il'mēsē gwālexs laē sēx'wida.

Wā, laēm gāla gānula. Wā, laēm q'lōlelaxa mēgwataxs lē'maē gwāl māl'lāla lāxa 'maemk'āla qaxs lē'maē 'wīlg'aala lāxēs k'lwēk'lwāsē. Wā, lā 'nāxwaxm q'lōlelēda ēselēwinoxwax k'lwēk'lwāsasa mēgwatē. Wā, lā g'il'mēsē lāg'aa lāxa la 'nēxwāla lāxa k'lwāsaxs
85 laē ālax'id sēx'wida qa yix'ēs ālēwaselelēsēxs laē tēkūlōdxa k'lwāsē. Wā, g'il'mēsē l'ēx'stēda mēgwataxs laē laxūlexsēda ālēwinoxwē xapstewēx xabatslexsda'yasēs māstowē. Wā, hē'mis la sex'idāatsēxa mēgwataxs laē bēx'semāla maxt'lāla lāxa ba'nē. Wā, laxaē hēem gwēg'ilāqēs gwēg'ilasaxen g'ilx'dē gwāgwēx'sa-
90 lasa. Wā, g'il'mēsē qōt'lā ālēwaselelēlāsēxa mēgwataxs laē nā'nak' lāxēs g'ōkwē.

1 **Catching Flounders.**¹—Wā, g'il'mēsē ēk'a 'nālāxa gāālāxs laē genemasa begwānemē xwāna'l'ida qa's lā tatēlaxa g'āwēqlānemē

¹ Continued from p. 159, line 49.

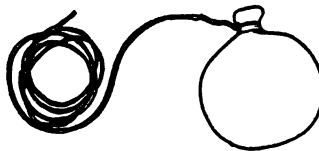
and when she has many clams and | cockles, she goes home to her house. As soon as she arrives on the || beach of her house, she takes 5 a piece of broken shell of a horse-clam | and cuts open the small clams and cockles to take off | the shells. She throws these into the water, and puts the edible insides | into a basket. When she has done so, the woman goes ashore. | Her husband takes the flounder-fishing line and the || cross-bones with the hair, and he carries them down to the 10 beach where the | fishing-canoe is. He lays out the fishing-line on the beach | near the canoe; and when | it is stretched out straight, he takes one of the | cross-bones with the hair-line, measures off two fathoms, || and ties the end of the hair-line of the cross-bone to the 15 fishing-| line. When this is done, he takes another | one of the cross-bones with the hair-line, measures half a fathom, | and ties the end of the hair-line of the cross-bone to the | fishing-line. The fifty are all the same distance apart; || namely, half a fathom. When they are | 20 all on, he takes bait, and he | bone is pushed in this manner as all are baited,



the cleaned clams and cockles for puts on the bait. The cross-through the | clams and cockles when they are baited. | As soon the fisherman || coils up the fish- 25

LE'wa dzâlê. Wä, g'il'mesê q!eyôlxa g'awêq!ânemê LE'wa dzâlâxs laê nâ'nakwa lâxês g'ôkwê. Wä, g'il'mesê lāgalis lāx L!ema'isasês g'ôkwaxs laê hēx'ida'em āx'ēdxa tēp!āyasōx mētlā- 5 na'yēx qa's elx'idēxa g'awêq!ânemê LE'wa dzâlê qa lawāyēs xōxūlk'īmōtas. Wä, la ts!exstālaq. Wä, lāla āxts!ālas hāmts!āwas lāxa lexa'yē. Wä, g'il'mesê 'wīla gwālexs laê lāltāwēda ts!edāqē. Wä, lā lā'wūnemas āx'ēdxa L!āgēts!aanā'yē LE'wa galōdaanā'yē sēse'yak!ēna qa's lā dents!ēselaq lāx hānēdzasasa 10 L!āgēdzats!ē xwāxwagūma. Wä, lā L!ax'ālisaxa L!āgēdaanā'yē denema lāx ālaxsda'yasa L!āgēdzats!ē xwāxwagūma. Wä, g'il'mesê la neqelē L!āgēts!ēna'yasēxs laê āx'ēdxa 'nemts!aqē galōdaanāwē se'yak!ēna. Wä, la bāl'idxa malp!enk'ē lāxens bālaxs laê yī'ālelōts ōba'yasa galōdaanāwē se'yak!ēn lāxa L!āgēdza- 15 anā'yē denema. Wä, g'il'mesê gwālexs laê ētlēd āx'ēdxa 'nemts!aqē galōdaanāwē se'yak!ēna. Wä, lā bāl'idxa neq!ēbōdē lāxens bālaxs laê yī'ālelōts ōba'yasa galōdaanāwē se'yak!ēn lāxa L!āgēdzaanā'yē denema. Wä, lā hē'staem āwālagālēda sek!as-gemg'ostā nēneq!ēbōdēs āwālagālaasē. Wä, g'il'mesē 'wīl'gaale- 20 lāxs laê āx'ēdxa elg'tkwē tēlālas g'awêq!ānema LE'wa dzâlê qa's lā tēl'its lāq. Wä, laem L!EL!enq!eqasa galodayowē xāq lāxa g'awêq!ānemê LE'wa dzâlê. Wä, la g'a gwālēg'axs (fg.) laê tēlkwa. Wä, g'il'mesê 'wīla tēlkūxs laēda L!āgēts!ēnoxwē begwānem qes'ēdxa L!āgēdzayowē qa's lā qes'ālexsaq lāxēs L!āgēdzats!ēlē 25

- 26 ing-line in his fishing-| canoe in front of the stern-thwart. When he has done so, | he looks for two medium-sized elongated stones for anchors at each end of the | fishing-line. When he has found them, he puts them into his | fishing-canoe. Then he goes up
30 the beach and || takes his fishing-paddle from his house. He goes down, carrying it, | to the beach, and goes into the stern of his fishing-| canoe. Then he paddles and goes to the fishing-place where the water is not | very deep. It is sufficiently deep if the fishing-line
35 lies three | fathoms deep. As soon as he reaches it, || he takes up one of the elongated line, and ties the end of the fishing-
elongated stone. When this is done, he puts it end of it to the middle of the |
overboard; and | when the anchor reaches the bot-
tom, he takes his paddle and paddles. | When the small canoe begins
40 to go ahead, the line runs out into the water. || When it is all in the water, he takes the | other elongated stone and ties it on, four fathoms | from the end of the fishing-line. Then he takes his paddle | and paddles again, so as to stretch the fishing-line, and he puts overboard the | stone anchor.
bottom, he takes
45 float of this shape of the fishing-line. Then he throws it into the water.





- 26 ɣwāɣwagūma lāx ōstewilexsas. Wā, g'ɫ'mēsē g'wāɣexs laē alēx'idx maltsema hā'yā'a seSEX'sem t'lēsema qa q'lelq'elsbēsa L'āgēdzaanā'yē. Wā, g'ɫ'mēsē q'laqēxs laē t'āx'āɣexsaq lāxēs L'āgēdzats'lēlē ɣwāɣwagūma. Wā, lā lāsdes lāxa L'ema'isē qa's
30 lā āx'ēdxēs L'āgētsa'yasē sēwayowa lāxēs g'ōkwē qa's lāxat!dents!ē-selaq lāxa L'ema'isē. Wā, lā lāxsa lāx ōɣɫa'yasēs L'āgēdzats'lēlē ɣwāɣwagūma. Wā, lā sēɣ'wida qa's lā lāxa L'āgēdzasēxa k'lēse wunqelas 'wāpē, yɣxs hē'maē hēlaēsa yūduɣ'p'eng'esē lāxens bāɣax yɣ 'walaēdzasasa L'āgēdzasē. Wā, g'ɫ'mēsē lāg'aa laqēxs
35 laē hēx'idaem āx'ēdxa 'nemsɣemē lāxa sex'semē t'lēsema (fig.) ɣo' ōba'yasa L'āgēdzayowē qa's yɫōyōdēs ōba'yas lāx negoyā'yasa sex'semē t'lēsema. Wā, g'ɫ'mēsē g'wāɣexs laē q'lelstents. Wā g'ɫ'mēsē lāg'alisa q'eltsemaxs laē dāx'idxēs sēwayowē qa's sēɣ'widē. Wā, g'ɫ'mēsē seplēdēda ɣwāɣwagūmaxs laē q'ɫlēx's'em la ts'lenɣ'-
40 stalēda L'āgēdzayowē. Wā, g'ɫ'mēsē 'wɫa'staxs laē āx'ēdxa 'nems-ɣemē sex'semē t'lēsema qa's yɫōyōdēsa mōp'lenkē g'āg'ɫlēla lāx āpsba'yasa L'āgēdzayowē laqēxs laē ēt'lēd dāx'idxēs sēwayowē qa's sēɣ'widē qa ɫēk'ɫt'alisēsa L'āgēdzayowaxs laē q'lelstentsa t'lēsemē. Wā, g'ɫ'mēsē lāg'alisexs laē āx'ēdxa lōxsemē k'wāxsemē
45 pēwāxbē g'a g'wāɣēg'a (fig.) qa's yɫ'alelōdēs ōba'yasa L'āgēdza-anā'yē laqēxs laē ts'lexstents. Wā, lā nā'nakwa lāxēs g'ōkwaxs laē

to his house | after having finished on the water. In the evening 47
he goes into his fishing- | canoe and paddles to the place where
he left his fishing-line; and | when he reaches the round cedar-
wood float at the end, he takes it || and puts it into his small canoe, 50
and he hauls in his | fishing-line. Then he takes off the flounders,
and black-edged(?) flounders | which hang on the hooks; and as soon
as he has them all off, he takes | clean clams and baits his fishing-
line; and | after he has baited it, he takes his paddle and paddles; ||
and when his small canoe starts, then the line runs out into the 55
water. | When it is all in, he puts the | stone anchor into the water;
and when it touches the bottom, he takes the round cedar- | float at
the end and throws it into the water. Then he goes home. He picks
up some | dry driftwood. When he thinks he has enough to steam ||
the flounder standing on edge, he goes home | to his house. When it is 60
high water he throws out the | driftwood on the beach of his house.

Fishing Kelp-Fish.—The woman takes the harpoon for getting large 1
sea-eggs | and a flat-pointed prying-stick of yew-wood used for prying
off mussels, | and she puts them aboard her small canoe in which
the fish-trap is kept, | and she also puts aboard her new fish-trap.
Then she takes the harpoon, || which is made of a thin rod of red pine.
Sometimes it is three fathoms long. | Two points of tough wood are 5

gwāl'alā'ya. Wā, hēt!a la dzāqwaxs laē lāxs lāxēs L!agēdzatslē 47
xwāxwagūma qa's lā sēxūt!a lāx āxālasasēs L!agēdzayowē. Wā,
g'fl'mēsē lāg'aa lāx lōxsemē k!waxsem pewāxbēxs laē dāx'ideq.
qa's 'mēx'wālexsēs lāxēs xwāxwagūmaxs laē dēnx'idxēs L!agē- 50
dzaanā'yē. Wā, lā'mēsē k!ūdzelelēnēxa paēsē lē'wa k'lāda la
tēte'x'ubēq. Wā, g'fl'mēsē 'wī'lāmāsa laē xwēlaqaēm āx'ēdxa
elg'ikwē g'āweqlānema qa's tēl'ides lāxēs L!agēdzayowē. Wā,
g'fl'mēsē 'wī'la la tēlkūxs laē āx'ēdxēs sēwayowē qa's sēx'widē.
Wā, g'fl'mēsē sebelaya xwāxwagūmaxs laē q!ūlēx's'em ts!enx'- 55
stalē L!agēdzayās. Wā, g'fl'mēsē 'wī'lastaxs laē q!elstentsa t!ē-
semē. Wā, g'fl'mēsē lāg'alisexs laē āx'ēdxa lōxsemē k!waxsemē
pewāxbē qa's ts!exstendēs. Wā, lā nā'nakwa. Wā, lā ānēxbālaxa
lēm̄xwa q!ēxalā. Wā, g'fl'mēsē k'ōtaq laēm hēla lāx t!ēqwapdē-
maxa k'lōt!aakwēlē t!ēqwabek' paēsa, wā, lawislē nā'nakwa 60
lāxēs g'ōkwē. Wā, g'fl'mēsē y!xūlaxs laē hēx'idaēm sēp'ūltōdxa
q!ēxalē lāx L!ema'isasēs g'ōkwē.

Fishing Kelp-Fish.—Wā, lē'da ts!edā'qē āx'ē'dxēs mā'masēq!wa- 1
yop!ē'qē sa'ents!ō lē'wa pēxbāa'kwē L!ē'mq!a xō'layāxa xō'lē
qa's lē LEX'wālexselas lā'xēs LEGats!ē'lē xwā'xwagūma. Wā,
hē'mislēs ā'tsemē LEgē'ma. Wā, lāē'm wī'lxsā sa'ents!ō, y!xa
'wī'lē wū'n'x'ūna. Wā, la 'nāl'nē'mplēna yū'dux'p!ēnk'ē 'wā'sgē- 5
masas lā'xēns bā'Lax. Wā, la k'līxbā'laxa mā'its!aqē e'ē'x'ba

- 7 tied to its end, | in this manner:  The tying
is made of split | spruce-root. The im-
plement for prying off mussels is made of a broken | paddle in
10 this way:  It is four spans long, || and the flat end
is four | fingers wide. | The handle is round. |
That is all about it. |

The woman carries her paddle as she goes aboard her small fishing- |
15 canoe, and she first goes to search for sea-eggs, for || these are the bait
for the fish-trap. As soon as she finds the sea-eggs, she spears them |
with the harpoon; and when she has enough for baiting the fish-
trap, | she breaks the sea-eggs and puts them into the fish-trap; and |
when there are no sea-eggs, she pries off mussels with the prying-
20 stick; | and when she has enough bait for the fish-trap, || she breaks
them to pieces and puts them into the trap. Then she looks | for a
place where eel-grass is growing under water. She selects a place
about two | fathoms deep. Then she | takes her fish-trap and puts
it overboard, so that it is placed on the bottom among the eel-grass, |
25 so that the kelp-fish do not see distinctly that it is a fish-trap. || Evi-
dently the kelp-fish smell the bait inside and go in. | After the fish-
trap has been under water for some time, she hauls | it up and takes
the fish out. There may be six | or eight fish in it. When she has

- 7 ts!ā'x'ensa g'a gwālēg'a (fig.). Wā, la ye!emno'x'sa dzedekwē' L!ō'-
p!ēk'sa ālē'wasē. Wā, lā'lēda xō'layāxa xō'lē k'ō'q!ēwēsōx
sē'wayāx g'a gwālēg'a (fig.). Wā, la mōp!enk'ē 'wā'sgemasas lā'xens
10 q!wā'q!wax'tslāna'yēx. Wā, lā mō'den lā'xens q!wā'q!wax'tslā-
na'yēx yīx 'wā'dzobaasas tsē'gwayoba'yas. Wā, lā'lē lē'x'ēēn
ō'x!ā'yas. Wā, lae'm gwā'lēk'.

Wā, lē'da ts!edā'qē dā'laxēs sē'wayāxs la'ē lāxs lāxēs LEGats!ēlē
xwā'xwagūma, lē hē g'il la alā'se'wē mesē'qwa, qaxs hē'māē
15 tēlts!āsa LEGe'mē. Wā, g'il'mēsē q!ā'xa mesē'qwaxs la'ē sex'ī'tsa
sa'ents!ō lāq. Wā, g'il'mēsē hē'lala lāx tē'its!āwasa LEGe'maxs la'ē
tsō'tsox'sendxa mesē'qwē qa's mō'tslōdēs lāxa LEGe'mē. Wā, g'il-
'mēsē k'leā's mesē'qwa la'ē hē tsē'x'widaasa xō'lē yīsēs xō'la-
yowē. Wā, g'il'emxaa'wisē hē'lala lāx tēlts!ā'wasa LEGe'maxs la'ē
20 tētpse'ndeq qa's lā mō'tslōdēs lā'xa LEGe'mē. Wā, lē ā'lex'īdex
ts!ā'tslēk!wāxa ts!ā'tslayīmē. Wā, hē'mis qa malp!ē'nk'ēs lā'-
xens bā'lāqē 'walenselasa'sa 'wā'pē. Wā, hē'x'īdā'mēsa ts!edā'qē
dā'x'īdxēs LEGe'mē qa's ts!enx'ste'ndēs qa hānā'qēsēxa ts!āts!a-
yī'mē qa k'lē'sēs q!ūlp!altā'lēda pex'itaqēxs LEGema'ē. Wā, lā'-
25 xentēda pex'ī'tē mē'selax tēlts!ā'was, lā'g'ila lats!ā'laq. Wā, g'il-
'mēsē gagā'la g'eyī'nslēda LEGe'mē lā'xa 'wā'paxs lā'ē de'nx'ī-
tse'wa qa's k!ūlsitse'wāēda pex'ī'tē. Wā, lae'm q!ē'tslāxs q!ēl!ā'ē
lōxs malgūnala'ē. Wā, g'il'mēsē la hē'lō'lēda LEqa'sa LEGe'maxs

caught enough fish in the trap, | she goes home. She goes right up from the || beach into her house. She takes up her small basket | 30 and carries it down to the beach. She carries it in her hand | and puts it into her small canoe, and she | puts the fish into the little basket. As soon as the small basket is full of kelp-fish, | she carries it up in her hand from the fishing-canoe. She | carries it in one hand up the beach and into the || house. Then she puts it down in the 35 rear of the house. |

Fishing Perch (Taking perch out of the fish-trap). | —The time when 1 the perch go into the trap is at | high tide, when the trap is under water. As | soon as the ebb-tide goes way down, the trap is dry on the beach. || The owner just watches for the splashing of the perch. | 5 that are caught and are splashing in it. As soon as they are quiet, | the perch fisherman takes a medium-sized basket and carries it down to the beach | to where his trap is; and he takes off the four | ballast stones and puts them down, and he takes off the hemlock-branches || and puts them down on the beach, and he takes off the roof and he | 10 lays it down on the beach, and finally he takes out the fish from the | trap and puts them into the basket. When | he has taken them all out, he takes out the broken shells of the clams that served for bait; | and when they are all out, he carries up his || fish-basket and takes it 15

la'ē nā'nakwa la'xēs g'ō'kwē. Wā, hō'x'ida'mēsē lā lā'sdēs la'xa
l'ēma'isē qa's lā laē'l lā'xēs g'ō'kwē, wā, lā, k'!ō'qūlilaxa lā'laxamē 30
qa's lā k'!ō'qūnts!ē'selaq lāxa l'ēma'isē. Wā, lā k'!ō'x'walexxa
la'xēs LEGa'ts!ē xwā'xwagūma. Wā, lā dā'x'idxa pex'itē qa's
k'!ixts!ō'dēs lā'xa lā'laxamē. Wā, g'il'mēsē qō't!aaxa pex'itēda
lā'laxamāxs la'ē k'!ō'gulexxaq lā'xa LEGa'ts!ē xwā'xwagūma qa's
lā k'!ō'x'wūsdēselaq lā'xa l'ēma'isē qa's lē k'!ō'gwēlelaq lā'xēs 35
g'ō'kwē. Wā, lā k'!ō'x'walilaq lax onē'gwilasēs g'ō'kwē.

Fishing Perch.—K!ūlsāxa lāmawē lāxa lāLEMwayowē lāwa- 1
yowa. Wā, hēem la lats!ālatxa lāmawē lāxa lāwayāxs laē wā-
welgema'yaaxs laē g'iyinsela lāxa demsx'ē 'wāpa. Wā, g'il-
'mēsē k!wāyaxxs laē x'ats!ē'staxs laēda lāwayowē lem'xwalēsē.
Wā, ā'mēsa āxnōgwadās x'its!ax'ilaqēxs laē kūsx'esgēmlisēxs laē 5
dēlak'ilēda māt's!āwas lāmawa. Wā, g'il'mēsē selt!ēdexs laēda
lāLEMwaēnoxwē āx'ēdxa hē'a lexa'ya qa's lā k'!ō'qūnts!ēse-
laq lāx āx'ēdzasasēs lāwayowē. Wā, lā t!āqemaxōdxa mōs-
gēmē elg'ās t!ēsema qa's t!ax'ālisēq. Wā, lā xesāxōdxa q!wāxē
qa's xesālisēs lāxa l'ēma'isē. Wā, lā paqōdex sālās qa's pax'a- 10
lisēs lāxa l'ēma'isē. Wā, lāwis!ē k!ūls'idxa māt's!āwasa lāwa-
yowē qa's k!exts!ālēs lāxa k!ūlyats!ē lexa'ya. Wā, g'il'mēsē
'wīlōlts!āxs laē āx'wūlts!ōdxa tapēsawa'yē xōxūlk'īmōtasa tēlē g'ā-
wēqlānema. Wā, g'il'mēsē 'wīlōlts!āxs laē k'!ōx'ūsdēsaxēs LEM-
wats!ē lexa'ya qa's lē k'!ō'gwēlelas lāxēs g'ō'kwē. Wā, lā āx'ēd 15

16 into his house. Then he takes | the clams and carries them down to the beach | and breaks them and puts them into his trap; and after he has done so, | he puts the roof on again. He puts the hemlock-branches over it | and puts on four medium-sized stones over the
20 hemlock-branches. Then it is ready again when the tide comes in. | Then he goes up. |

1 **Gathering Herring-Spawn.**—When the herring is about to spawn, | the man who goes after herring-spawn looks for fine | hemlock-branches with smooth leaves. When he finds them, | he goes home. Then he
5 watches for the herring to spawn. || As soon as the sea begins to look milky, the man goes | for the hemlock, and breaks off long branches of the | hemlock; and after he has broken off many, | he carries them to the spawning-place. Then he takes long | cedar-poles and takes
10 them to the spawning-place; and he also || takes stout rope and long stones, and he ties the end | to the long stones. Then he takes a thin, long | rope and takes a long pole and puts it | into the sea. Then he takes the hemlock-branches and ties them to the | pole with the long,
15 thin rope; and he only stops when || the hemlock reaches the end of the long pole. Then he puts it into the water at the | spawning-place of the herrings, and he takes the big rope and | ties its end to the pole, and he puts the stone into the water. | Then it is an anchor when it is in the water. |

16 lāxa g'āwēqlānemē qa's lā dālaqēxs laē lentslēsele lāxa L'ema'isē qa's lā tepts'lālas lāxēs lāwayowē. Wā, g'il'mēsē gwālexs laē xwēlaqa pāqimts sālas. Wā, lāxaē ētlēd xeseyintsa q'lwaxē laq. Wā lāxaē ētlēd t'lāqyintsa mōsgemē hā'yāl'a tlēsema lāx ōkū'ya'yasa
20 q'lwaxē. Wā, laemxaē gwālēs qō yīxwalō. Wā, laem lāsdēsa.

1 **Gathering Herring-Spawn.**—Wā, hē'maaxs la'ē plexūlē'da wā-'na'yē; wā, lē'da wa'ts'ēnoxwē begwā'nem, hē'x'idaem la ā'lāx ē'k'a q'lwā'xa, yī'xā 'nema'xlās k'lā'momo. Wā, g'il'mēsē q'lā'qēxs la'ē nā'nakwa. Wā, la q'lā'q'lālālaxa wā'na'yē qa wā's'idēs. Wā,
5 g'il'mēsē dzemō'na'kūlēda dē'msx'āxs laē'da begwā'nemē qā's'id qa's lē lā'xa q'lwā'xē qa's L'ex'widēxa g'il'sg'ilt'la lāx wilts'lānāsa q'lwā'xasē. Wā, g'il'mēsē la q'lē'nemē L'egwā'nemasēxs la'ē gē'mxelaq qa's lēs lā'xa wā'yadē. Wā, la ē'tlēd āx'ē'dxa g'ilt'la dzeSEQwa' qa's lēxat! āx'ā'lisaq lā'xa wā'yadē. Wā, lā'xaa
10 āx'ē'dxa lē'kwē dene'ma lē'wa g'iltsemē t'lē'sema. Wā, la mō'x'ubents lā'xa g'iltsemē t'lē'sema. Wā, la āx'ē'dxa wī'tōwē g'ilt'la dene'ma. Wā, la āx'ē'dxa g'ilt'la dzeSEQwa' qa's k'atstē'ndēs lā'xa dē'msx'ē. Wā, la āx'ē'dxa q'lwā'xē qa's lē ytlēndā'las lā'xa dzeSEQwē yī'sa g'ilt'la wī'tō dene'ma. Wā, ā'l'mēsē gwā'lexs la'ē
15 lā'bendēda q'lwā'xaxa g'ilt'la dzeSEQwa'. Wā, la L'estē'nts lāx wā'yaslāsa wā'na'yē. Wā, la āx'ē'dxa lē'kwē dene'ma qa's mō'x'ubendēs lā'xa dzeSEQwē. Wā, la āx'stē'ntsa t'lē'semē. Wā, laem q'lē'ltsema yīxs la'ē āxā'la.

For four days it is left in the water. || After it has been in the water 20 for four days, the herrings have finished spawning. | Then the man takes his canoe and washes it out. | When it is clean, he goes out to where the hemlock is in the water. | He unties the rope, and puts the hemlock with the spawn on it | into the canoe. ||

Catching Devil-Fish.—There is no hook at the end of the long pole | 1 for fishing devil-fish, for the only end with which they spear the devil-fish is the thin end.¹ | When the man who fishes for devil-fish in deep water | feels for it in its hole, for || that is the name of the stone house 5 of the devil-fish, he feels for its | body and he strikes for the hard part. | He makes a thrust at it twice. Then he pulls out the pole and | puts it into his small fishing-canoe. | Then it does not take long before the devil-fish comes out of its hole; and he takes || his long 10 spear and spears it, lifts it up, | and puts it into the small canoe. Immediately | he takes out the intestines. He never strikes it on the rock to kill it, | for he wishes (it to be hard).² . . .

Gathering Seaweed.—When a woman goes to gather || seaweed at a 15 place where there are nice smooth stones, she plucks it off | when the rock on which it is wet. When the sun shines, she just | peels it off from the rock when it is dry all over. Then she puts it into her |

Wā, la mō'p!enxwa'sē 'nā'lās hē gwē'wāla lā'xa de'msx'ē. Wā g'f'l'mēsē mō'xsē 'nā'lās t!ēwālaxs la'ē gwāl wā'sēda wā'na'yē. 20 Wā, lē'da bēgwānemē āx'ē'dxēs xwā'k'lūna qa's ts!ō'xūg'indēq. Wā, g'f'l'mēsē ē'g'ig'axs la'ē L!ā'sta lax āxā'lasasēs t!ē'yō. Wā, la qwē'f'idxa dēne'mē qa's āx'ā'lexselēxa q!wā'xē la ān'ā'ndexlāla lā'xēs xwā'k'lūna.

Catching Devil-Fish.—Wā, laem k'!ēās ga!bala yīxēda g'f!tagawa'yē 1 nēdzayāxa teq!wa' qaxs lēx'amaē sē'qelaxa teq!wē'da wī'lba'yasa g'f!tagawa'yē. Wā, hē'maaxs la'ē p!ē'xwalelēda nanēsāmēnsāxa teq!wā'xs k!waē'laē la'xēs g'o'kwē t!ē'sema lāxēs tegwa'tslē qaxs hē'maē lē'gēmsa g'o'kwasa teq!wa' t!ē'sema. Wā, lā p!ē'x'wīdxa 5 ba'k'awa'yasa teq!wa'. Wā, hēx'īda'mēsē L!enx'ēdxa p!ē'sa. Wā, ma!p!ēna'mēsē L!enx'ēdqēxs la'ē lē'x'wīdxēs nanēsāmēndzayowē qa's k'at!ā'lexsēs lā'xēs nanēsāmēndza'tslē xwā'xwagūma. Wā, k'!ēst!a gā'laxs g'ā'xāē mō'!ts!āwēda teq!wa', wā, lā dā'x'īd- 10 xa g'f!t!a nanēsāmēndzayo qa's sex'ī'dēq. Wā, lē k!wē't!a lēxsaq lā'xēs nanēsāmēndza'tslē xwā'xwagūma. Wā, hē'x'īda'mēsē lā'wīōdex bē'x'bēk'!ās. Wā, la'mē hewāxaem k'!ē'lax'īdeq qaxs 'nē'k'āē (qa p!ē'sēs).

Gathering Seaweed.—Wā, hē'maaxs la'ēda ts!ēdā'qē lēqa'xa lēq!ēstē'nē lā'xa ē'k'ē 'nema'a t!ē'sema. Wā, la k!ū'lg'flalaq yīxs 15 k!ū'nq!aē āxa'sas. Wā, g'f'l'mēsē L!ē'sasōsa L!ē'selāxs la'ē ā'em qūselālaq lā'xa t!ē'semāxs la'ē lemle'mxūya qa's āxts!ā'lēs lā'xēs 'wā'lasē lēxa'ya. Wā, g'f'l'mēsē qō't!ēda lēxa'yaxs la'ē gūx'ālexsas

¹ See figure on p. 152.² The end of this description is missing.

large basket. When the basket is full, she pours it | into her canoe,
20 and she spreads a mat over the || short boards in the canoe. As soon
as the canoe is full of seaweed, | she goes home. |

1 **Digging Clover.**—Now she is ready when the | season for digging
clover arrives; that is, when the leaves of the clover | are killed by
the frost, and winter is coming. |

5 As soon as there is frost at night, the woman || gets ready in the
morning. She takes her clover digging-stick | and her flat-bottomed
basket, her back-protector, | and her cedar-bark belt, and she walks
down to the | clover-garden. There she puts down her tools in the
direction towards | sunrise, so that the sun is at her back when it
10 rises, and || it does not shine into her eyes, so that she can see dis-
tinctly the | clover which she is digging, for generally the women
pick up | other kinds of roots when they are digging clover. When
she | has put down her tools, she takes her mat and spreads it over
15 her | back so that the lower end is a little above the || heels. Then
she takes the cedar-bark belt | and puts it around her waist, and she
puts the cedar-bark | rope over it; that is to say, the end of the belt.
She ties on | the end. Then she takes her flat-bottomed basket and
puts it down | in front in the direction where she is going to dig.
20 Finally she takes || her digging-stick and sits down on the back-

la'xēs ya'yats!āxs la'ē LEBE'xsa lē'wa'yē lāx ō'kūya'yasa pa'xsē
20 ts!ā'ts!ax'sema. Wā, g'il'mēsē qō't!ēda yā'yats!āsēxa lēq!estē'-
naxs la'ē nā'nakwa.

1 **Digging Clover.**—Wā, la'mē gwālala qō lāg'aal lāxa ts!ōts!ē-
yinxaxa LEX'semē yixs laē xūl's'idē māmāmasa LEX'semaxs laē
g'iwēs'ētsō'sa g'iwēsāxa la ts!āwēnēs'ida.

Wā, g'il'mēsē g'iwēsāxa gānolaxs laē hēx'ida'mēda ts!ēdāqē
5 xwāna!idxa gaāla. Wā, laēm āx'ēdxēs ts!ōyayolaxa LEX'semē
lē'wis LEX!exsdē lex'a'ya lē'wis LEBēg'a'yē lē'wa'ya. Wā,
hē'misēs denēdzowē wūsēg'anā. Wā, lā qās'id qa's lā lāxēs
lēg'edzowē. Wā, hēt!a āx'ālisasēs ēaxelayola gūyinxēlisē lāx
nēlasasa L'ēsela qa's ōxlalalisēxa L'ēsēlāxs g'āxaē nēl'ēda qa's
10 k'lēsē L!āl!ēts!ēlexstālā lāqēxs g'āxaē nēl'ēda qa's q!ūlp!altālēxa
LEX'semaxs laē ts!ōsaq qaxs q!ūnālāē dādak'inēda ts!ēdāqaxa
ōgūq!ēmasē L!ōp!ēk'exs ts!ōsaaxa LEX'semē. Wā, g'il'mēsē āx'ā-
lisaxēs ēaxelayolaxs laē āx'ēdxēs lē'wa'yē qa's LEBēg'indēs lāxēs
āwīg'a'yē. Wā, ā'misē gwānala aēk!alagawa'yēs benba'yasa
15 lē'wa'yasēs ōxlax'sēdza'yaxs laē āx'ēdxa denēdzowē wūsēg'ano
qa's qēk'iyindēs lāq lāxēs qēnasē. Wā, lā qēk'iyintsa wīlē melk'
dēnsen denem ōbēsa wūsēg'anowē lāq qa's mōx'walelōdēs
ōba'yas. Wā, lā āx'ēdxēs LEX!exsdē lexē qa's hang'alisēs lāxēs
nēqemālisē lāxēs gūyōlēlaslē qō ts!ōs'idlo. Wā, lawēs!ē āx'ēd-
20 xēs ts!ōyayowē qa's k!wadzōlisēxēs LEBēg'a'yē lē'wa'ya. Wā,

protecting mat. | Now she works while she is sitting. She pokes down 21
her digging-stick so that | the point is one span deep in the ground. |
Then she pries up the clover | easily, turning down the stick, for she
does not wish to break the || clover-roots, and she pokes it again into 25
the ground so that it stands up, | and she picks out the clover-roots
and throws them into her flat-bottomed basket. When | she has
picked all the clover-roots out of the soil, she | pries up some more
clover with her digging-stick, and she again | puts the digging-stick
standing where she is going to pry up || the roots next time, after she 30
has finished picking out what she has just pried up; | and she con-
tinues to do so. | She does this every day, for sometimes | it takes the
woman five days to work over her | clover-garden when it is large.
In the evening || she takes the mats and pours the clover on several | 35
mats, and covers it with others where she has dug it up; | and in the
morning she takes the mat-covering off and | spreads it out, and
scatters the clover-roots on them so as to get dry, if | it should be a
fine day in the morning; but if it should be a bad day in the || morn- 40
ing, then she does not take off the mat-covering until | the sky clears
up, for it is said that it is not good for the clover | to be dried in the
house. They say that if it is dried in the house, | it shrinks up; but

la'mē k!wak!wasdēnaqexs laē ts!ex^ubetalisaxēs ts!ōyayowē qa 21
'nemp!enk'ēs lāxens q!wāq!wax'ts!āna'yēx y!x 'wālabetalidzasasa
ōba'yas ts!ōyayāsēxs laē k!wēt!eqālisaxa l'ex'sēmē lāxēs k!lēts!ē-
na'yē ēā!tsilaxs laē k!wēt!ēdeq qaxs gwaq!ēlaaq eē!ts!alēda
l'ex'sēmē. Wā, lā ēt!lēd ts!ex^ubetalisaxēs ts!ōyayowē qa l'āēsēsēxs 25
laē menx'īdxa l'ex'sēmē qa's ts!exts!ālēs lāxēs lexaya. Wā, g'fl-
'mēsē 'wīg'flk'amenaxa l'ex'sēmē lāxa dzeqwxaxs laē ēt!lēd
k!wēt!eqālisaxa l'ex'sēmē y!sa ts!ōyayowē. Wā, laxaē ēt!lēd
ts!ex^ubetalisaxēs ts!ōyayowē qa l'āēsēs lāx ēt!lēdlē k!wēt!eqālē-
dzemlēs qō lāl g'wāl menmaqa!xēs la ā! k!wēt!eqālēdzema. 30
Wā, laēmxaē āem nāqemg'ltewēxēs g'flx'dē g'wēg'ilasa. Wā,
āx'sā'mēsē la hē g'wēg'ilaxs laē ts!ōsaxa 'nē'nāla y!xs 'nāl'nem-
p!ēnaē sek'lāxsē 'nālāsa tsedāqē senyenbendxa 'nāla ts!ōsaxēs
lēg'edzōwaxs lēxedzāē. Wā, g'flnaxwa'mēsē dzāqwxaxs laē āem
āx'ēdxa lēelwa'yē qa's lā gūgedzōtsa l'ex'sēmē lāxa waōkwē 35
lēelwa'ya qa's nāxūyīndēsa waōkwē lāq lāxēs ts!ōyasaq. Wā,
g'flnaxwa'mēsē lāxa gaālāxs laē āx'ēdxa nāxūya'yē lēelwa'ya qa's
lēp!ālīsēq. Wā, lā lēndzōtsa l'ex'sēmē lāq qa's x'fl'ālīsēqōxs
ēg'īdzā!āēda 'nālāxa gaāla. Wā, g'fl'mēsē yax'delxelēda 'nālāxa
gaālāxs laē hewāxa āxōdex nāxūya'yas lēelwa'ya, lālaa lāx 40
ēg'īdōx'widex'demlasa 'nāla, qaxs k!lēsaael ēk'a l'ex'semāxs
x'flalēlēmāē lāxa g'ōkwē. G'fl'em'lāē x'flalēlēm lāxa g'ōkwaxs
laē hēx'īdāem xūls'īda. Wā, lā'lāē k!lēx xūlē'nakūlaxs x'fl'alē-

it does not shrink when it is dried | at the place where it is dug. The
 45 soil || is not washed off. If the sky has been clear for two days, | the
 roots are dry all over. Then the dirt drops off. | Then the woman
 takes her basket, goes to the | pile of clover, and puts (the roots) into
 50 the clover-basket. | When all the baskets are full, || the woman takes
 dry grass and places it on top of the | clover-baskets. After she has
 done so, she takes a | thin cedar-bark rope and ties up the top of the
 baskets. | Then she puts them into the canoe and goes home to the
 55 winter house, | for they dig clover at another place, for || the best
 clover grows at Knight Inlet and at Gwa'yē. Now she arrives at her |
 winter house. She does not put down the clover-| basket near the fire
 of the house, but she | puts it in a cool corner of the house. Now
 she waits for | the winter before cooking the clover-roots. As soon
 60 as the people begin the winter ceremonial, then || the people are in-
 vited to eat the clover. |

1 **Digging Cinquefoil-Roots.**—The same digging-stick | is used for
 digging cinquefoil-roots which is used for clover. Sometimes | the
 man who makes the digging-stick makes a smaller digging-stick | for
 5 the cinquefoil-roots, for it is thinner and it is one span || shorter than
 the clover digging-stick; | and the basket for cinquefoil-roots has | no

dzemaē lāxa ts'ōyasaq. Wā, lāxaē k'lēš ts'ōxwālasē'wa dzex-
 45 'ūna'yas. Wā, g'fl'mēsē malp'lenxwa's ēg'idzālēda 'nālāxs laē
 lēmlemx'ūnx'ida. Wā, hē'mis la q'lūpālats dzēdzex'ūna'yas.
 Wā, hē'mis la āx'ēdaatsa ts'edāqaxēs L'lāl'ēbatē qa's lās lāx
 mōdzasasa L'ex'semē qa's lā lēxts'lālas lāxa L'eg'ats'lē L'lāl'ēbata.
 Wā, g'fl'mēsē 'wī'la la qōqūt'lēda L'ēlēg'ats'lē L'lāl'ēbatexs laēda
 50 ts'edāqē āx'ēdxa lēlxlōwē k'lēt'lēma qa's ts'lāk'iyīndalēs lāxa
 L'ēlēg'ats'lē L'lāl'ēbata. Wā, g'fl'mēsē gwālexs laē āx'ēdxa
 'wīlēnē melk' densen denema qa's t'lēmāk'iyīndalēs lāq. Wā,
 laēm mōxsas lāxēs yā'yats'lē qa's lā nā'nakwa lāxēs ts'ewenxe-
 lasē g'ōkwa qaxs ōgū'la'maē āwinagwisē āxāsaxa L'ex'semē yīxs
 55 hāē Dzāwadē lō' Gwa'yē ēk' q'lwāxats. Wā, laēm lāg'aa lāxēs
 ts'ewenxelasē g'ōkwa. Wā, k'lēstla hē mōgwalīlasēs L'ēlēg'ats'lē
 L'lāl'ēbata lāxa 'nēxwāla lāxa legwīlasēs g'ōkwē, yīxs hāē
 mōgwalīlaqē wūdanēgwisēs g'ōkwē. Wā, laēm lālaal lāxa ts'lā-
 wūnx'idla qō hamēx'silax'idlēq. Wā, g'fl'mēsē ts'lēts'lēx'ēdē
 60 g'ōkulōtasēxs laē L'ē'lālasēs L'ex'semē lāq.

1 **Digging cinquefoil-roots (Ts'ōsaxa t'ex"sosē).**—Hēemxat! ts'lōse-
 laxa t'ex"sosē ts'ōyayāxa L'ex'semē. Wā, lāla 'nāl'nēmphenēda
 ts'ōyayogwilaēnoxwē ts'ōyayogwilaxa hēklūmg'ilī'ēm qa ts'ōya-
 yōxa t'ex"sosē, yīxs 'wāwīlalaē. Wā, lāxaē 'nēmplēnk' lāxens
 5 q'lwāq'lwax'ts'lāna'yēx yīx ts'ekwagawayanemasa ts'ōyayāxa t'ex"sō-
 sasa ts'ōyayāxa L'ex'semē. Wā, hē'misa ts'ōyats'lē lēxa'ya yīxs

flat bottom, as the one that is used for digging clover, for the same | 7
basket that is used for clams is used for cinquefoil-roots; | and the
other cinquefoil-basket is smaller. It is for the lower roots, || for 10
these are very long, and they grow under the curly | cinquefoil-roots.
As soon as the season for digging cinquefoil-roots in the autumn
arrives, then | the woman who owns a cinquefoil-garden takes her
cedar-bark belt and | mat, two cinquefoil digging-baskets, and her |
digging-stick, and goes to the cinquefoil-garden. || When she arrives 15
there, she puts down her baskets | and her digging-stick, and she
spreads the mat on her back. | She takes her woven cedar-bark belt
and puts | it around her body over the mat. After | she has done
so, she sits down on the lower end of the back-protector mat. || Then 20
she takes her digging-stick and pokes the end into the ground in one
corner of her | cinquefoil-garden. The point of the digging-stick does
not go in deep. | Then she pries it up. Then the cinquefoil-roots
show themselves, and | the woman picks out the short, curly |
cinquefoil-roots and puts them into the larger || basket which stands 25
at her right side. She puts down | the smaller basket on the left-hand
side. After | she has picked out the cinquefoil-roots, she takes her
digging-stick again and pushes | the end into the ground at the place
where she dug first, for the small cinquefoil-roots are only four fingers

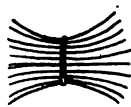
k'łesaē LEq!exsda hē gwēx'sē tsłōyats!āxa l'ex'sēmē, yīxs yūqlā- 7
la'maōxda dzēg'ats!āxa g'āwēqlānemē tsłōyats!āxa t!ex"sōsē. Wā,
lā a'ma'yālēda 'nemsgēmē tsłōyats!ēs qa's āxts!ālāsxa laxabālisē
yīxa g'ilg'ilstowē t!ex"sōsa. Wā, q!wāxa lāx ēwaabālisasa t!emkwa 10
t!ex"sōsē. Wā, g'il'mēsē ts!ōts!eyīnxxa lāyīnxaxs laēda t!ēk'ila-
gwadē ts!edāq āx'ēdxēs denēdzowē k!ēdek" wūsēg'anowa lē'wa'lē-
'wa'yē. Wā, hē'mēsēs maltsemē ts!ēts!oyats!ē lāelxa'ya lēwis
ts!ōyayowaxs laē qās'id qās lā laxēs t!ēk'ilakwe t!ēgūdzōwa.
Wā, g'il'mēsē lāg'aa laqēxs laē āxemg'alisaxēs ts!ēts!oyats!ēlē lāel- 15
xa'ya lē'wis ts!ōyayowē. Wā, lā lēbēg'intsēs lēbēg'a'yē lē'wa'ya.
Wā, lā āx'ēdxēs dendzedzowē k'f!dek" wūsēg'anowa qa's qēk'i-
yīndēs lāxa lēbēg'a'yas lē'wa'yaxs laē wūsēx'its. Wā, g'il'mēsē
gwālexs laē k!wadzōdex benba'yasēs lēbēg'a'yē lē'wa'yaxs laē
dax'idxēs ts!oyayowē qa's ts!ēx'betalisēx āwūnxēlisasēs t!ēk'ila- 20
kwē t!ēgūdzōwa. Wā, lā k'lēš wūngēg'ilē ōba'yasa ts!ōyayo-
waxs laē k!wēt!ēdeq. Wā, hē'mis la nē'ēdaatsa t!ex"sōsē. Wā,
hē'mis la menx'idaatsa ts!ōyēnoxwē ts!edāqxa t!emt!emgūxlōwē
ts!ēts!ēx'stowē t!ex"sōsa qa's lēxts!ālēs lāxa 'wālasagawa'yē ts!ō-
yats!ē lexāxs hanēsaē lāx hēik'lōtagawalisas. Wā, hēt!a hanēsa 25
āmayagawā'yē lexā'yē gēmragawalisas. Wā, g'il'mēsē 'wilg'el-
qaxa t!ex"sōsaxs laē ēt!ēd āx'ēdxēs ts!ōyayowē qa's ts!ēx'betalisas
ōba'yas lāxēs g'ilx'dē 'lāpa'ya qaxs ā'maē māldenē 'wālabetalasasa
t!ex"sōsē lāxēns q!wāq!wax'ts!āna'yēx. Wā, lāla mōdenē 'wāla-

- 30 deep, | but the long lower roots are four fingers || deeper, if the sand | is good and does not contain pebbles. The reason why there are no long cinquefoil-roots | at Nimkish River is that there are many small pebbles. Gwa'yē | in Knight Inlet is the only place where the long cinquefoil-roots grow, | for the soil in the cinquefoil-gardens is half
35 sand and half light || clay, and therefore the cinquefoil-roots and the | long roots grow well. As I said before, the short cinquefoil-roots are on top, | of the long roots below. Therefore the woman who is digging cinquefoil-roots | pushes down her digging-stick again after she has picked up all the short roots; for the | short roots and the long roots do not keep together, although they belong
40 to one || stem. Now I will stop talking about this, and I | will talk again about the woman who is digging. She | does not pry up the sand quickly, but she digs up the sand and clay slowly, | so that the long cinquefoil-roots do not break and that they come up in long strings | when she is picking them out of the sand; and she puts
45 them into the || basket for the long cinquefoil-roots. She keeps on doing so over the whole garden- | bed, and she only stops digging after she has worked over the whole ground. | In the evening, when it gets dark, the woman who is digging cinquefoil-roots | takes her short roots and puts them on a pile, and covers them over with | mats;
50 and she does the same with the long roots, for || sometimes it takes

- 30 betalasasa lāxabālisē lāxens q!wāq!wax'tslāna'yēx lāqēxs ēk'aēda ēg'isē yīxs k'leāsā t!āt!ēdzema. Hēm lāg'ilas k'leās lāxabālisē Gwānāxs q!lēnemaēs t!āt!ēdzemē. Wā, lēx'a'mēsē Gwa'yē, yīx wāsa Dzāwadeēnoxwē ēx q!wāxatsa lāxabālisē lē'wa t!ēx"sōsē qaxs nāxsaap!aēs t!ēk'ilakwē t!ēgūdzō lō' ēg'isē lē'wa klūsē
35 L!ēq!ā. Wā, hē'mis lāg'ilas ēk'ē q!waxēna'yas t!ēx"sōsas lē'wis lāxabālisē. Laxen laēmxdē wāldemāxs ēk'layaēda t!ēx"sōsasa lāxabālisē. Wā, hē'mis lāg'ilasa ts!ōyēnoxwē ts!ēdāq ēt!ēd ts!ōx"-betalisasēs ts!oyayowāxs laē 'wī'lōixa t!ēx"sōsē qaxs k'lēsaē lāwagālēda t!ēx"sōsē lē'wa lāxabālisāxs wāx'maē 'nemēs yīx'ēnēxa
40 t!ēgwanowē. Wā, la'men gwāl gwāgwēx's'āla lāxēq. Wā, la'mēsēn ēt!ēdēl gwāgwēx's'āla lāxa ts!ōyēnoxwē ts!ēdāqēxs laē k'lēs ēātsilāxs laē k!wēt!qālisaxa ēg'isē lē'wa klūsē L!ēq!ā qā k'lēsēs ēētslēda lāxabālisē qaxs sāyēnaaq qā g'ilsg'ilstowēsēxs laē sex'ālaq lāxa ēg'isē qā's lā lēx'tslālas laxēs sēnats!āxa Lāxabālisē lēxa'ya. Wā, hēx'sāem gwēg'ilax wādzēgasasēs t!ēk'i'lakwē
45 t!ēgūdzōwa. Wā, al'mēsē gwāl ts!ōsaqēxs laē 'wīlg'ildzowa. Wā, g'ilnāxwaem k'litō'nakūlaxa dzāqwāxs laēda ts!ōyēnoxwē ts!ēdāq āx'ēdxēs t!ēx"sōsē qā's q!ap!ēsgēm'galisēq. Wā, lā nōx'semtša lēelwa'yē lāq. Wā, lā hēm̄xat! gwēx'idxa lāxabālisē qaxs 'nal-
50 'nem̄lēna'ē mōplēn̄xwa'sē 'nālāsa ts!ōyēnoxwē ts!ēdāq ts!ōsaxēs

the woman four days to dig over her | cinquefoil-garden. In the 51 morning, when day comes, the | owner of the cinquefoil-garden goes to the pile of short roots | and of long roots and takes off the mat covering of the piles | of short and long roots, and spreads the roots out so that they are close together. || After she has done so, she 55 takes the roots and scatters them, | and she does the same with the long roots. After she has done so, | she leaves and goes home to her cinquefoil-digging house. Now | she dries the short roots so that the sand on them gets dry. When | she arrives at her house, she takes her cinquefoil-baskets and looks them over, || and she takes 60 them to the place where she left her | short roots and long roots drying. As soon as she arrives there, she | takes up the short roots and puts them into the baskets; | and when they are all in, she takes dry grass and | puts it on top as a cover; and after it has been put on, || she takes cedar-bark split for this purpose one finger | wide and ties 65 up | the cinquefoil-baskets. After she has done so, she gathers | them together and covers them with mats. Then | she takes cedar-bark and splits it into narrow strips. || She lays down one of the pieces 70 of split cedar-bark, | takes the long cinquefoil-roots and puts the ends together, laying them down | on the strip of cedar-bark. When she

t!ek'í'lakwē t!egūdzwō. Wā, g'il'mēsē 'nax'í'dxa gaālāxs laēda 51 t!egwadāsa t!ex'sōsē qās'íd qa's lā lax mēx'mewēdzasēs t!ex'sōsē lē'wa lāxabālisē qa's āx'ēdēxa nēnax'sema'yē lēl'wēsa mēx'mē-wisē t!ex'sōsa lē'wa lāxabālisē qa's memk'ālēxs laē lēplālisēlaq. Wā, g'il'mēsē gwālēxs laē āx'ēdxa t!ex'sōsē qa's lēndzodalēs lāq. 55 Wā, laxaē hēm̄xat! gwēx'í'dxa lāxabālisē. Wā, g'il'mēsē gwālēxs laē bās qa's lā nā'nak' lāxēs ts!ewēdzats!ē g'ōkwa. Wā, lām x'í'elsaxa t!ex'sōsē qa lēm̄x'widēs ēg'isēna'yas. Wā, g'il'mēsē lāg'aa lāxēs g'ōkwaxs laē hēx'í'daēm k'!enēm̄g'alīlaxēs t!ēt!egwa-ts!ēlē l!āl!ēbata qa's lā dālaqēxs laē aēdaaqa lax x'í'lēdzasasēs 60 t!ex'sōsē lē'wa lāxabālisē. Wā, g'il'mēsē lāg'aa lāqēxs laē hē g'il q!ap!ēx'í'tsē'wēda t!ex'sōsē qa's lēxts!ālēs lāxa l!āl!abatē. Wā, g'il'mēsē 'wiltslāxs laē āx'ēd lāxa lēm̄xwa k'!ēt!ēma qa's ts!āk'í'yīndālēs lāq. Wā, g'il'mēsē gwāl ts!āk'í'yīndālaqēxs laē āx'ēdxa hēktūmg'í'līlā'yē dzexek' denasaxa 'nāl'nēmdenas āwā- 65 dzē'was lāxēns q!wāq!wax'ts!āna'yēx. Wā, lā t!ēmāk'í'yīndālas lāxa t!egwats!ē l!āl!abata. Wā, g'il'mēsē gwālēxs laē q!ap!ēg'alisaq qa's nax'sēmdēsa lēl'wa'yē lāq. Wā, g'il'mēsē gwālēxs laē āx'ēdxa denasē qa's helōx'sēndē dzedzēxsēndēq qa 'wīs'wūladzowē. Wā, lā k'at!ālisaxa 'nemts!aqē dzexek' denasa, wā, lā 70 āx'ēdxa lāxabālisē qa's 'nemabēndālēq qa's lā k'at!ēts lāxa dēnasē. Wā, g'il'mēsē hēlts!ē'staax'sēns q!wāq!wax'ts!āna'yēx

- 73 can put her fingers | around them, she squeezes them together
and ties them firmly in the middle. | They are this way when
75 they have been tied:  When || this has been done, she
does the same with the others, and she only stops |
when they are all tied in bundles in the middle.
Sometimes | she has more than a hundred bundles of
long cinquefoil-roots belonging to one woman who has a good |
cinquefoil-garden. After this has been done, she puts the | long
cinquefoil-roots into the basket; and when they are all in, she
80 takes || grass and puts it on top, and she ties it down with
cedar-bark. | Then in the evening she gathers up | the baskets
for long cinquefoil-roots, and she spreads mats over them. |
After she has done so, she goes home to her digging-house. | In the
morning, when daylight comes, the woman and her husband get
85 ready. || They launch their canoe into the sea, | push down the roof-
boards of the digging-house | and place them in the bottom of the
canoe. When | the bottom of the canoe is all covered, the baskets
with short roots | are placed on the boards in the canoe; and when
90 they are all in, || they take the baskets with long roots and put them |
on top of the baskets with short roots; and when they are all in, |
they put the bedding and provisions on top. When everything is in, |
they take the mats and spread them over the load. | When everything

- 73 lāx q!wēdzoyodāq laē qenō'yodeq qas lēklūt!ēdē y!fēdeq.
Wā, laēm g'a gwālēg'axs laē y!loyāla (fig.). Wā, g'il'mēsē
75 gwāla laē hanal hē gwēg'ilaxa waōkwē. Wā, āl'mēsē gwālexs
laē 'wīla la qēqeno'yālēda lāxabālisē y!xs 'nā!nēmplēnaē g'ēx-
sōgūg'eyōx"sayōkwa lāxabālisasa 'nemōkwē ts!ēdāqaxa ēk'as
tlēk'īlakwē. Wā, g'il'mēsē gwālexs laē lex'tslālas lāxa lāxa-
batslē l!āl!ēbata. Wā, g'il'mēsē 'wils!āxs laaxat! āx'ēdxa k'lē-
80 t!ēmē qa's ts!āk'īyīndēs lāq. Wā, laxaē t!ēmak'īyīntsa dēnasē lāq.
Wā, g'il'mēsē 'wīla la gwālexs lāaxat! q!ap!lēg'alēsaqēxa dzā-
qwaxa lēlaxabatslē l!āl!ēbata qa's lēpsemdālēsa lēl'wa'yē lāq.
Wā, g'il'mēsē gwālexs laē nā'nak" lāxēs ts!ēwēdzatslē g'ōkwa.
Wā, g'il'mēsē 'nāx'īdxa gaālāxs laē xwānāl'ida ts!ēwēsdē ts!ēdāqa
85 lē'wis lā'wūnemē qa's wī'x"stēndēxēs xwāk!ūna lāxa dēmsx'ē
'wāpa. Wā, lā wēqwaxelax sālāsēs ts!ēwēdzatslēx'dē g'ōkwa
qa's lā pāxsela lāxes xwāk!ūna. Wā, g'il'mēsē hamēlxalēxs lāx
ōxsasa xwāk!ūnāxs laē hē g'il mōxdzema t!ēgwatslē l!āl!ēbata qa
māg'īdzā'yēs lāxa paxsaxs laē mēxedzewēq. Wā, g'il'mēsē 'wil-
90 xsa laē mōxsēlaxa lāxabatslē l!āl!ēbata. Wā, laēm mēxe-
yīndālas lāxa t!ēgwatslē l!āl!ēbata. Wā, g'il'mēsē 'wīlxasēxs
laē mōkūyīndālasēs mēmwāla lāq. Wā, g'il'mēsē 'wīlxasēxs laē
āx'ēdxa lēl'wa'yē qa's lēpeyīndālēs lāx ōkūya'yasēs mā'yē. Wā,
g'il'mēsē gwālexs laē hōgūxs lāxēs yā'yatslē xwāk!ūna. Wā, lāda

is aboard the canoe, the || man stands in the stern of the canoe, 95 which he steers. | He looks at his clover-digging house and prays to it.¹ . . . |

As soon as he arrives at the beach of his winter house, | he puts the stern of his traveling-canoe landward and backs in. | The man gets out of the traveling-canoe, and || unloads the cargo when the tide is 100 high. If it is low tide, he | ties a long cedar-bark rope to the stern seat of his | traveling-canoe and carries up the end of the rope to high-water mark, | where he ties it to a stone which serves as an anchor. After he has done so, | the (couple) are invited by their relatives to eat, if it is || low tide when they arrive. If it is high tide, 5 they are only | invited when the cargo has been carried up the beach. They | put the baskets with the long roots and those with the short roots in two different places. | The baskets with the long roots are put on the right-hand side of the | house, and the baskets with the short roots are placed on the left-hand || side of the house, for these corners 10 are cool. As soon as | all have been carried up, they go to the one who invited them. . . . As soon as this has been done, | (the man) takes the baskets with long cinquefoil-roots and puts them across | the two beams.² If there are many baskets with long roots, there may be four layers, one on top of the other, | from one end of the staging

begwāneme lāxlēxa xwāk!ūna qaxs hē'maē lēnxlā'ya. Wā, 95 dōqwalaxēs ts!ēwēdzats!ēx'ē g'ōkwa qa's ts!ēlwaqēq.¹ . . .

Wā, g'il'mēsē lāg'aa lāx l'ēma'isasēs ts!āwūnxelasē g'ōkwa laē ālaxlā'nakūlaxēs yā'yats!ē xwāk!ūna qa's k'!ēx'ālisēxs laē lāt-tāwēda begwānemē lāxēs yā'yats!ē xwāk!ūna. Wā, hēx'ida'mēsē mōltōdxēs māyaxs yīxūlālisaē. Wā, g'il'mēsē x'ats!aēsēxs laē 100 āem mōgwanōtsa g'ilt!a denem lāxa l'ēx'eq!ēxlaya'yasēs yā'yats!ē xwāk!ūna qa's lā's ōba'yas lāxa ya'x'motasa yīxwa qa's mōx'bēndēsa tlēsēmē lāq qa q!ēlsbēs. Wā, g'il'mēsē gwāl hē gwēx'īdqēxs laē lālēlalasōsēs lēlēlāla qa lās l'ēxwa lāq, yīxs x'ats!aēsaē lāg'alits!ēnxas. Wā g'il'mēsē yīxūlālīsexs lae ā'ēm 5 lālēlalasōxs laē 'wī'lōsdēsē memwālās. Wā, laem ālēwīlā mōgwalilēlasasa lāxabats!ē l'āl!ēbāta l'ē'wa t!ēgwats!ē, yīxs 'na!nemp!ēnaē hē mōgwālilema lāxabats!ēda hēlk'lōtēwalilasa g'ōkwē. Wā, lā hē mōgwālilema t!ēgwats!ē l'āl!ēbata gēm-xō-tēwalilasa g'ōkwē, yīxs wūdanēgwilaē. Wā, g'il'mēsē 'wī'lōsdē- 10 sexs laē lāx'wid lāxa lālēlalāq.² . . . Wā, g'il'mēsē gwālēxs laē āx'ēdxa lāxabats!ē l'āl!ēbata qa's mēxēndalēs lāq, yīxs g'il'maē q'lēnema lāxabats!āxs laē mōx'wēdg'ustāla maxo'nakūla hayīmbēndēx āwāsgemasasa k'!āgilē. Wā, g'il'mēsē 'wīlg'aaLE-

¹ See page 618.

² Then follows the description of the making of a raised platform for keeping provisions (p. 166).

15 to the other. When they are all on, || he takes mats and spreads them over them, so that the | frost can not get at them, for he does not wish them to freeze. Now | it is called "staging for long cinquefoil-roots," and it is also called | "staging on which long cinquefoil-roots are thrown." After this has been done, | he does the same, putting
 20 on the stage the || baskets with short roots; and after this has been done, he spreads | mats over them. Generally he does not put up one | basket of long cinquefoil-roots when the baskets are piled up; | and when there are many people in his tribe, he keeps out four | baskets with short cinquefoil roots to cook them for the people; but ||
 25 more than one basket of long cinquefoil-roots is never kept out, for only the chiefs | eat the long cinquefoil-roots. The common people | eat the short roots. |

1 **Digging Sea-Milkwort.**¹—When the | plants first begin to grow and the tops begin to sprout, | the woman takes her digging-stick which she uses for clams, | and her small basket, and goes to a place where
 5 she has seen || milkwort growing. In the following year there is nothing to be seen in the springtime, | and she just digs for it. She sits down and pushes | the point of her digging-stick into the sand, and she pries up the sand. | Then she picks out the milkwort-roots

15 laxs laē āx'ēdxā lēl'wa'yē qa's LEPEYINDĀLĒS lāq qa k'lēsēs
 lax'sāwēda g'ewēsmisē lāq, qaxs gwaq!ēlaaq wūdāla. Wā, laem
 lēgades LĀXAPDEMIL k'lāgīl lāxēq. Wā, lā, lēqelēda waōkwās
 k'lāxdemilasasa LĀXABATSĒ L!ĀL!EBATA lāq. Wā, g'īl'mēsē g'wā-
 20 lēxs laē āem neqemg'īfēwēqēxs laē āx'ālīlāsa t!EXDEMILASASA t!ē-
 t!ēgwatslē L!ĀL!EBATA. Wā, g'īl'mēsē g'wālēxs laaxat! LEPEYINTSA
 lēl'wa'yē lāq. Wā, lā q!ūnālaqas k'lēs lāsa 'nemsgēmē LĀXABA-
 tslē L!ĀBAT lāxēs la mālalela lāxa LĀXAPDEMIL k'lāgīla. Wā,
 g'īl'mēsē q'lēnemē g'ōkulōtasēxs laē āxēlaxa mōsgēmē t!et!ē-
 gwatslē L!ĀL!EBATA qa's t!ēqūlasē'wa. Wā, lālē k'lēs hāyāqax
 25 'nemsgēma LĀXABATSĒ L!ĀBATA qaxs lēx'a'maēda g'īg'egāma'yē
 LELĀXAPG'EXA LĀXABĀLISĒ. Wā, lālēda bēbegwānemq!ala'mē
 t!EX"t!aq"xa t!EX"ūsōsē.

1 **Digging Sea-Milkwort**¹ (Ts!ōsaxa hōq!walē).—Wā, hē'maaxslāē g'īl
 q!wāxēnxa laē elāq tēm'x'alisē oxtā'yasa q!wāq!wūxēma laē
 āx'ēdēda ts!ēdāqaxēs k'īlakwēxa dzēg'ayāxa g'āwēq!ānemē
 lē'wēs lālaxamāxs laē qās'īd qa's lā lāxēs q!āetsē'wē q!wāxatsa
 5 hōq!walāxa āpseyīnxdē qaxs k'leāsaē dōgūl q!wāxaxa q!wāxēnxē
 qaxs ā'maē ts!ōsēlaq. Wā, lā k!wāg'alis qa's ts!EX"ubetalisēx
 ōba'yasēs ts!ōsēlaxa k'īlakwē. Wā, lā k!wēt!EQĀLISAXA ēg'isē.
 Wā, hē'mis lā menx'idaatsēxa hōq!walē qa's lā ts!EXTS!ĀLAS lāxa

¹ *Glauz maritima*, v. Fernald.

and throws them into | the small basket which stands on the ground in front of her. She continues doing so || while she is digging. When 10 her basket is full, she goes | home, carrying the basket in her hands. |

Digging Bracken¹ - Root.—The woman | takes her back-protecting mat and her cedar-bark belt, | and her digging-stick which she uses for digging clams. Then || she goes to a place where she knows fern is 15 growing and where | the soil is soft. As soon as she arrives, she spreads the mat over her back | and she puts on the woven cedar-bark belt. After | she has done so, she sits down on one end of the mat, holding the | digging-stick, and she pushes the point of the stick into the ground. || Then she digs up the ground; and when she 20 reaches the fern-root, | she follows the whole length of the root, for it is very | long; and when she reaches the soft end, she | breaks it off; and if it is very long, she coils it up. She continues | doing so as she is digging. When she has enough, she takes a || spruce-root and ties 25 it around the middle, and she folds the roots up in a bundle, | which she carries on her back to her house, using her digging-stick as a walking-stick, for the load of fern-roots is really heavy when the old woman finds many. |

Digging Fern² - Root.—The woman takes her | yew-wood digging- 1 stick and a large basket, | which she carries on her back. She uses her digging-stick as a cane. Then she walks, | looking for fern-root.

lālxamaxs hanēsaē lāx neqemālisas. Wā, āx'sā'mēsē hē gwēg'ilaxs ts'lōsaē. Wā, g'il'mēsē qōt'lē lexelāsēxs laē nā'nakwa lāxēs 10 g'ōkwē k'ōxk'!ōtelaxēs hōq!walēats'lē lālxama.

Digging Bracken-Root (Sakwāxa sīgūmē).—Hēem āx'ētsō'sa ts'lēdāqēs LEbēg'a'yē lē'wa'ya LE'wēs denēdzowē wūsēg'anowa. Wā, hē'mēs'lalēs k'!lakwēxs dzēg'ayowaxa g'āweq'lānemē. Wā, lā qās'id qa's lā lāxēs q'lātsewē q'!waxatsa sīgūmē, yīxa āem 15 telq'lūts t'lēk'a. Wā, g'il'mēsē lāg'aa lāqēxs laē LEbēg'intsēs lē'wa'yē qa's qek'iyindēsēs denēdzowē wūsēg'anō lāq. Wā, g'il'mēsē gwāla laē k'!wadzōdēx āpsba'yasēs LEbēg'a'yē lē'wa'ya dālxēs k'!lākwē. Wā, lā q'ūmtbetelsax ōba'yasēs k'!lākwē qa's 'lāplēdēxa dzekwa. Wā, g'il'mēsē lāk'!endxa sīgūmaxs laē āem hegū- 20 lenē lābēlenēx 'wāsgemasasa L'lōp!ēk'asa sīgūmē qaxs ālak'!alaē g'ilsg'ilt'lē L'lōp!ēk'as. Wā, g'il'mēsē lāg'aa lāxa q'!wayōts'laxs laē ālts!Endeq qa's q'!ēlx'widēqēxs Lōmaē g'ilt'!a. Wā, lā hēx'sāem gwēg'ilaxs sākwaē. Wā, g'il'mēsē hēlōLEqēxs laē āx'ēd lāxa L'lōp!ēk'asa ālēwasē qa's qenoyodēs lāqēxs laē gwānaq'lālakwa. 25 Wā, lā ōXLalaqēxs laē nā'nak' lāxēs g'ōkwē sēk'!aqēlaxēs k'!lakwē qaxs ālak'!alaē gūnt'lēda sīgūmaxs ōXLaakwaaxs q'!ēyōlānemaasa laelk'!wana'yē.

Digging Fern-Root (Nēsaxa tsak'ōs).—Wā, hēem āx'ētsō'sa 1 ts'lēdāqēs L'ēnq!ēk'!lnē k'!lakwa LE'wēs 'wālasē lex'a'ya. Wā, la ōXLala. Wā, lāla sēk'!aqēlaxēs k'!lākwē. Wā, lā qās'id qa's

¹ *Pteridium aquilinum*.

² *Dryopteris spinulosa dilatata*.

- 5 As soon as she finds large ones, she puts her || basket down on the ground and pokes with her digging-stick under the root of the fern. | She holds with her left hand the top of the digging-stick, and she holds with her | right hand the leaves of the fern, and she pulls at it, and | she pries it up with her digging-stick. As soon as she gets it out, she plucks off the | leaves, and she throws the root into the basket. She
10 continues || doing so, pulling it out, and she only stops when her basket is full. | Then she breaks off some slim hemlock-branches and puts them on top | of the fern-root. After she has done so, she carries her | fern-root basket on her back and goes home. |
- 15 **Gathering Fern-roots.**¹—Generally the tribes go || to get fern-roots when they are hungry and | they can not go to get other kinds of food; and those who have to camp for a long time in bad weather. | Then they go to gather fern-roots. The | man makes a stick for peeling bark like the stick for peeling hemlock-bark. | It is the same length. It is
20 bent and has a flat point. || Generally it is four spans long. | The woman carries it with her basket and goes to | look for loose moss in which the fern grows. When she finds | many plants of the fern-root growing among the loose moss on rocks, | she sits down and
25 plucks off the moss; || and when she comes to the rock, she takes her peeling-stick and | pushes it along the rock under the moss, and she

lā ālāxa tsāk'osē. Wā, g'fl'mēsē q'lāxa āwāwē laē ōxleg'aelsaxēs
5 lexā'yē. Wā, la L!engabōtsēs k'flākwē lāx L!ōp!ek'asa tsāk'osē. Wā, la dālē gēmxiōts!ānāsēx ōxtā'yasa k'flākwē. Wā, la nēsālē hēlk'ōtts!ānāsēxs yīsx'inas tsāk'ōsaxs laē nēx'ēdeq. Wā, la k'wētaxisilasēs k'flākwē lāq. Wā, g'fl'mēsē lāleq laē k'ūlōdex yīsx'inas. Wā, la lex'ts!ōtsa tsāk'usē lāxēs lexā'yē. Wā, hēx'sā-
10 'mēsē gwēg'ilaxs nēsaē. Wā, āl'mēsē gwālexs laē q'lōtlē lexelās. Wā, la L!ex'wīd lāxa wīswūletāyasa q!waxē qa's ts!āk'iyīndēs lāxa ōkūya'yasa tsāk'usē. Wā, lā gwālexs laē ōxlex'idxēs tsāg'atslē lexā'ya qa's lā nā'nakwa.

- Gathering Fern-roots**(Lekwāxa lek!wa'yē).—Hēm q'ūnāla lekwa'-
15 demxa lek!wa'yaxs pālaēda g'ayōlē lāxa lēlqwālaLa'yē yīxa wāyapōlēlā lālelaxa hē'maōmasē L!ē'wa yīyāg'idzānemasa 'nālāxs g'ayag'fliselaē. Wā, hē'mis lā lekwa'lek!wa'yē; wā, hē'mis āx'ē-tsōsa begwānema L!ōk!wayowē hē gwēx'sē L!ōk!wayāxalāqē. Wā, lā hēmexat! 'wāsgēmē lāxēs hānqwālaēna'yē pāxbaakwa. Wā, lā
20 q'ūnāla mōp!enk'ē 'wāsgemasas lāxens' q!wāq!wax'ts!ana'yēx. Wā, hē'mis daax'sa ts!edāqē L!ē'wis lexā'yaxs laē qās'id qa's lā ālāx hāsdeḡwa p!ēlems q!wāxatsa lek!wa'yē. Wā, g'fl'mēsē q'lāxa q'lēnemē yīsx'ensa lek!wa'yē q!wāq!ūxegēxa hasdeḡwa p!ēlemsaxs laē hēx'idaem k!wāgēlōdeq qa's māpelalēxa p!ēlemsē. Wā,
25 g'fl'mēsē lag'fla lāxa t!ēsemāxs laē āx'ēdxēs L!ōk!wayowē qa's L!enqelālēs lāx āwābā'yasa p!ēlemēsē qa's L!ōk!lūg'flōdeq. Wā,

¹ *Polypodium glycorrhiza* D. C. Eaton.

pries it off the rock. | As soon as it turns over, she pulls the moss apart 27
and pulls out the | fern-roots, which she throws into her basket.
She continues | doing so; and when her basket is full, || she carries it
home. | Then she puts it down by the side of the fire. | 30

Digging Erythronium.—Now I will speak again | about the 1
erythronium, how it is dug; for the | woman takes the same digging-
stick that is used for short cinquefoil-roots, and the back-protecting
mat, and her | cedar-bark belt, and she takes a small-meshed flat-
bottomed || basket; and she goes to the bank of the river, for that is 5
the only place | where the erythronium-plant grows. As soon as she
arrives where it grows, | when the leaves first come out of the ground,
she carries a large | horse-clam shell. Then she takes her back-
protecting mat and | spreads it over her back, and she takes her
cedar-bark belt and || puts it on over the mat, putting it around her 10
waist. Then | she takes a large horse-clam shell and her digging-
stick, and she | takes her small-meshed flat-bottomed basket and puts
it down on her | left-hand side. Then she sits on the end of the |
mat and pushes the end of the digging-stick into the ground and pries
up the soil. || Then she scrapes the soil with her clam-shell | and picks 15
out the erythronium plants from the soil and throws them | into her

g'íl'mēsē nelelaxs laē bē'ídxā p!elemsē. Wā, ā'mēsē la lēk'alaxa 27
lēk!wa'yē qa's lē LEX'ts!ālas lāxēs lexela. Wā, lā hēx'sāem
gwēg'ilaxa waōkwē. Wā, g'íl'mēsē qōt!ē lēgwats!ēs lexā'ya laē
k'!oqwalaxēs lēgwats!ē lexā'ya qa's lā nā'nakwa lāxēs g'ōkwē. 30
Wā, lā k'!ōgūnōlisasēs lēgwats!ē lexā'ya lāx lēgwilasēs g'ōkwē.

Digging Erythronium.—Wā, la'mēsen ēdzaqwal gwāgwēx's- 1
'alal lāxa x'aasx'ent!axs laē ts!ōsase'wa y!xs hē'maē āx'ētsō'sa
ts!edāqēs ts!ōyayāxa t!EX"sōsē Lē'wis LEBēg'a'yē lē'wa'ya Lē'wis
denēdzowē wūsēg'anowa. Wā, hē'misa t!ōlt!EX"semē LEq!exsd
lexā'ya. Wā, lā qās'ida lāx ogwāg'ilisasa wīwa qaxs lēx'a'maē 5
q!wāxatsa x'aasx'ent!ē. Wā, g'íl'mēsē lāg'aa lāx q!āyasaxs g'alaē
q!wāq!ūxetōx'widē y!sx'inas, wā, lā dālaxa 'wālasē xālaētsōx
met!āna'yēx. Wā, hē'mis g'íl āx'ētsō'sēs LEBēg'a'yē lē'wa'ya qa's
LEBēg'indēs. Wā, lā āx'ēdxēs denēdzowē wūsēg'anowa qa's qēnē-
g'indēs lāxēs LEBēg'a'yē lē'wa'ya. Wā, lā wūsēg'oyots. Wā, lā 10
āx'ēdxā 'wālasē xālaētsōx met!āna'yēx Lē'wis ts!ōyayowē, laxaē
āx'ēdxēs t!ōlt!EX"semē LEq!exsd lexā'ya qa's hāng'alīsēs lāxēs
gemxōtemālisē. Wā, lāwislē k!wadzōdex ōba'yasēs LEBēg'a'yē
lē'wa'ya, wā, lā L!ēnxbetālisas ōba'yasēs ts!ōyayowē qa's k!wēt!ē-
dēq. Wā, hē'mis la xelpelg'ayaatsēsa 'wālasē xalaēs lāxa t!Ek'a. 15
Wā, la menmaqaxa x'aasx'ent!ē lāxa t!Ek'a qa's lā ts!EX'ts!ālas
lāxēs lexela. Wā, g'íl'mēsē wākwa x'aasx'ent!āxs laē 'nemā'i-

18 basket. If there are many plants, it is only a short time | before the
basket is full; and when | the small-meshed flat-bottomed basket is
20 full, she carries it home in her hand. || After entering the house, she |
puts down the basket inside of the door of the house to keep it cool
and so that the roots | do not get dry, for they are dirty. |

1 **Digging Lupine-Roots.**—In spring, when | the salmon-berries begin
to have buds and the olachen first arrives in | Knight Inlet, the season
arrives when the tribes are hungry | when they first arrive at Knight
5 Inlet. Then the woman first takes her digging-stick || for clover
and her basket and her | woven cedar-bark belt, and goes to the |
flats back of the houses of the olachen fishermen. When she finds
the | tops of shoots of lupine as they come out of the ground, she puts
down her | lupine-basket and her digging-stick. She takes her ||
10 narrow back-protector and spreads it on her back, and she sees to it
that | it reaches down to her heels. Then she puts a belt | over it
and ties it around her waist. When she has finished, | she takes her
digging-stick and her lupine-basket and sits down close to the | shoots
15 on the end of her back-protecting mat. || She pushes the point of the
digging-stick into the ground close to the | lupine-shoot, and she
pries it up. As soon as the roots come out, | she picks them out of
the clay and throws them into her | basket; and when she has picked

18 dɛxs laē qōt!ēs lexela. Wā, g'il'mēsē qōt!ē x'aasx'entlaats!ās
t!ōt!ex'sem leq!exsd lexa'ya laē k'!ōqūlaqēxs laē nā'nakwa
20 laxēs g'ōkwē. Wā, g'il'mēsē laēl laxēs g'ōkwaxs laē hēx'idaem
hānstōlilas lāx āwēlēlās t!ex'ilāsēs g'ōkwē qa wūdase'wēs qa k'lēsēs
lemlemx'semx'ida qaēs dzēdzoxsema'yas.

1 **Digging Lupine-Roots (Q!ūnsāxa q!wā'nē).**—Wā, hē'maaxs laē g'il
bolēx'widēda q!wālmisaxa la q!wāxenxē yixs laē g'il nēlēlēsā
dzāxū'nē lāx Dzāwadē, yixs hē'maē pālaenxsa lēlqwālala'yaxs
g'ālaē la'mēlēs lāx Dzāwadē; wā, hē'mis g'il āx'ētsōsa ts!ēdāq'a-
5 yasēs ts!ōyayāxa lex'semē, lē'wis lexa'yē, lē'wis denēdzowē
k'!dēdzē'wak' wūsēg'anowaxs laē qās'id qa's lā ladzōlisaxa āwā-
dzālisē lāx ālanā'yasa g'ig'ōkwasa dzāwadāla. Wā, g'il'mēsē q!āxa
ōxtā'yasa q!ūndzanāxs g'ālaē q!wāq!ūxetōx'wida laē g'ig'alisaxēs
q!ūnyats!ēyē lexa'ya lē'wa ts!ōyayowē. Wā, lā āx'ēdxēs wila-
10 dzowē lēbēg'ē lē'wa'ya qa's lēbēg'indēs. Wā, lā dōqwa!a qa
sek!ex!ax'sidza'yēsēx ōxlax'sidza'yasēs laē qex'eyintsā wūsēg'a-
nowē lāqēxs laē wūsēk!exsdālaq. Wā, g'il'mēsē gwālexs laē
āx'ēdxēs ts!ōyayowē lē'wis q!ūnyats!ēyē lexa'ya qa's k'lūnxelisēxa
q!ūndzanowaxs laē k!wādzewēx ōba'yasēs lēbēg'a'yē lē'wa'ya.
15 Wā, lā ts!ex'betalisas ōba'yasēs ts!ōyayowē lāx āwenxelisasa
q!ūndzanowē qa's k!wēt!qālisēq. Wā, g'il'mēsē g'āx lex'walisa
q!wā'nāxs laē menmaqaq lāxa l!ēq!a qa's lā lex'ts!ālas laxēs
q!ūnyats!ē lexa'ya. Wā, g'il'mēsē 'wilg'ilqēda lēq!āxa q!wā'nāxs

all the roots out of the clay, | she takes her digging-stick again, pushes it into the ground as she || did before, and she picks out the 20 lupine-roots and | puts them into her basket. She continues doing this; | and when her basket is full, she carries it in her one hand. | She takes the digging-stick in the other hand and goes home. | Then she puts down the basket at her place, and || she places the digging- 25 stick upright at one side of the door. | Then she takes a small dish and pours some fresh water into it. | When it is half full, she puts it down by the side of her place. She takes her | basket and places it by the side of the small dish | which contains water. Then she takes some of the lupine-roots and puts them into the || water in the small 30 dish, and she washes them all over, so that the clay | comes off. As soon as all the clay is off, she | begins to eat the roots, with her husband and her children; | and they only stop when they have enough. After eating lupine-root | for some time, they become dizzy, as though they were drunk || after having drunk whisky. After eating lupine- 35 root, | they put away what is left over. When | the woman and her husband eat too much of the lupine-roots, they become really drunk. | Their eyes are heavy, and they can not keep them open, and | their bodies are like dead, and they are really || sleepy. Then they go and 40 lie down in their rooms and | sleep; and when they wake up, they

laē ōtlēd āx'ēdxēs ts'ōyayowē qa's ts!EX^ubetalisēs ōba'yas lāxēs g'ilx'dē gwēx'idaasa. Wā, lāxaē menmaqaxa q!wa'nē qa's lā 20 LEX^utslālas lāxēs q!ūnyatslē lēxa'ya. Wā, āx'sā'mēsē hē gwēg'ilaqē. Wā, g'il'mēsē qōtlē q!ūnyatslās lēxa'ya laē k'lōqwalaxēs q!ūnyatslē lēxa'ya. Wā, lā dāk'lōtelaxēs ts'ōyayowaxs g'āxaē nā'nakwa. Wā, lā k'lōx'walilaxēs q!ūnyatslē lēxa'ya lāxēs k!waēlasē. Wā, lāla hē lāgalilāsēs ts'ōyayowa āpsōtstālilas t!EX^ulāsēs g'ōkwē. 25 Wā, lā āx'ēdxa lālogūmē qa's gūxts!ōdēsa 'wē'wāp!ēmē lāq qa negōyoxsdalisēxs laē hāng'alilās lāxēs k!waēlasē. Wā, lā āx'ēdxēs q!ūnyatslē lēxa'yē qa's hāng'alilēs lāx māk'āgililasa lālogūmē 'wābetslāla. Wā, lā āx'ēd lāxa q!wa'nē qa's LEX^ustendēs lāx 'wābetslāwasa lālogūmē. Wā, lā ts!ōts!ox'ūnaq qa lāwā'yēs L!ē- 30 L!eq!āk!ēna'yas. Wā, g'il'mēsē 'wi'lāwa L!ēL!eq!āk!ēna'yasēxs laē q!ūnsq!was'idxa q!wa'nē L!ē'wis lā'wūnemē L!ō'mēs sāsēmē. Wā, āl'mēsē gwālexs laē pōl'ida. Wā, g'il'mēsē gagāla gwāl q!ūnsq!wasaxa q!wa'nāxs laē k!ēdelx'ida hē gwēx'sa wūnālaxs laē gwāl nāqaxa nenq!ēma. Wā, g'il'mēsē gwāl q!ūnsq!wasaxa q!wa- 35 'nāxs laē g'ēxaxēs ānēx'sā'yē. Wā, g'il'mēsē Lōmax'id q!ēk!ēsēda ts!ēdāqē L!ō'mēs lā'wūnemaxa q!wa'nāxs laē ālax'id la wū'nāla la gūnsgūnt!ēs gēgeyagesē la k!ēās gwēx'idaas dex'āla. Wā, lāxaē lēlemg'it!idē ōk!wina'yas. Wā, lāxaē ālak!āla la beq!ūtēla. Wā, hē'mis la āem la kūlemg'alilats lāxēs g'ēgaēlasē qa's 40

41 feel well again, because | they are no longer drunk. That is all about this. |



1 **Digging Carrots.**¹—The woman takes this (cedar-bark basket), | the yew-wood digging-stick, her back-protecting | mat and her cedar-bark belt. She goes to the | rocks, for carrots generally grow on
5 rocks where there is grass || on the points of land. When she reaches the point where many carrots | were growing the past season (for the woman only goes there if she knows | that there were many of them, for they have not come out yet), she takes her | back-protecting mat and puts it on her back, and she takes her | belt and puts it over it
10 around her waist, then || she ties the mat on her back. She takes her digging-stick | and sits down on the rock. Then she puts her basket down in | front of her, and she peels off the grass and the roots from the rocks with her yew-wood | digging-stick, so that it turns over and the roots show. Then | she picks out the carrots and throws
15 them into her basket. || After she has selected them from among the roots of (other) plants, | she takes her digging stick again (some women call it the | peeling-stick for carrots) and she does | as she did before when she peeled it off from the rock. After filling her carrot-basket, | she puts it on her back. Generally she uses the peeling-stick for
20 carrots as a walking-stick. || She goes home to her house; and when she

41 mēx'ēdē. Wā, g'il'mēsē ts!ex'idxs laē ēs'ek' la bēbēgwanema laē gwāl wūnāla. Wā, laēm gwāl lāxēq.

1 **Digging Carrots** (Ts!ōsāxa xetēm').—Wā, hē'mis āx'ētsōsa ts!ē-dāqē lē'wis l!ēmql'ek'!enē ts!ōyayowa. Wā, hē'misēs lēbēg'a'yē lē'wa'ya lē'wis denēdzowē wūsēg'anowa. Wā, lā qāsēlla lāxa āwinak!wa qaxs hē'maē q!ūnāla q!wāxatsa xetxet!ēda k'!ēdek!wa
5 lāxa ēwaēlba'yē. Wā, g'il'mēsē lāg'aa lāx q!āyasasa xetxet!a q!wāxa āpsey!nx'dē qaxs ā'maēda ts!ēdāqē hēem lāgilexs q!āle-laaqēxs q!ēnemaē lāq qaxs k'!ēs'maē q!wāx'ida. Wā, lā āx'ēdxēs lēbēg'a'yē lē'wa'ya qa's lēbēg'indēs. Wā, lā āx'ēdxēs denēdzowē wūsēg'anowa qa's qenēg'indēs lāqēxs laē wūsēg'oyōdes. Wā, la'mē
10 qāqak'enax lēbēg'a'yas lē'wa'ya. Wā, lā āx'ēdxēs ts!ōyayowē qa's k!wag'aalē. Wā, laēm hā'nē xetxet!aats!ās l!ābat lāx neqe-malaās. Wā, lā l!ōk!ūg'flōdxa k'!ēt!emē ytsēs l!ēmql'ek'!inē ts!ōyayō qa nelelēs qa 'nāxwēs nē!ēdēda l!ōp!ek'ē. Wā, lā menmaqaxa xetxet!a qa's ts!exts!ālēs lāxa l!ābatē. Wā,
15 g'il'mēsē 'wilg'flqēda ōgūq!ēmasē l!ōp!ek'sa q!wasq!ūxelāxs laē ēt!lēd dāx'idxēs ts!ōyayowē y!xs lēqelaēda waōkwē ts!ēdaqas l!ōk!ūgelayoxa xetxet!a lāq. Wā, laxaē āem neg'ēltewēxēs g'flx'dē gwēx'idaasa. Wā, g'il'mēsē qōt!ē xetlasās l!ābataxs laē ōxlex'ideq. Wā, la q!ūnāla sek'!ācēlaxēs l!ōk!wayāxa xetxet!a.

¹ Continued from p. 139, line 22.

enters, | she puts down her load and puts it on the floor by the side 21 of the fire. |


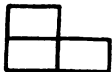
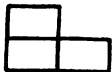
Digging Lily-Bulbs.¹—As soon as (the digging-stick) is finished, (the 1 man) gives it to his wife. | In the morning, when day comes, the woman arises and | eats before she goes out. After she has finished eating, | she takes her back-protector and her cedar-bark belt || and 5 her new basket for lily-bulbs and also the | digging-stick for lily-bulbs. She goes to the flat on the beach, for | there the lily grows and there is soft sand. When | she reaches the place where there are many lily-blossoms, she | puts down her new basket for lily-bulbs and her digging-stick for || lily-bulbs, and she puts the mat on her back. 10 She puts on the | cedar-bark belt, which she ties around her waist. After doing so, | she sits down on the lower end of the back-protector, for | the end of it reaches as far as her heels. She puts down her | new basket for lily-bulbs in front of her. She takes her || flat-edged 15 digging-stick and pushes the point into the sand on one side | of the lily-plant; and when the point is half way in, she | pulls out her digging-stick and pushes it into the sand again on one side of the plant, | in this way:  and she pulls it out and pushes it again into the sand | at  the upper side, in this way.² She pulls

Wä, lä nä'nakwa läxes g'ökwē. Wä, g'il'mēsē laēL laxēs g'ökwaxs 20 laē öxLEG'alilaq läxa mag'inwalisasa legwilasēs g'ökwē.

Digging Lily-Bulbs.¹—Wä, g'il'mēsē gwālexs laē ts lās läxēs genēmē. 1 Wä, g'il'mēsē 'nāx'idxa gaäläxs laē lax'widēda ts!edāqē qa's hēyāselēxs k'les'maē la qās'ida. Wä, g'il'mēsē gwāl hēyāseläxs laē äx'ēdxēs LEbēg'a'yē lē'wa'ya LE'wis denēdzowē wūsēg'anowa LE'wēs altsemē x'ōgwatslē dēntsem L'ābata; wä, hē'mislēs ts!ō- 5 yayāxa x'ōkümē. Wä, lä qās'id qa's lä läxa āwadzālisē qaxs hē'maē ex q!waxatsa x'ōkümē lōxs telgwēsāē. Wä, g'il'mēsē läg'aa läxa qlēnemē gōgūletē'wēsa x'ōkūmaxs laē hēx'idāem g'ig'alisaxēs altsemē x'ōgwatslē L'ābata LE'wis ts!ōyayāxa x'ōkümē. Wä, lä LEbēg'intēs lē'wa'yē qa's qek'tyindēsēs denē- 10 dzowē wūsēg'anowē lāq qa's wūsēg'oyōdēs. Wä, g'il'mēsē gwālexs laē k!wadzōdex benba'yasēs LEbēg'a'yē lē'wa'ya qaxs sek!EXLax'-sidzē'maax öxlax'sidza'yas g'ōg'egūyās. Wä, lä hāng'alisaxēs altsemē x'ōgwatslē L'ābat läxēs neqemālisē. Wä, lä dāx'idxēs pexba ts!ōyayowa. Wä, L'ēnxbetents pexba'yas lāx āpsānōL!EXLā- 15 'yasa x'ōgwanowē qa nego'yowēs tsēgwayoba'yas. Wä, lä k'!E-qūlisaxēs ts!ōyayowē qa's ēt!ēdē L'ēnxbetalisas lāx āpsānōL!EX-lā'yas g'a gwālēg'a (fg.). Wä, läxāē k'!eqūlisaq qa's ēt!ēdē L'ēnx-betalisas lāxa āpsānōL!EXLā'yas g'a gwāleg'a.² Wä, lä k'!eqūlisaq

¹ Continued from p. 146, line 33.

² See figure to left.

- 20 it out || and pushes it into the sand again so that the cuts (in the sand) meet. Then she | pries out the lily plant and bulb in this way: |
-  The lily-plant is the black spot in the middle of the square. Then | she breaks the soil and picks out the bulb, and she breaks off the | stem of the lily-bulb and throws it away.
- 25 Then she throws the || bulb into her bulb-basket. She continues doing this | as long as she is digging lily-bulbs. She digs them up very quickly when she is digging, for | three finger-widths is the width of the | digging-stick for lily-bulbs. As soon as the basket is full, |
- 30 and when it is a fine day, she goes to get a mat from her house, || and she spreads it out where she is digging. She takes hold of her | basket on each side and pours the bulbs on the mat which has been spread out, and | she goes on digging as she did before. Now, the bulbs that have been poured on the mat are getting dry; | and when the basket has been filled again, | she pours it out again on the mat. When
- 35 evening comes || and it is fine weather, she gets another | mat from her house and spreads it over the | bulbs that she has dug so that they may not get wet from the night dew. | When day comes, the woman goes back to where she is digging the | bulbs, and she takes along
- 40 another mat, which she spreads out. || She takes the one that was spread over the  bulbs and spreads it out close to | the one on which she  poured the bulbs. The three mats are spread in this way: | She scatters over them the bulbs which

- 20 qa's ēt lēdē L'enxbetalisas laxa la lēgewats L'enqa'yasēxs laē k'wē-tlēqālisaxa x'ōgwano lē'wa x'ōkūmē lāxa g'a gwālag'a (*fig.*). Hēm x'ōgwanowēda nexts lowē ts!ōltsem tōpāla. Wā, ā'misē hēx'idaēm wax'sendxa dzeqwa qa's dāqōdēxa x'ōkūmē qa's k'ūlpōdēxa x'ōkūmē lāxa x'ōgwanowē qa's ts!ex'ēdēq. Wā, lāla ts!exts!ōtsa
- 25 x'ōkūmē lāxēs x'ōgwats!ē L!ābata. Wā, āx'sū'mēsē hē gwēg'ilaxs ts!osaaxa x'ōkūmē. Wā, lāla ha'nakwēlaxs laē ts!ōsa qaxs yūdux'denaē lāxēs q!wāq!wax'ts!āna'yēx yīx 'wādzobaasas tsē-gwayoba'yasa ts!ōyayāxa x'ōkūmē. Wā, g'fl'mēsē qōt!ē x'ogwats!ās L!ābata laē āx'ēdxa lē'wa'yē lāxēs g'ōkwē, yīxs ēg'ldzālaēda
- 30 'nāla qa's lā LEP!ālisas lāxēs ts!ōyasē. Wā, lā tētegenōdxēs x'ogwats!ē L!ābata qa's lā gūgedzōts lāxa LEBēsē lē'wa'ya. Wā, xwēlaqa'mēsē la ts!ōs'ida. qaxs lē'maala x'elēsēs la gūgedzōyoxa LEBēsē lē'wa'ya. Wā, g'fl'emxaāwisē qōt!ē x'ogwats!ās L!ābatas laē ēt!ēd gūgedzōts lāxa LEBēsē lē'wa'ya. Wā, g'fl'mēsē la dzā-
- 35 qwaxs yīxs ēg'ldzālaēda dzāqwa, wā ā'mesē la āx'ēdxa ōgū'la'maxat! lē'wa'ya lāxēs g'ōkwē qa's lā LEPsemlisas lāxēs x'ogwānemē x'ōkūma qa k'!ēsēs xwēlaqa k'ūnx'id lāxa gōsaxelaxa ganulē. Wā, g'fl'mēsē 'nāx'idxa gaālāxs laē ēt!ēdēda ts!ēdāqē lāxēs x'ogwasaxa x'ōkūmē qa's dālēxa ōgū'la'maxat! lē'wa'ya qa's LEP!ālisēq. Wā,
- 40 laxaē āx'ēd LEPeyālisaxa x'ogwānemas x'ōkūma qa's LEPenxelīsēs lāx modzoyaasasa x'ōkūmē g'a gwālēda yūduxwē lēelwa'ya. (*fig.*). Wā, lā gwēldzōtsēs x'ogwānemē x'ōkūm lāq qa ha'nakwēlēs lēmō-

she has dug, so that they may dry quickly. | After doing so, she 43 goes again and digs lily-bulbs; and | when she has filled her basket, she goes and pours them on the || mat. When it gets dark, she goes 45 and gets more mats | from her house, and spreads them over the bulbs that she has dug. | When she has many, she stops. When it is bad weather, in the | evening she takes short boards and makes a roof over them. | There are four posts for it, and she puts two small || beams over them; and she lays on the short split cedar boards, | that 50 it may be tight if it should rain. If it is a fine day in the | morning, she takes off the boards of short split cedar-wood and scatters | the bulbs over the mats. If the weather is fine, it takes more than | six days to dry the bulbs thoroughly in the sun. Now I will || stop for a 55 short time talking about the woman.¹ . . . |

After² the woman has put the rope around the box for lily-bulbs, | she carries it on her back to where she has dried the | bulbs, and she puts the bulbs into the box. When | it is full, she takes some lily-leaves || (some Indians call it lily-plant) and she puts them on top. | 60 Some Indians call this the soft cover for the lily-bulbs. After doing this, | she puts the cover on. Some Indians call this "putting the | flat cover on the box for lily-bulbs." When it is a fine morning, |

‘nakūla. Wā, g’l’mēsē gwālexs laē ēt lēd x’ōx’wīdxa x’ōkūmē. Wā, 43 g’l’naxwa’mēsē qōt lēda x’ōgwats lās lābatexs laē gūgedzōts lāxa lē’wa’yē. Wā, g’l’naxwa’mēsē dzāqwaxs laē āx’ēdxa lēl’wa’yē 45 lāxēs g’ōkwē qa’s lā lēpeyints lāxēs xōgwānemē x’ōkūma. Wā, g’l’mēsē q’lēyōlexs laē gwāla. Wā, g’l’mēsē yak’lēxelaxa dzā-qwāxs laē āx’ēdxa ts!āts!a’x’sēmē qa’s lā sēsgeṃlīsas lāq. Wā, laem mōts!aqē lēlāmas. Wā, lā k’āk’ēdetotsa maṭs!aqē wīswūl k’ēk’atēwē lāq. Wā, ā’mēsē la pāqemk’!ēna’ya ts!āts!a’x’sēmē 50 lāq qa āmxēs qō yogūx’īdlō. Wā, g’l’mēsē ēg’tdzolēda ‘nālāxa gaālāxs laē sēwayōdex sālās ts!āts!a’x’sēma qa’s gwēldzōdēsa x’ōkūmē lāxa lēl’wa’yē. Wā, g’l’ēm aēg’īsa ‘nāla laē hāyāqax q!ēl!ēxsē ‘nālāsa x’lāxa x’ōkūmē lāxa l!ēsela. Wā, la’men yāwas’īd gwāl gwāgwēx’s’āla lāxa ts!ēdāqaxs hāē.¹ . . . 55

Wā,² g’l’mēsē gwālēda ts!ēdāqē wēlxseṃdxēs x’ōgwats lē xetsema laē hēx’īdaem la ōxlālaxa xetseṃē qa’s lā lāx x’īldzasasēs x’ōkūmē. Wā, lā k’!āts!ōtsēs x’ōkūmē lāxa xetseṃē. Wā, g’l’-mēsē qōt lāxs laē āx’ēd lāx yīsx’ēnasa x’ōkūmē. Wā, la ‘nēk’ēda waōkwē bāk!ūm x’ōgwanō, qa’s ts!āk’īyīndēs. Wā, lāxaē ‘nēk’ēda 60 waōkwē bāk!ūm t!āk’ēyīndēs lāxa x’ōkūm. Wā, g’l’mēsē gwālexs laē pāqemts. Wā, lāxaē ‘nēk’ēda waōkwē bāk!ūm yikūyīndēsa yikūya’yē lāxa x’ōgwats lē xetsema. Wā, g’l’mēsē ēk’a gaālāxs laē hēx’īdaem la mōxsasēs x’īx’ogwats lē xēxetseṃ lāxēs x’ogū-

¹ Continued on p. 60.² Continued from p. 81, line 72.

65 she puts all the boxes with lily-bulbs aboard the || canoe; and when they are all aboard, they start for home, | going to the winter village. |

When they arrive at their house, they unload the canoe, | if it is high water at the time of their arrival. Then they put down the boxes | in a cool corner of the house, for the lily-bulbs easily dry up ||
70 when the boxes are put down where it is warm; therefore they are | put into a cool corner of the house. There the owner of the roots will keep them until the | winter comes and the tribe have a winter ceremonial. |

1 **Picking Elderberries.**—You know | the way of making various kinds of baskets. The basket | of those who pick elderberries is a small-meshed basket.¹ . . . | In² the morning, when it is fine weather, the
5 woman takes her || hook, her cedar-bark belt, and her small-meshed | large basket, which she carries on her back, and she goes to the place where elderberries are growing, | for elderberries grow only on the banks of rivers. There the | woman goes who picks elderberries. As soon as she reaches the elderberry-bushes, | she puts there her baskets on the
10 ground, for generally she has two || or even three baskets for carrying elderberries. She takes her belt | and puts it round her waist; and after doing so, she takes her | smallest basket for elderberries and hangs it in front of her body. | First she picks off the berries growing

65 LE¹lats!ē xwāk!ūna. Wā, g'il'mēsē 'wilxsaxs laē ālēx'ūlēsa. Wā, la'mē nā'nakwa qa's lā lāxēs ts!āwūnxelasē g'ōx'dēmsa.

Wā, g'il'mēsē lāg'aa lāxēs g'ōkwaxs laē hēx'idaem mōltōdēxs yixūlalisaaxs laē lāg'alisa. Wā, lā hē mōgwalilēlasa xēxetsema wūdanēgwiłasēs g'ōkwē qaxs x'elyak'aēda x'ōkūmaxs ts!ats!ēlqwā-
70 laēs mexēlasa x'ix'ōgwats!ē xēxetsema. Wā, hē'mis lāg'ilas hē mōgwalēlema wūdanēgwiłasa g'ōkwē. Wā, laem lālaa! lāxa ts!āwūnxē qō ts!ēts!ēx'idlē g'okulōtasa x'ōgwadāsa x'ōkūmē.

1 **Picking Elderberries** (Ts!ēx'āxa ts!ēx'ina).—Wā, laemlas q!āLE-lax g'wēg'ilasasa lexēlāxa ōgūqāla laelxa'ya. Wā, hē'mis lexelāsa ts!ēx'āxa ts!ēx'inēda t!ōlt!oxsemē lexa'ya.¹ . . . Wā,² g'il'mēsē ēg'idzāłaxa gaālāxs laē hēx'ida'ma ts!ēdāq āx'ēdxēs
5 gałayowē LE'wēs dendzedzōwē wūsēg'anowa LE'wēs t!ōlt!oxsemē 'wālas lexa'ya. Wā, lā ōxlālaqēxs laē lāxa ts!ēnadāxa ts!ēx'ina, yixs lēx'a'maē ts!ēnadēda ōgwāga'yasa wīwa. Wā, hē'mis lālaasa ts!ē'nēnoxwē ts!ēdāqa. Wā, g'il'mēsē lāg'aa lāxa ts!ēx'mēdzexekwalāxs laē hānemg'aelsēlaxēs laelxela qaxs q!ūnālaē maltsema
10 lōxs yūdux'semaē ts!ēnats!ē laelxa'ya. Wā, lā āx'ēdxēs wūsēg'anowē qa's wūsēg'ōyodēs. Wā, g'il'mēsē g'wālexs laē āx'ēdxēs āmayaga'yasēs ts!ē'nats!ē lexa'ya qa's nānayagemēs. Wā, hēt!a g'il ts!ēx'itsō'sēda banaabā'yas. Wā, g'il'mēsē qōt!ē nānayage-

¹ Continued on p. 155, line 1.

² Continued from p. 155, line 18.

below; and when the | basket hanging on the front of her body is full, she pours the berries into the large basket; || and after she has picked 15 off from the bushes, all the elderberries growing below | she takes the hook and pulls down the elderberries growing on the upper part of the | bushes, and she picks them off; and when the basket hanging in front of her body is full, | she pours the berries which she has picked into the large | basket for carrying elderberries. She continues doing so with her hook, pulling down || the berries on the upper 20 part of the bushes. After all the | baskets have been filled with elderberries, she ties down the top, for they are | all heaping full. After doing so, she carries one at a time | on her back, and she goes to and fro, carrying them down the river. |

Picking Salal-Berries.—You know the | ways how baskets are made. 1 They use a large small-meshed | basket for picking salal-berries. One basket is large, | and the next one is medium-sized, and the smallest kind of basket is carried in front of the body. || The name of the large 5 basket of the woman is "swallowing-basket," | and the next basket is called "middle-one;" | and "front-basket" is the name of the | smallest one. In the morning, when it is clear, the woman puts | her salal-berry picking baskets one into the other. She takes her belt | and puts it into the baskets, and she takes || goat-tallow and chews it. 10 As soon as she has chewed it, she puts it | into the palm of her right

masēxa ts!ēx'inaxs laē gūqāsasēs ts!ēnānemē lāxa 'wālasē lexā'ya. Wā, g'il'mēsē 'wilg'elēxlōwa banaabā'yasa ts!ēx'mesaxa ts!ēx'inās, 15 laē āx'ēdxēs gālayowē qa's gālaxelēs lāxa ēk'lāla ts!ēnxlawēsa ts!ēx'mesē. Wā, hē'mis la ts!ēnatsēx. Wā, g'il'emxaāwisē qōt!ē nānayagemasēxs laē gūqāsasēs ts!ēnānemē lāxa 'wālasē ts!ēnatslēs lexā'ya. Wā, āx'sā'mēsē hē gwēg'ilasēs g'ālayowē la gālaxelas lāxa ēk'lāla ts!ēnxlawēsa ts!ēx'mesē. Wā, g'il'mēsē 'nāxwa la 20 qōqūt!ē ts!ēts!enats!ās laelxa'ya, laē t!emāk'eyindālaq qaxs 'nāxwa'maē l!ēl!āk'emāla. Wā, g'il'mēsē gwāla laē 'nāl'nemsg'ememqaxs laē ōxlālaqēxs laē ōxlātōsēlaq lāxa wā.

Picking Salal-Berries (Nekwāxa nek!ūlē).—Wā, laemlās 'nāxwa 1 q!ālelax gwēg'ilasasa lexēlāxa lexā'yē. Wā, la wilxsd t!ōlt!ōxsemē lexelāsa nekwāxa nek!ūlē. Wā, hē'misēxs 'wālasaēda 'nemsg'emē; wā, lā hēlēda 'nemsg'emē; wā, hē'misa nānaagemxa āmāyaga'yas lexelās. Wā hēem lēgemsa 'wālēga'yasa lexelāsa ts!edāqē nāg'ē. 5 Wā, lā hēlōmagemx'lēda māk'ilāq. Wā, la nānaagemx'lēda āmāyaga'yas. Wā, g'il'mēsē ēg'idzālaxa gaālāxs laē k!wāk!ūsōdalēda ts!edāqaxēs negwats!ēlē laelxa'yē. Wā āx'ēdxēs wūsēg'anowē, qa's g'its!ōdēs lāxēs laelxa'yē. Wā, lā āx'ēdxa yāsekwasōx 'mēlxlōx qa's malēx'widēq. Wā, g'il'mēsē 'wī'welx'sexs laē āxdzōx" 10 ts!āndēs lāxēs hēlk!ōts!ānā'yē. Wā, dzāk'ōts lāxēs gemxōltsā-

13 hand and rubs it with the left | hand. When it is all over her hands,
she | rubs it on her face, so that a thick layer of tallow is on her |
15 face, and so that the mosquitoes cannot bite through it. || This is
called "tallow sitting on the face." |

After she has done so, she takes her salal-picking cedar-bark hat |
and puts it on. On her back she carries the baskets, and | she also
takes her paddle and goes down to the beach where her | salal-
20 berrying canoe is. She launches it and goes aboard. || She sits in the
stern, and puts the baskets into the canoe. Then | she paddles,
going to an island where salal-berries grow, for these are the only |
places where salal-berries grow well. When she arrives there, she
ties a stone to her | small canoe, carries the baskets on her back, and
goes into the woods | to pick salal-berries. When she reaches the edge
25 of the salal-berry patch, || she puts down her baskets, takes her belt |
and puts it round her waist. After that she takes her | front-basket,
the smallest one of her baskets, and hangs it in front of her chest.
She puts her | two baskets upright on the ground, | and she picks off
30 the salal-berries and puts them into the front-basket. || When it is
full, she pours them into the swallowing-basket, the largest one | of the
salal-berry baskets. She continues picking them into her front-bas-
ket. When | it is heaping full, she pours them into the medium-sized
basket; and | as soon as it is full, she pours them into the swallowing-

12 na'yē. Wā, g'il'mēsē la hamelgedze'wē lāx e'eyasāsēxs laē dze-
dzek'emts lāxēs gōgūma'yē. Wā, laem wākwēda yāsekwē lāx
gōgūma'ya, qa k'lēsēs lāx'sāwē q!ēk'elāsa lēs'lēna lāq. Wā,
15 hēm lēgades k!wāk!ūxūmakwasa yāsekwē.

Wā, g'il'mēsē gwālexs laē āx'ēdxēs nekūmlē dentsem letemla
qa's letemdēs. Wā, lā ōxlāg'intsēs nēnegwatslē laelxa'ya. Wā,
lā dāg'ilx'lāxēs sē'wayowē qa's lā lentslēxs lāx hanēdzasasēs
negwatslēlē xwāxwagūma. Wā, lā wī'x'stendeq qa's lā laxseq.
20 Wā, laem k!waxlāqēxs laē hāng'aalexsaxēs laelxa'yē. Wā, lā
sēx'wid qa's lā lāxa negwādē lāxa 'mak'āla qaxs lēx'amaē ēx'
q!wāxatsa lenemx'dē. Wā, g'il'mēsē lāg'aaxs laē mōgwanōdxēs
xwāxwagūmē. Wā, lā ōxlāg'intsēs laelxa'yaxs laē ālē'sta lāxēs
negwaslaxa nek!ūlē. Wā, g'il'mēsē' lenxendxa q!ēq!axlālāxa
25 nek!ūtaxs laē ōxleg'a'saxēs laelxa'yē. Wā, lā āx'ēdxēs wūsēg'a-
nowē qa's wūsēx'idēs. Wā, g'il'mēsē gwālexs laē āx'ēdxēs nāna-
agemēxa āmāyaga'ya lēxelās qa's tēk!ūpēlēq. Wā, lā hēl'elāx
hanx'hats'lēna'yasa maltsemē laelxa'ya qa ālak'alēs tlet!axesa.
Wā, lā k!ūplidxa nek!ūlē qa's lā k!ūlpts!ālas laxēs nānaagemē.
30 Wā, g'il'mēsē qōt!axs laē gūqāsas lāxēs nāg'ē'xa 'wālēg'a'ya
negwatslās lex'a'ya. Wā, lā hanāl k!ūlpts!āxēs nānaagemē. Wā,
g'ilna'xwa'mēsē qōt!axs laē gūqeyints lāxēs nāg'a'yē. Wā, g'il-
'mēsē la L!āk'emāxax laē ēt!ēd gūxts!āxēs hēlomāgemē. Wā,

basket; and | when that is also full and the berries are heaped high, she || picks them into her front-basket; and when this is also heaping 35 full, | she puts it on the ground. Then she breaks off good hemlock-branches and | puts them on the opening of the salal-baskets all around; and when | she has put them in standing all around the salal-berry baskets, she | bends down the ends and ties the hemlock-branches down in this way.¹ || After tying them down with cedar-bark 40 rope, which is on the basket, she | puts the swallowing-basket down | into her small canoe, and she goes back and | carries the medium-sized basket, and she hangs the | front-basket over her chest, and she carries one on each side as she || comes out of the woods, and puts 45 them in the bow of the travelling-canoe. As soon as | she has done this, she goes aboard her travelling-canoe and paddles | home to her house. As soon as she arrives on the | beach of her house, she carries the largest | basket on her back and takes it up into her || house. 50 She puts it down at a place not too near the fire. | She goes down again to the other two berry-baskets, and she carries | one on each side as she walks up, in the same way as she had done when she came out of the woods | when she picked the berries on the island, and she puts them down. |

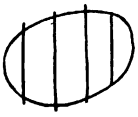
g'il'Emxaāwisē qōtlaxs lāxēs laēna'yaxat! L'lāk'Emāla, wā, lāxas k'lūlpts'lōdxēs nānaagemē. Wā, g'il'Emxaāwisē L'lāk'Emālaxs laē 35 hāng'aelsaqēxs laē L'lēx'widxa ēk'ē q'waxē q'lēnema. Wā, lā q'laxstents lāx āwē'stās āwāxsta'yasēs nēnēgwats!ē. Wā, g'il'mēsē 'wilala q'wāxtaakwa yūdux'semē nēnēx'ts!āla laelxa'ya laē gwāgūnaxbax'idxa ōba'yasa t'lāk'ema'yē q'wāxa, yīxs laē gwāl t'Emāk'eyintsa nālamē densen denema lāq. Wā, g'il'mēsē 'wīla 40 la t'Emak'eyaakūxs laē ōxlāg'entsa negwats!ē nāg'ē qa's lā ōxle-g'aalexas lāxēs yā'yats!ē xwāxwagūma. Wā, lā xwēlaxsag'a qa's lā ōxlāg'entsa hēlomagemē negwats!ā. Wā, lā tēk'lūpelaxēs nanaagemē negwats!āxs g'āxaē tētekwaselaxa maltsemāxs g'āxaē lālt!āla qa's hānāg'eyōdēs lāx āg'iwa'yasēs yā'yats!ē. Wā, g'il- 45 'mēsē gwālexs laē lāxs lāxēs yā'yats!ē. Wā, lā g'āxē sēx'wida qa's g'āxē nā'nakwa lāxēs g'ōkwē. Wā, g'il'mēsē lāg'alīs lāx L'lēma'isasēs g'ōkwāxs laē hēx'idaēm ōxleg'ilēxsaxa 'wālēgeyas lexelāsxa nāg'a'yē qa's lā ōxlosdēselaq qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxleg'alīlas lāxa k'lēsē nexwāla lāx legwīlas. 50 Wā, lā ētentslēs lāxa maltsemē negwats!ē laelxa'ya, lāxaē tētekwaselāqēxs g'āxaē lāsdēsela lāxēs gwālaasaqēxs g'āxaē lālt!ālas lāxēs negwasdē lāxa mek'āla. Wā, lāxaē hānemgalīlas.

¹ That is, the branches are put in between the berries and the basket, tips up, and are then bent over from all sides toward the middle and tied together so that they cover the berries.

- 1 **Picking Currants**¹ (*q!ēsēna*).—The same baskets | are used by the women to pick currants as are used when picking salal-berries, | and there are three of them. When the woman sees that the weather is fine in the morning, she | takes her baskets and her cedar-bark belt || and her cedar-bark hat, and puts the baskets on her back. | Then she puts on her cedar-bark hat and goes out to the place where | the currant bushes grow. As soon as she gets there, she puts down | her currant-picking baskets. She takes her cedar-bark | belt and puts it around her waist. After doing so, she takes || her front-basket, hangs it in front of her chest, hung from a strap around her neck. | She pinches off the stems of the currants, and | breaks them off and throws them into her front-basket. When it is | full, she pours it into the swallowing-basket. Then she goes on pinching off | more currants at the lower ends of the stems. She pinches them off and throws them into the || front-basket for currant-picking; and when it is full, she goes back and | pours them on top of those which she poured in first. When they are level with the top of the basket, | she stops pouring them into the swallowing-basket. She does the same as she did before with the medium sized basket; | and when it is also level with the top, she stops pouring them in, | and she also fills her front basket; and when this is full, || she gets skunk-cabbage leaves, which she puts as a covering over the | three currant-baskets. When they are all covered with |

- 1 **Picking Currants**¹ (*Q!ēsāxa q!ēsēna*).—Wā, hēm̄xat! q!ēdzatslēsa ts!ēdāqaxa q!ēsēnēs lexelāxs lāx·dē nekwaxa nek!ūla yūdūx̄semē laelxa'ya. Wā, g!l'mēsē ēk!ēdzālaqa gaālāxs laē hēx'ida'ma ts!ēdāqē āx'ēdxēs laelxa'yē lē'wis dendzedzowē wūsē-
5 g'anōwa lē'wis dentsemē letemla. Wā, lā ōxlāxēs laelxa'yaxs laē letemtsēs dentsemē letemlāxs laē qās'id qa's lā lāx q!wāxasasa q!ēsmesēs. Wā, g!l'mēsē lāg'aa lāqēxs laē hāng'aelxēs q!ēq!ēdzatslē laelxa'ya. Wā, lā āx'ēdxēs dendzedzowē wūsēg'anowa qa's wūsēg'oyōdēs. Wā, g!l'mēsē gwālexs laē āx'ēd-
10 xēs nanaagemē lexa'ya qa's tēk!ūpelēqēxs laē qenxālaqa aōxlaasas qa's lā ēp!exlax ōxlā'yas yīsx'enasa q!ēsēna qa's ēpāliqēxs laē ēpts!ālas lāxēs q!ēdzatslē nānaagem lexa'ya. Wā, g!l'mēsē qōt-lāxs laē gūxts!ōts lāxēs nāg'ē. Wā, lā xwēlaqa ēp!exlax'idx ōxlā'yasa yīsx'enasa q!ēsēna qa's ēpāliqēxs laē ēpts!ālas lāxaaxēs
15 q!ēdzatslē nanaagem lexa'ya. Wā, g!l'mēsē qōt!āxs laaxat gūqeyīnts lāxēs g!l'x·dē gūxts!ōyā. Wā, g!l'mēsē 'nemāk'eyaxs laē gwāl gūqeyīndālaxa nēg'ā'yē. Wā, lā hēm̄xat! gwēx'idxa hēlomāgemē. Wā, g!l'emxaāwisē 'nemāk'eyaxs laē gwāl gūqeyīndālaqa. Wā, lāxaē qāqūt!aaxēs nanaagem lexa'ya. Wā, g!l'mēsē qōt!āxs laē
20 māplēd lāxa k!ēk!āōk!wa qa's ts!ak'eyīndālēs lāx ōkūya'yasa q!ēq!ēdzatslē yūdūx̄sem laelxa'ya. Wā, g!l'mēsē 'nāxwa la ts!ē-

¹ *Ribes petiolare* Dougl.

skunk-cabbage leaves, she breaks off straight twigs of huckleberry- 22
bushes, | and pushes four of them through the top of each of the
currant- | baskets. They are put across over the skunk-cabbage leaves; ||
and after she has done so, it is this way:  This repre- 25
sents the mouth of a | currant-basket; and when they
are turned on their sides, | none of the cur- rants drop
out through the | skunk-cabbage covering, because the
huckleberry-twigs that have been pushed through | hold them in
tight. First she carries the large basket out on her back || and she 30
carries it into her | house, and she goes and puts it down in a cool
corner of the house. Then | she goes back and brings out of the
woods the medium-sized currant-basket, | and she takes it into her |
house. Then she puts it down next to the large basket. Then ||
she goes back and brings the currant-basket which is carried in front. 35
She | carries it out of the woods and brings it into her house and
puts it down | where the others are. |

Picking Huckleberries.¹—As soon as this (the hook for picking 1
berries) is finished, (the woman) | gets ready to go and shake off
huckleberries | in the morning. . . . In the morning, when day
comes, | she arises and eats a light breakfast. After doing so, || she 5
takes her two huckleberry-baskets and her paddle | and her mat to.

ts!ak'eyaaɣ'sa k'lek'!aok!waxs laē L!ex'widxa naenqela gwādemsa 22
qa's lā L!enqemsālasa maēmots!aqē lāx āwāxsta'yasa q!ēq!ēdzats!ē
laelxa'ya. Wā, laem ēk'!adzendālasa ts!ēts!ak'ema'yē k'lek'!aō-
k!wa. Wā, lā g'a gwālaxs laē gwāla (fig.). Wā, hēbōlaem la āwāxstēsa 25
q!ēq!ēdzats!ē laelxa'ya. Wā, g'il'mēsē la wāx'em la qōx'witsa q!ē-
q!ēdzats!ē laelxa'ya qaxs k'!ēasaē la gwēx'idaas la lawāyē ts!ē-
ts!ak'eyaaɣ'sa k'lek'!aok!wa qaēda la elālayosēda lā L!enqemx'sāla
naenqela gwādemesa. Wā, lā hēm g'il ōxlex'itsō'sēda q!ēdzats!ē
nāg'ē lexa'ya, qa's g'āxē ōxlōt!ālaq qa's lā ōxlaēlelaq lāxēs 30
g'ōkwē, qa's lā ōxleg'alilaq lāx wūdanēgwilasēs g'ōkwē. Wā, lā
xwēlaxsag'a qa's lāxat! ōxlex'idxa hēlōmagēmē q!ēdzats!ē
lexa'ya, qa's g'āxēxat! ōxlōt!ālaq, qa's lā ōxlaēlelaq lāxēs
g'ōkwē, qa's lā ōxleg'alilas lāx lā hānēlatsēs nāg'a'yē. Wā, lā
xwēlaxsag'a, qa's lā ōxlex'idxa nanaagemē q!ēdzats!ā, qa's g'āxē 35
ōxlōt!ālaq, qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, la ōxleg'alilaq
lāx hāx'hanēlasasēs g'ilx'dē hānemg'alilema.

Picking Huckleberries.¹—Wā, g'il'mēsē gwālamasqēxs laē hēx'i- 1
daem xwāna'ida, qa's lālag'il k'!elāi lāxa k'!elādaxa gwādemē, qō
'nāx'idelxa gaāla . . . Wā, g'il'mēsē 'nāx'idxa gaālāxs laē
gag'ustā, qaxs xāl'ex'idē gaaxstālx'ida. Wā, g'il'mēsē gwālexs
laē dāx'idxēs maltsemē k'lek'!elats!ē laelxa'ya lē'wis sē'wayowē; 5
wā, hē'misēs k!wayē lē'wa'ya; lē'wis dentsemē letemla, lē'wis

¹ Continued from p. 140, line 18.

7 sit on, her cedar-bark hat and her | cedar-bark belt. She carries them all as she is going down to the | beach to the place where she left her canoe that she is to use when she goes huckleberrying. | She goes aboard, sits down in the stern, and paddles, and she goes to the ||
 10 huckleberry-patch on an island, for that is where huckleberries grow, | that are good to be picked, and the women go there for picking | huckleberries. As soon as she arrives there, she puts out the anchor-line | of her canoe. She takes her belt | and puts it around her waist, over
 15 her blanket; || and after doing so, she takes her two | baskets and puts the smaller basket into the | larger one. She carries them on her back, | placing the forehead-strap over her forehead. She puts on
 20 her | hat, and, after doing so, she goes out of her || canoe into the thicket, for there are always many | salal-berry-bushes outside of the huckleberry-bushes. When | she reaches the huckleberry-bushes, she puts down her | baskets and hangs the medium-sized basket | on her
 25 chest, and she goes to the place where she sees many || huckleberries on the bushes. She stands under them and bends them down into the | basket and shakes off the | huckleberries into it. As soon as the huckleberries fall into the basket, | she strikes the bushes with the right hand, and all the | huckleberries fall off into the basket.

7 denēdzōwē wūsēg'anowa. Wā, lā 'wī'lenkūlaqēxs laē lents'les lāxa
 L!ema'isē lāx hānēdzasasēs k'!et!aats!āxa gwādemē xwāxwagūma.
 Wā, lā lāxs lāqēxs laē k'!waxlēndqēxs laē sēx'wida, qā's lā lāxēs
 10 k'!elādāxa gwādemē lāxa 'mek'āla qaxs hēmenālā'maē hēladxa
 k'!ēk'!eldemsaxa gwādemē. Wā, hē'mis lalaasa ts!ēdāqēxs k'!el-
 demsaxa gwādemē. Wā, g'il'mēsē lāg'aa lāqēxs laē q'!eldzanōdxēs
 k'!et!aats!āxa gwādemē xwāxwagūma. Wā, lā dāx'idxēs wūsē-
 g'anowē qā's qenōyōdēs lāxēs qenasē lāx ōkūya'yasēs nex'ūna'yē.
 15 Wā, g'il'mēsē gwālexs laē dāx'idxēs maltsemē k'!ēk'!elatslē
 laelxa'ya qā's hānts!ōdēsēs hēlomagemē k'!elatslē lexā lāxa
 'wālasē nāg'ē k'!elatslē lexā'ya. Wā, lā ōxlex'idqēxs laē qex'i-
 walaxa q'!āleyowē. Wā, lā letemtsēs k'!elēmlaxa gwādemē
 letemla. Wā, g'il'mēsē gwālexs laē lāltā lāxēs k'!et!aatslē
 20 xwāxwagūma, qā's lā lālaqa lāxa q'!waxōlkwāla, qaxs hēmenālā-
 'maē lēnokūlē L!āsalaasa k'!eldemsaxa gwādemē. Wā, g'il'mēsē
 lāg'aa lāxa gwādemdzexekūlāxs, laē hāng'aelsaxēs k'!ēk'!elatslē
 laelxa'ya. Wā, lā āx'wūlts!ōdxa hēlomagemē lexā'ya, qā's
 tēk'lūbōdēsēxs laē qās'ida qā's lā lāxēs lā dōgūl q'!ēxlālaxa gwā-
 25 demē. Wā, lā lāxlēlsaqēxs laē gēlēx'wīdeq, qā's lā gēlēx'uts!ōts
 lāxēs k'!elatslē hēlomagemē lexā'ya. Wā, hē'mis lā k'!elālatsēxa
 gwādemē. Wā, g'il'mēsē gwāl tēxts!ālēda gwādemaxs laē leqel-
 gēsēs hēlk'!ōlts!āna'yē lāxa gwādemēsē. Wā, g'il'mēsē 'wī'laxalts!ā-
 wa gwādemē lāxa k'!elatslē hēlomagemē lexā'ya laē mex'ēdxa

Then she lets go of the || huckleberry-bush, as there are no more 30 berries on it. She goes to another bush with | many huckleberries, and she does as she did with the | first one. When the small basket is full, she | pours the huckleberries that have been shaken off into her larger | basket, and she does as she did before to the other one, || and 35 she shakes off the huckleberries into her small basket; and when | the large basket is all full and also the small one, | she takes skunk-cabbage leaves and spreads them over the two | baskets. She ties down the top, and | after doing so, she carries the larger basket on her back and || the small one in front of her body. Then she goes 40 home. |

Picking Salmon-Berries.—When | the salmon-berries ripen, and 1 when the man wants to give a | salmon-berry feast, he engages many | women to go picking salmon-berries. Then they all take their || hooked salmon-berry picking boxes and their front- | baskets to pick 5 the berries in, which are used besides the hooked boxes for holding the picked berries.¹ . . . |

Now² the hired women take the front- | baskets and the hooked boxes along, for each of them has besides (a box) | a basket. They also take their paddles and go down || to the beach in front of their 10 houses. Then they go into their | small canoes, and generally there

gwādemesaxs laē lōbexlāla, qa's lā lēx'wid lāxa ōgū'lamaxat! 30
q'lēxlāla gwādemē. Wā, lā āemxaāwisē naqemg'ltowēxs
g'flx'dē gwēg'ilasa. Wā, g'fl'mēsē qōtlē hēlomagemasēxs laē
gūqōsasēs k'lēlanēmē gwādem lāxēs 'wālasē nāg'ē k'lēlatslē
lexa'ya. Wā, lāxaē ētlēd āem naqemg'ltowēxs g'ālē gwēg'ilasaxs
laē ētlēd k'lēlts'ōdxēs hēlomagemē k'lēlatslē lexa'ya. Wā, g'fl- 35
'mēsē 'nāxwa qōqūt'lē 'wālasē nāg'ē lexās lē'wa hēlomagemaxs
laē āx'ēd lāxa k'lk'lāōk'wa qa's lēpeyīndēs lāxēs māltsēmē gwē-
gwadatslē laelxa'ya. Wā, lā t'lēmāk'eyīndeq. Wā, g'fl'mēsē
gwālexs laē ōxlāg'īntsa 'wālasagawa'yē gwadats'lā. Wā, lāla
tēklūpelaxa āmāyagawa'yē gwādatslē lexa'yaxs g'āxaē nā'nakwa. 40

Picking Salmon-Berries (Hāmsāxa q'lēmdzekwē).—Wā, hē'maaxs 1
laē l'lōl'lep'lēnxsa q'lēmdzekwē; wā, g'fl'mēsē q'lēmdzekwēlaēxs dēda
begwānemaxa q'lēmdzekwē, yīxs hēlaē. Wā, lā hēlaxa q'lēyōkwē
tslēdāqa qa lās hāmsaq. Wā, hēx'ida'mēsē 'nāxwa āx'ēdxēs
gegālek wē hēhemyats'lāxa q'lēmdzekwē. Wā, hē'misa nanaagemē 5
lexa'ya. Wā, hēem hānōdzēsa gālek wē hāmyats'lēs. . .¹

Wā, lā'mē 'nāxwa'ma hē'lānemē tsēdāq dāg'flx'lāxēs nānaagemē
lexa'ya lē'wis gālek wēxa 'nā'nemsgēmē, yīxs ā'maē hānōsēlaxa
nānaagemē lexa'ya; wā, hē'misēs sēsē'wayowē, qa's lā hōqūnts'lēs
lāx l'lēma'isāsēs gr'ig'ōkwē, qa's lā hōgūxsela lāxēs hēhemyats'lē- 10
laxa q'lēmdzekwē xwāxūxwagūma. Wā, lā q'lūnāla mēmēma'fl-

¹ Here follows the description of the berrying-box, p. 140, line 17, to p. 141, line 43.

² Continued from p. 141, line 34.

- 12 are | two in each canoe paddling; and they are going with the bow ahead to where they know | many salmon-berry bushes grow. They do not all wish to keep together,— | the whole number (of women). As soon as they come to a place where they are going to pick salmon
- 15 berries, || they go ashore out of their small canoes, and | take their baskets and hooked boxes along. | The hooked box is carried on the back, and in front of their bodies hang | the baskets. They have tied the small canoes | ashore by means of the anchor-line. After
- 20 this has been done, they go back to the place where the || salmon-berry bushes grow; and when they come to a place where there are many salmon-berries | on the bushes, they put down the hooked box so that it stands upright, | and they begin to pick. They put the berries into the | front-basket; and when it is full, they pour the salmon-berries which they have | picked into the hooked box. They
- 25 do so every time || when they fill the front-basket. When the box is full, | they fill the front-basket too; and as soon as it | is full, they carry it on their backs to the hooked boxes. Then they | put them into the small canoe, they go | aboard, and go home to their houses.
- 30 As soon as they arrive || at the beach of the house, they hang the front-| basket in front of the body. The man who engaged them goes down to the beach | and carries up the hooked boxes, and he pours the | berries into an empty oil box. |

- 12 ts!álaxs laē sēx'wida. Wā, la'mē hēm gwāmag'iwatēs q!ālē q!ēq!ādēx q!wālmēsē lāxēs k'!ēts!ēna'yē hēq!āla q!ap!āla lāxēs 'wāxaasē. Wā, g'il'mēsē lāg'aa lāxēs hēhemyasLaxa q!ēmdzekwaxs
- 15 laē hōx'wūltāx'da'xwa lāxēs hēhēmdzelalats!ē xwāxūxwagūma, qa's dēdag'!lx!alēxēs nānaagemē lexa'ya lē'wis gā!ēkwē hāmyats!ēxa q!ēmdzekwē. Wā, lā ōxlālaxa gā!ēkwē yixs lāalāl tetek!ūpelaxēs nānaagemē lexa'yaxs laē mōgwanōdxēs hēhēmdzelālats!ē xwāxūxwagūma. Wā, g'il'mēsē gwā!ēxs laē ālē'sta lāxa q!wālmēdzekūla. Wā, g'il'mēsē lāqa laxa q!ēq!axlālāxa q!ēmdzekwē
- 20 q!wālmēsa, laē ōxleg'aelsaxēs gā!ēkwē. Wā, ā'misē la nengatōls hānsaxs laē hāms'ida. Wā, la'mē hāmts!ālasa q!ēmdzekwē lāxēs nānaagemē lexa'ya. Wā, g'il'mēsē qōt!axs laē gūxts!ōtsēs hāmyānemē q!ēmdzek" lāxa gā!ēkwē. Wā, lā hēx'sāem gwēg'ilaxs
- 25 lanaxwaē qōt!ēs nānaagemē lexa'ya. Wā, g'il'mēsē qōt!ē gā!ēkwāsēxs laē qaqōt!aaxēs nānaagemē lexa'ya. Wā, g'il'mēsē qōt!axs laē ōxleg'!lsaxēs q!ēmdzegwats!ē gā!ēkwa, qa's g'āxē ōxleg'aalēxsas lāxēs hāmdzelalats!ē xwāxwagūmē. Wā, lāx'da'xwē lāxs lāqēxs g'āxaē nā'nak" lāxēs g'ōkwē. Wā, g'il'mēsē lāg'alis
- 30 lāx l!ēma'isasēs g'ōkwaxs laē lēx'aem tek!ūbāyēs nānaagemē lexa'ya, qa's aōk!ūnaaq. Wā, lāda hēlānēmaq lents!ēs lāxa l!ēma'isē, qa's lā ōxlōsdēsaxa q!ēmdzēx"ts!āla gā!ēkwa, qa's lā gūxts!ōtsa q!ēmdzekwē lāxa dengwats!ēmōtē.

Picking Crabapples.—The same kind | of large swallowing-basket 1
and the medium-sized basket | and the front-basket are used by the
woman for picking | crabapples, when she goes to pick them at
Knight Inlet and Gwa'yē', for these are the only places where large ||
crabapples grow that are not rotten. They are not rotten inside, | 5
and therefore the women who pick crabapples go to these places, for
they are not | like the crabapples of the islands, which are rotten
outside | and inside. They only become harder when | the women
boil them. Therefore they pick the crabapples || that I have men- 10
tioned. The season for picking crabapples is | when they are still
green. The woman who works on crabapples watches | until they
are large enough. When they are large enough, | the woman gets
ready, takes the | three baskets which I have named, || the paddle, 15
and the punting pole, her cedar-bark belt, | and her cedar-bark hat,
and goes aboard her small | canoe. She puts her baskets aboard,
and | the belt around her waist. She wears, her | cedar-bark hat;
and when she is ready, she stands in the || bow of the small canoe, 20
takes the punting-pole | and punts up river stern first, when she is
poling up the river at Knight Inlet. | When she comes to a place
where there are many crabapple trees, she puts ashore | and steps

Picking Crabapples (Tselxwāxa tselxwē).—Yixs h'ēmaaxat! tsel- 1
'watslēda 'wālasē nāg'ē lex'a'ya lē'wa hēlōmagēmē lex'a'ya. Wā,
hē'mislēda nānaagēmē lex'a'ya, yisa ts!edāqaxs laē tselxwaxa
tselxwē lāx Dzāwadē lō' Gwa'yē, qaxs lex'a'maē āwāwadxōx
tselxwēx lōxs k'lēsaē q!ūlqūltsema. Wā, lāxaē k'lēs q!ūlq!ūlēqa; 5
wā, lāg'ilas 'nemēyastāyaatsa tsētsel'wēnoxwē ts!ēdaqa, yixs k'lēsaē
hē gwēx'sē tselxwasē tselxwasōxda 'maemk'ālāxs q!wēq!ūlq!ūltse-
maē lōxs q!wēq!ūlq!ūlēqaē. Wā, lā āem plēp!etsemx'idexs
wāx'aēda ts!edāqe q!ōlaq. Wā, hē'mis lāg'ilas lēx'aem tsel'wasen
lāx'dē lēlēqelase'wa, yixs hē'maaxat! tselxwax'demxa tselxwaxs 10
hē'maē ālēs tenenxsema. Wā lēx'a'mēs āem dōqwalasō'sa tsel-
tsel'wēnoxwē tsēdaq, qa āwōx'widēsa tselxw'ē. Wā, g'il'mēsē āwōx-
'widexs laēda ts!edāq hēx'idaem xwānat'ida. Wā, la'mē āx'ēdxa
yūdux'semē laelxa'yaxen lāx'dē lēlēqelase'wa. Wā, hē'misa
sē'wayowē lē'wa dzomēg'alē. Wā, hē'misēs wūsēg'anowē dendze- 15
dzowa lē'wis dentsemē letemla. Wā, lā lāxs lāxēs tselxūlelatslē
xwāxwagūma. Wā, āx'ālexsaxēs laelxa'yē, qa's wūsēx'idēsēs
dendzedzōwē wūsēg'anowa lāxēs g'wālelaēnē'mē letemālaxēs
dentsemē letemla. Wā, g'il'mēsē g'wālexs laē lāxūg'iwēx āg'i-
wa'yasēs tselxūlelatslē xwāxwagūmaxs laē dāx'idxēs dzomēg'alē, 20
qa's tēnox'widē hē'x'dzegemālaxs laē tēnostāla lāx wās Dzāwadē.
Wā, g'il'mēsē lāg'aa lāx tselx'medzexe'kūlāxs laē t!ēnogwaelsaxēs
tselxūlelatslē xwāxwagūmaxs laē lāttāwa, qa's mōxūlsēx ōba'yasēs

out of the canoe. She ties up the end of her | anchor-line (some
 25 Indians call it the tying line). || After she has done so, she carries the
 three | baskets on her back, one inside the other; and she carries
 them along, looking for a tree | with many crabapples. Then she
 puts down her | large basket and takes out the second basket, |
 30 which she also puts down, and takes out the front-basket. || This she
 hangs in front of her body and picks crab-apples, | picking them off in
 bunches. She puts them into her | front-basket; and when that is
 full, she pours it | into the large basket. Then she goes back and
 picks off more | crabapples into her front-basket; and when it is
 35 full, || she pours them again into the large basket. She continues |
 doing this; and when the large basket is full, | she does the same with
 the medium-sized basket; and when that also is full, | she picks into
 her front-basket; and when that is also full, | she carries the large
 40 basket on her back, and pours its contents || into the small canoe, in
 case there are many crabapples | on the trees; and she also pours
 the other basket into the canoe, | and she goes on picking apples into
 her front-basket, and | she does as she was doing before. When |
 45 the three baskets are full, she carries the || large basket on her back
 into the | small canoe. She goes back and carries the medium-sized |

q'eldzanâ'yē, yixs lēqalaēda waōkwē bāk'lūmas mōgwanâ'yē, lāxa
 25 q'eldzanâ'yē. Wā, g'il'mēsē gwālexs laē ōxlex'idxēs yūdux'semē
 laelxēs k'iwāk'lūsālaē, qa's lā ōxlayāk'elaq, qa's lā ālāxa ālak'!alā
 lā q'lēxlāla tselxwē tselx'mesa. Wā, ēx'mēsē hāng'aelsaxēs
 nāg'aē 'wālas lexa'ya, qa's hānōlts!ōdēxa hēlomāgemē lexa'ya.
 Wā, lāxaē hāng'aelsaqēxs lāaxat! hānōlts!ōdxa nānaagemē lexa'ya.
 30 Wā, hē'mis la tēk'lūbōyosēxs laē tselx'widxa tselxwē. Wā,
 laemxaē ēp'lēxlax 'nāl'nemxlālaēna'yas, qa's lā ēpts!ālas lāxēs
 tsel'wats!ē nānaagemē lexa'ya. Wā, g'il'mēsē qōt!axs laē gūxts!ōts
 lāxēs 'wālasē nāg'ē lexa'ya. Wā, lā ētlēd lā ēpts!ālax'īdaxaasa
 tselxwē lāq lāxēs nānaagemē lexa'ya. Wā, g'il'emxaāwisē qōt!axs
 35 lāaxat! ētlēd gūqāsas lāxēs 'wālasē nāg'ē lexa'ya. Wā, āx'sā'mēsē
 hē gwēg'ilāq. Wā, g'il'mēsē qōt!ēda 'wālasē nāg'ē lexāsēxs laē
 hēemxat! gwēx'īdxa hēlomāgemē lexa'ya. Wā, g'il'mēsē qōt!axa-
 axs laē ēpts!ālaxēs nānaagemē lexa'ya. Wā, g'il'mēsē qōt!axaaxs
 laē ōxlex'idxēs 'wālasē nāg'ē lexa'ya, qa's lā gūx'ālexsaq lāxēs
 40 tselxūlēlats!ē xwāxwagūma, yixs q'lēnemaē tseltselxūxlawa'yasa
 tsētselx'mesē. Wā, lā 'nāxwaem gūx'ālexselaxa waōkwē laelxa-
 'ya. Wā, lāxaē ētlēd ēpts!ālax'īdxēs nānaagemē lexa'ya. Wā,
 laemxaē āem naqemg'itewēxēs g'ilx'dē gwēg'ilasa. Wā, g'il'em-
 xaāwisē 'nāxwa qōqūt!ē yūdux'semē laelxēsēxs laē ōxlex'īdxēs
 45 'wālasē nāg'ē lexās, qa's g'āxē ōxleg'aalexaq lāxēs tselxūlēlats!ē
 xwāxwagūma. Wā, lāxaē aēdaaqa ōxlex'idxēs hēlomāgemē

basket, while she is carrying the front-basket in front of her body. 47
 When | all the baskets have been put into the canoe, she steps into
 the | bow of the small canoe, takes the paddle, || pushes the canoe 50
 off shore, and paddles. She goes down stern first, | drifting down the
 river. As soon as she arrives in front of her | house, she goes ashore,
 and then her | husband goes to meet her, and carries on his back the
 large | basket with crabapples up the beach and into his house. ||
 Then he puts it down. He spreads out a new mat; and when | that 55
 is done, he pours the crabapples on to it. When the basket is |
 emptied, he goes back, carrying it down on his back, and he gives it
 to his wife; | and he carries up the medium-sized basket, which he
 also | carries on his back, going up the beach, and he goes and car-
 ries it into his house. Then || he pours the crabapples on the mat at 60
 the place to which he had carried the first | crabapples; and when
 this is done, he goes down again, | carrying the empty basket on his
 back. He gives it | to his wife, who fills it with crabapples, and also
 the large | basket. The large basket has already been filled in the
 canoe || when he arrives. Then he | carries it on his back up the 65
 beach into the house, and | he puts it down. Then he carries on his
 back the medium-sized | basket, he carries it up and puts it down |

lexa'yē lāxēs tēk!ūpelaēna'yaxēs nānaagemē lexa'ya. Wā, g'il'mēsē 47
 'wīl'gaalex lāx tselxūlelats!ās xwaxwagūmxsēxs laē lāxsa lāx
 āgi'wa'yasēs tselxūle'lats!ē xwaxwagūmaxs laē dāx'īdxēs sē'wa-
 yowē, qa's q!ōtelsēsēxs laē sēx'wīda. Wā, la'mē hē'x'dzegemālas 50
 g'āxaē yōlāla lāxa wā. Wā, g'il'mēsē lāg'aa lāx neget!āses
 g'ōkwaxs laē 'nemsalisa. Wā, g'il'mēsē 'nemsālisēxs laē lā'wū-
 nems lālalaq, qa's ōxleg'ilexsēxa 'wālasē nāg'e tsel'wats!ē
 lexa'ya, qa's lā ōxlosdēselaq, qa's lā ōxlaēlelaq lāxēs g'ōkwē.
 Wā, lā ōxleg'a'ilīlas. Wā, lā lep!ālīlasa eldzowē lē'wa'ya. Wā, 55
 g'il'mēsē gwālexs laē gūgedzōtsa tselxwē lāq. Wā, g'il'mēsē la
 lōpts!āxs laē xwēlaqa ōxlent!sēselaq, qa's ts!āwēs lāxēs genēmē.
 Wā, lā ōxlex'īdxa hēlomagemē tsel'wats!ē lexa'ya, qa's lāxat!
 ōxlalaqēxs laē lāsdēsela, qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā,
 lāxaē gūgedzōtsa tselxwē lāxa lē'wa'yē, yīx la gūgedzā'ilīlats g'ālē 60
 lā ōxlaēlēms tselxwa. Wā, g'il'mēsē gwālexs laē xwēlaqa ōxlen-
 ts!ēselaq lāxa lōpts!ewē hēlomagemē lexa'ya, qa's lāxat! ts!ās
 lāxēs genēmē, qa k!āts!ōdēsēsa wūlexsē tselx' lāq lē'wa 'wālasē
 nāg'ē lexa'ya. Wā, la'mēs qōt!alalexsa 'wālasē tsel'wats!ē nāg'ē
 lexa'yaxs laē lāg'aa. Wā, hēx'idaemxaāwisē ōxlex'īdeq, qa's lā 65
 ōxlōsdēselaq, qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, ā'mēsē
 hāng'alīlasēxs laē ētents!ēsa, qa's lā ōxlex'īdxa hēlomagemē
 lexa'ya. Wā, g'āx'emxaē ōxlōsdēselaq qa's g'āxē ōxleg'alīlas

70 where the other baskets are. Finally his wife || comes up, carrying the front-basket. She goes up the beach and | puts it down with the other baskets containing crabapples. Then she | eats a little food. After doing so, she asks her husband to | help her clean off the stems of the crabapples. |

- 1 **Picking Viburnum-Berries.**—The | season for picking viburnum-berries is towards the end of summer, when it is nearly autumn.¹ . . . | As soon as the viburnum-berries are nearly ripe, when they are still green, |
- 5 the woman gets ready to pick them. She takes her || three baskets,—the large swallowing basket, the medium-sized swallowing-basket, | and the small front-basket. These are the same as the baskets into which huckleberries and | salal-berries are picked. She carries the baskets on her back, | and goes down in the morning to the beach in front of her house, where her | small canoe is. She puts the basket
- 10 aboard the canoe and || goes in. Then she takes her punting-pole of hemlock and | punts up the river of Knight Inlet, for that is the only place where viburnum-berries grow. | As soon as she reaches the place where viburnum-berries grow, she backs the stern | of the small canoe towards the shore, and she leaves the canoe. She | takes out the anchor-line and ties it to the end of a stake. After doing so, ||
- 15 she takes her baskets, carries them on her back, and puts them | down to where she sees many viburnum-berries on the trees. She only | takes her front-basket, which she carries in front of her body, and

lāxēs hā'nākūlasaxa waōkwē laelxa'ya. Wā, la'mē hē'mē genemas
70 tēk'lūpēlaxa nānaagemaxs g'āxaē lāsdēsela. Wā, lā hēmexat! la hānqasēda waōkwē tsētsel'wats!ē laelxa'ya. Wā, la'mē xāl!ex'īd L!exwa lāxēq. Wā, g'il'mēsē gwālexs laē hēlaxēs lā'wūnemē qa lās g'iwālaq qō k'intālaLEX tseltselx'mets!EXlā'yas.

- 1 **Picking Viburnum-Berries (T!elsāxa t!elsē).**—Wā, hē'maaxs laē elāq t!elt!elyenxa lā gwābendxa hēenxē, ytxs laē ēx'āla lāyenxa. . .¹ Wā, g'il'mēsē elāq L!obexlōdēda t!elsaxs hē'maē ālēs lenlenxsemē, laas xwāna'īdēda t!elts!ELElālē ts!edāqa. Wā, laēm āx'ēdxēs
- 5 yūdux'semē laelxa'yaxa 'wālasē nāg'ē L'ē'wa hēlomagemē. Wā, hē'misēs nānaagemē, ytx k'!elāts!āsēxa gwādemē, lōxs nekwaaxa nek'lūlē hēx'samēs lexelasē. Wā, lā ōxLEX'īdxēs laelxa'yaxa gaāla; qa's lā lents!ēs lāxa L!ema'isasēs g'ōkwē lāx hānēdzasasēs t!eldzelelats!ēlē xwāxwagūma. Wā, lā ōxLEG'aalexsasēs laelxa'yē
- 10 lāqēxs laē lāxsa. Wā, lā dāx'īdxēs dzōmēg'ale q!wāxasena qa's tēnōx'widē lāx wās Dzāwadē, qaxs lēx'a'maē ēx' q!wāxatsa t!elsē. Wā, g'il'mēsē lag'aa lāxa t!elsmedzexeKūlāxs laē k'!āx'elsa ōxLā'yasēs t!eldzelelats!ē xwāxwagūma, qa's lā lāltā. Wā, lā dāg'īlexsax mōgwanā'yas, qa's mōx'walisēx ōba'yas. Wā g'il'mēsē gwā-
- 15 lēxs laē āx'ēdxēs laelxa'yē, qa's ōxLEX'īdēq, qa's lā ōxLEG'aelsas lāxēs la dōgūl q!lēxlāla t!els lāxa t!elsmesē. Wā, lēx'a'mēs-āx'ē-tsō'sēs nānaagemē lexa'ya. qa's lā tēk'lūbōtsēx laē LōxLElsaxa

¹ Continued on p. 118.

stands under | the tree that has many berries. She plucks off 18
 a bunch at a time | and puts them into her front basket. It does not
 take || long before the front-basket is filled; and when it is full, she 20
 goes | and pours the berries into the large swallowing-basket.
 Then | she picks some more into the front-basket; and when that is
 full again, | she goes back and pours them into the large swallowing-
 basket; and when her | large basket is full, she does the same with
 the second medium-sized basket. || When there are very many ber- 25
 ries, | she spreads her blanket in the bow of the canoe, | and carries
 the large swallowing-basket to the canoe and | pours out the viburnum-
 berries that are in the swallowing-basket on the blanket; | and she
 does the same with the medium-sized basket. Then || she goes back 30
 to the place where she was picking berries, and tries to fill the |
 three baskets again. When they are full, | she carries them on her
 back and puts them aboard the canoe; and when | they are all aboard,
 she unties the anchor-line from the stake, | goes aboard, and drifts
 downstream. || Then she goes home. As soon as she arrives at the 35
 beach | in front of the house, her husband comes down to meet her,
 and he carries on his back | the large swallowing-basket. He carries
 it up the beach, | and puts it down at a cool place in the house. Then
 he goes down again, | and carries on his back the medium-sized basket,

qlēxlāla t!ēlsmesaxa t!ēlsē, qa's k!ūlp!ēdēx 'nāl'nemxlālaēna'yasa 18
 t!ēlsē, qa's lā k!ūlp!ts!ālas lāxēs nānaagemē lexa'ya. Wā, k!lēst!a
 gālaxs laē qōtlē nānaagemē lexās. Wā, g!l'mēsē qōt!axs laē 20
 qepāsasēs t!elyānemē lāxa 'wālasē nāg'ē lexa'ya. Wā, lāxaē ēt!ēd
 k!ūlp!ts!ālaxēs nānaagemē lexa'ya. Wā, g!l'emxaāwisē qōt!axs
 laē qepāsas lāxa 'wālasē nāg'ē lexa'ya. Wā, g!l'mēsē qōt!ēda
 'wālasē nāg'ē lexāxs laē hēemxat! gwēx'idxa hēlōmagēmē lexa'ya-
 Wā, g!l'mēsē ālak!āla qlēnema t!ēlsē laē āx'ēdxēs 'nēx'ūna'yē, 25
 qa's lā LEP!ālexsas lāx āg'iwa'yasēs t!eldzelelats!ē xwāxwagūma
 Wā, lā ōxlex'idxēs t!eldzats!ē 'wālas nāg'ē lexa'ya, qa's lā
 qebēdzōtsa t!ēlts!āx'dāsa 'wālasē nāg'ē lexā lāxa LEBEXSē 'nēx'ū
 nās. Wā, lāxaē hēem gwēx'idxa nānaagemē lexa'ya. Wā, lā
 aēdaaqa lāxēs t!elyasaxa t!ēlsē, qa's lā qāqōt!aa 'nāxwaxēs 30
 yūdux'sēmē laelxa'ya. Wā, g!l'mēsē 'nāxwa qōqūt!axs laē ōxle-
 g'aalexselāq lāxēs t!eldzelelats!ē xwāxwagūma. Wā, g!l'mēsē
 'wilg'aalexsexs laē qwēlōdex mōk!wāsas mōgwanā'yasēs t!eldzele-
 lats!ē xwāxwagūma. Wā, lā lāxs lāqēxs g'āxaē yōlx'ida. Wā,
 g'āx'em nā'nak' lāxēs g'ōkwē. Wā, g!l'mēsē g'āx'alis lāx L!ema'i- 35
 sasēs g'ōkwaxs laē lālalē lā'wūnemasēq. Wā, hēx'ida'mēsē ōxle-
 g!l'lexsaxa 'wālasē nāg'ē t!elyats!āla lexa'ya, qa's lā ōxlōsdēselaq
 qa's lā ōxleg!l'ifas lāxa wūdānēgwilasēs g'ōkwē. Wā, lāxaē ēten-
 ts!ēsa, qa's lā ōxleg!l'lexsaxa nānaagemē t!elyats!āla lexa'ya, qa's

40 and || carries it up the beach to his house, and he | puts it down at the same place where he put the large basket. | Then he goes down again, and takes hold of each corner of the blanket containing the berries, | and he carries them up into his house | and puts them down where the berry baskets stand. |

1 **Picking Qot!xolē.**—When the | qot!xolē are nearly ripe, when it is nearly winter, | the woman takes a flat-bottomed basket. Sometimes there are | three or even four flat-bottomed baskets. This
5 is also on the || upper course of the Knight Inlet River. It is named by the Denax'da'x^u | L!äk!um, what is called by the Kwakiutl qot!xolē. They call the man who has them "owner of qot!xolē," | and they call the picking qotaxē. The Denax'da'x^u | call the picking L!äkwā. |

10 I will speak of this as the Kwakiutl speak. || The woman takes her baskets, as she goes down to the beach carrying the | baskets on her back, one inside of the other. She goes aboard her small canoe, and | she puts the baskets into the canoe. Then she takes the punting-pole, | stands up in the bow of the small canoe, and | poles up the
15 river. She goes stern first, poling up the river || of Knight Inlet. As soon as she arrives at the place where the berries grow, she goes ashore. | First she takes the anchor-line of her small canoe | and ties

40 lāxat! ōxlōsdēselaq, qa's lā ōxlaēlelaq lāxēs g'ōkwē, qa's lā oxleg'alilas lāx hānē'lasasa 'wālasē nāg'ē t!elyats!āla lexā'ya. Wā, lā ētents!ēsa, qa's lā dādenxendxa t!eldzedzāla 'nēx'ūnēs, qa's g'āxē q!enēp'wūsdēselaq, qa's lā q!enēbēlelaq lāxēs g'ōkwē, qa's lā q!enēp!ālilas lāx hāx'hanē'lasasa t!ēt!elts!āla laelxa'ya.

1 **Picking Qot!xolē (Qōtāxa qot!xolē).**—Wā, hē'maaxs laē L!ōpēda qōt!xolāxa la elāq ts!āwūnxa. Wā, hē'mis la āx'ēdaatsa ts!edāqaxa lēleq!exsdē laelxa'ya, y!xs 'nāl'nemplēnaē yūdux'-sema lōxs mōsgemaē laelxa'yas lēleq!exsdex'sā, y!xs hē'maaxat!
5 lā neldzā Dzāwadēxa gwe'yāsa Denax'da'xwē L!ēgwada, qaxs L!āk!ūmx'laēda gwe'yōwasa Kwāg'ule qot!xolē. Wā, lā qōdēdxelax g'āyāsas, wā, lā qōtaxelaxa menāq. Wā, la!ēda Denax'da'xwē L!äkwaxelaxa menāq.

Wā, hēt!alen yāqlendaslē gwēk!ālasasa Kwāg'ulē. Wā, la-
10 'mēs āx'ēdēda ts!edāqaxēs laelxa'yē, qa's lā lents!ēs ōxlālaxēs laelxa'yaxs laē k!wāk!ūsāla, qa's lā lāxs lāxa xwāxwagūmē. Wā, lā ōxleg'aalēxsaxēs laelxa'yaxs laē dāx'īdxa dzōmēg'alē, qa's lāxüg'ēwa'yē lāx āg'iwa'yāsēs qōdelelats!lēlē xwāxwagūmaxs laē tēnōx'wida. Wā, la'mē hē'x'uts!egemālaxs laē tēnōstala lāxa wās
15 Dzāwadē. Wā, g'il'mēsē lāg'aa lāxa qōdadāxs laē nemsēlsa. Wā, hē'mis g'il āx'ētsō'sēda mōgwanāyāsēs qōdelelats!lē xwāxwagūma, qa's lā mōx'wits ōba'yās lāxa lāg'āgelisaxa wā. Wā.

the end to a tree standing on the bank of the river. | After doing so, 18
 she carries the baskets on her back | to the place where she knows
 many berries are growing; and when || she comes to where they are 20
 thickest, she puts down her baskets, | puts the cedar-bark belt
 around her waist, and, | after doing so, she puts on her cedar-bark
 hat. Then | she places the baskets apart, one in each place among
 the | plants, and she picks off the berries and puts them into the ||
 nearest basket. She is sitting between the baskets. | Therefore she 25
 puts them into the nearest one, and therefore she puts them | into
 every basket that has been put down all around the woman. As |
 soon as all the baskets are full, she does not carry them on her back, |
 but she takes hold of each side with her hands || and carries them out 30
 of the woods, taking them to her | small canoe. She puts them down
 in the bow of the | canoe; and when they are all in, she | goes into
 the bow of the canoe, after having untied the anchor-line. | Then she
 takes her paddle and pushes off her small || canoe, and she paddles. 35
 She drifts down the river; | and as soon as she reaches the front of the
 house, she goes ashore. | When she arrives, she takes hold of the
 baskets on each side | with her hands, and carries them up the
 beach. | After they have all been taken up, she eats a little. |

g'il'mēsē gwāla laē ōxleg'elēxsaxēs qēqōdats!ēlē laelxa'ya qa's 18
 lā ōxlayak'elāq lāxēs q!ālē q!lēq!ādxā qot!xōlē. Wā, g'il'mēsē
 lāg'aa lāx wāgwasasēxs laē ōxleg'aēlsaxēs qēqōdats!ēlē laelxa'ya. 20
 Wā, la'mē wūsēx'itsēs dēndzēdzōwē wūsēg'anowa. Wā, g'il'mēsē
 gwālēxs lāaxat! letēmtsēs dentsemē letēmla. Wā, g'il'mēsē
 gwālēxs laē gwēlēlsaxēs laelxa'yē, qa 'nāl'nēmsgēmēsēs hēhengēxa
 qotmēsē. Wā, lā mēnx'idxa qōt!xōlē, qa's lā gūxts!ālas lāxa
 nēxwāla lexā lāq lāxēs āēne'mē neq!ēgilēsxēs laelxa'yē. Wā, 25
 hē'mis la gūxts!ōtsōsēs ēx'ax'idaasa, lāg'ila 'nāxwaēm gūxts!ā-
 laq lāxēs 'wāxaasasa laelxa'yaxs hēhenē'stalaaxa ts!ēdāqē. Wā,
 g'il'mēsē 'nāxwa qōqūt!ē qēqōdats!ās laelxa'ya, laē k'lēſ ōxlālaq,
 yīxs ā'maē dādanowēsēs wāx'sōlts!āna'yē lāx wāx'sanā'yasēs
 qōdats!ē lexā'yaxs laē dālt!ālaq, qa's lā dāg'aalēxselaq lāxēs 30
 qōdēlēlats!ē xwāxwagūma, qa's lā hāng'aalēxsaq lāxa āg'iwa'yasēs
 qōdēlēlats!ē xwāxwagūma. Wā, g'il'mēsē 'wilg'aalēxsēxs laē
 laxsa lāxa ōx!a'yē lāxēs laēnēēmxdē qwēlēlsaxa mōgwanāya.
 Wā, lā dāx'idxēs sē'wayowē qa's q!ōdet!ōdēxēs qōdēlēlats!ē
 xwāxwagūma. Wā, la'mē sēx'wida, qa's g'āxē yōlala lāxa wā. 35
 Wā, g'il'mēsē lāg'aa lāx neget!āsēs g'ōkwaxs laē nēmsalis lāx
 l!ēma'tisas. Wā, g'il'mēsē lāg'aaxs laē āēmxtat! dādanowēsēs
 wāx'sōlts!āna'yē e'eyasō lāx wāx'sanā'yasēs qōdats!ē lexāxs g'āxaē
 lāsēdēsēla. Wā, g'il'mēsē 'wīlōsdēsaxs laē xāl!ēx'id l!ēxwa.

- 1 **Picking Dogwood-Berries.**— | The women use the same large basket and medium-sized basket | and front-basket. When the man thinks | they will give a feast of dogwood-berries, he engages many old ||
 5 women to go and pick the berries. They each carry on the back their | three baskets, one inside the other; and when | they come to a place where there are many of them, they put down the baskets, take out the | front-basket and hang it in front of the body, and begin to pick. | They pick the berries very fast, and some people call the
 10 picking *qek'a*. || As soon as the women fill the front-basket, | they pour (the berries) into the large basket and go on | picking as before; and when the front-basket is filled, | again they pour the contents into the large basket. They continue | doing this while
 15 they are picking; and as soon as the three || baskets are filled with berries, they carry them on their backs,—the | large baskets,—and hang the front-baskets in front of the body, | and then they go home to the house of the man who engaged them. As soon | as they go in, they put down the large baskets, and | the man takes an empty oil-box
 20 and pours the berries || into it. When the large basket is empty, he gives it back to the | owner, and then the women who picked the berries go | home. They take for themselves the berries in the front-

- 1 **Picking Dogwood-Berries.**—*Qek'äxa qek'laälē' yixs hē'maē lā qe-g'atslēsa ts'edāqēs nāg'a'yē 'wālas lex'a'ya lē'wa hēlōmagēmē lex'a'ya lō'mēs nānaagemē lex'a'ya, yixs g'il'maē nēnk'lēqelēda begwānemē, qa's qek'elēxa qek'laälāxs laē hēlaxa q'eyōkwē lāel-*
 5 *k'lūna'ya, qa lās qek'äxa qek'laälē. Wā, lā 'nāxwaem ōxlāxēs yaēyūdūx'sēmē lāelxa'yaxs k'wāk'ūsālaē. Wā, g'il'mēsē lāg'aa lāx q'ayāsas, laē ōxleg'aelsaxēs lāelxa'yē. Wā, lā āx'wults'lōdxa nānaagemē lex'a'ya, qa's lā tēk'lūpelaqēxs laē hāms'ida. Wā, lā lōmax'id hālabalēda hāmsaxa qek'laälē, yixs qek'axelaēda waō-*
 10 *kwē ts'lēdaqxa hāmsaq. Wā, g'il'mēsē qōt'lē nānaagemē lexā-sēxs laē gūxts'lōts lāxēs nāg'ē 'wālas lex'a'ya. Wā, lā ēt'lēd hāms'idaxat!. Wā, g'il'emxaāwisē qōt'lē nānaagemas lexāxs laē ēt'lēd gūxts'lōts lāxaaxēs nāg'ē 'wālas lex'a'ya. Wā, lā hēx'sā gwēgilaxs hāmsaē. Wā, g'il'mēsē 'nāxwa qōqūt'lē yūdūx'sēmē*
 15 *qēqeg'atslēs lāelxa'yaxs, g'āxaē ōxloft'lāxēs qeg'atslē nāg'ē 'wālas lex'a'ya. Wā, lā tek'lūpelaxēs qeg'atslē nānaagemē lex'a'yaxs g'āxaē nā'nakwa lāxa g'ōkwās hēlānemāq. Wā, g'il'mēsē laēlēxs laē ōxleg'alilasa qeg'atslē 'wālas lex'a'ya. Wā, lēda begwānemē āx'ēdxa dengwatslēmōtē, qa's lā gūxts'lōtsa qek'laälē*
 20 *lāq. Wā, g'il'mēsē lā lopts'lāwēda nāg'ē 'wālas lexāxs laē ts'lās lāx āxnōgwadās. Wā, hē'mis la nā'nagwatsa ts'edāqē qek'ilg'is lāxēs g'ōkwē. Wā, la'mē aōk'lūnaxa qeg'atslē nānaagem lex'a'ya. Wā,*

¹ *Cornus canadensis* L.

basket, | and they tell the man where they left the medium-sized | basket. Then he engages some young men of his own || numaym¹ to 25 bring them out of the woods. Then they pour them | into the empty oil-box. |

Picking Gooseberries.—These | are taken by the women by shaking 1 them off on a new large | mat. They also use the large basket and the cedar-bark | belt and cedar-bark hat and a short || piece of a 5 punting-pole. The woman goes to a gooseberry- | patch while the gooseberries are still green. | The woman looks for large ones; and when she sees them, she | puts down her basket. She takes her belt, | puts it over her blanket around her waist. || After doing so, 10 she takes her cedar-bark hat; and | when this is done, she takes her large mat and | spreads it under the gooseberry-bush which has many gooseberries on it. When | this is done, she takes the broken pole and with it strikes | the gooseberry-bush, striking off the gooseberries || so that they all fall on the mat. | When the gooseberries are 15 all off from the bushes, | the woman takes her large basket and puts it down next | to the mat on which the gooseberries have fallen. She lifts the mat by two corners | and pours the gooseberries into

hē'misēxs nēlaaxa begwānemas hāndzasasa qeg'atslē hēlomagem 23
lexa'ya. Wā, hē'mis hēlag'itsēxa hā'yā'fa g'ayōl lāxēs 'nēmē-
motē, qa lās ōxlōlt!ēndeq. Wā, la'mē 'wī'laem lā gūxts'lōyo 25
lāxa dengwatslēmōtē.

Picking Gooseberries (T!emxwaxa t!emxwalē).—Wā, hēm 1
āx'ētsōsa ts!edāqēs k'!eldzowaxa t!emxwalēs Eldzowē 'wālas lē-
'wa'ya, wā. hē'mislēxs nāg'ē 'wālas lexa'ya lē'wis dendzowē
wūsēganowa, lē'wis dentsemē letemla; wā, hē'misa ts!ex'stowē
k'ōqlēwē dzomēg'ala. Wā, lā qās'ida, qā's lā lāxa t!emx'medze- 5
xekūla, yixs hē'maē ālēs lēnlenxsema t!emxwalē. Wā, lēx'amēs
dōqwalasōsa ts!edāqa āwāwē. Wā, g'il'mēsē dōx'walelaqēxs laē
ōxleg'alisaxēs lexa'yē. Wā, lā āx'ēdxēs dendzedzowē wūsēg'a-
nōwa, qa's qek'tyīndēs lāxēs 'nēx'ūnā'yē lāxēs qenasē. Wā,
g'il'mēsē gwālexs laē letemtsēs dentsemē letemla. Wā, g'il- 10
'mēsē gwālexs laē āx'ēdxēs k'!eldzowe Eldzowē lē'wa'ya qa's lā
lēbabōts lāxa t!emx'mēsē q'lēxlālaxa t!emxwalē. Wā, g'il'mēsē
gwā'alisexs laē āx'ēdxa k'ōqlā'yē dzōmeg'ala, qa's kwēxēlexla-
wa'yēs lāxa t!emx'mēsē. Wā, la'mē kwēxāxelaxa t!emxwalē,
qa lās qūbedzōdālaxa q'lūbedzōwasa t!emxwalē lē'wa'ya. Wā, 15
g'il'mēsē 'wīlg'ēlexlowa t!emx'mesaxēs t!emxūxlawix'dāxs laē
āx'ēdēda ts!edāqaxa nāg'a'yē 'wālas lexa'ya, qa's lā hānenxents
lāxa q'lūbedzōwasa t!emxwalē lē'wa'ya. Wā, lā dādenxendxa
lē'wa'yē, qa's lā laāts!ōtsa t!emxwalē lāxa nāg'a'yē 'wālas

¹ The subdivision of the tribe to which he belongs. See p. 795 et seq.

20 the large || basket. Sometimes she spreads her mat three times | under the gooseberry-bushes. Then her large basket is full. | When it is full, she folds up her mat, puts it on top | of the gooseberries in the basket, and carries the basket on her back | home to her house and puts it down. ||

20 lexa'ya. Wä, lä 'na'nemp!ena yūduḡp!enaem lebābōtsēs lē'wa'yē lāxa t!emḡmesaxs laē qōt!ēs nāg'a'yē 'wālas lexa'ya. Wä, g'il'mēsē qōt!axs laē k'lōx'wīdxēs lē'wa'yē, qa's lepeyindēs lāxēs t!em'wats!ē nāg'ē 'wālas lexa'ya. Wä, lä ōxlex'idqēxs g'āxaē nā'nakwa lāxēs g'ōkwē. Wä, lä ōxleg'alītas.

III. PRESERVATION OF FOOD

Cutting Dog-Salmon.¹—When | a woman cuts dog-salmon, she 1
takes off its gills; | then she cuts off the head and takes it off; then
she cuts the | back of the dog-salmon along the upper side of the
dorsal fin, beginning at the || back of the neck, and down to four 5
fingers-width from the meat of the tail. | Then she turns the salmon
round and turns it over, and | she cuts from the salmon-tail up to
the | back of the neck, and the meat on the | backbone is half thick
and half thin (medium thickness). As soon as she has taken it off,
she puts away the || outer side that is going to be made into preserved 10
salmon.²|

Roasted Old Salmon (Those that have finished spawning | in the
upper part of the river).—Now we will talk about the Ninkish | when
they go to catch salmon at Prairie, above Gwanē, | when they |
want to get dog-salmon that is not fat when it arrives at Prairie. || As 15
soon as it is evening, the river people get ready to | catch salmon at
the place for tying up the canoe that belonged to his ancestors; for
they have traditional places for tying | up their canoes when catch-
ing dog-salmon with hooks at night. As soon as | a man discovers
any one who has tied his canoe there, the owner begins to fight with

Cutting Dog-Salmon¹ (T!ēlalas xāk'adzō).—Wā, hē'maaxs laē 1
xwā'īdēda ts!ēdāqaxa gwā'xnīsē; wā, laem āxōdex q!ōsna'yas
Wā, la qāx'īdeq qa lāwās hēx't!a'yas. Wā, la xwā'īdex ā'wē-
g'a'yasa gwā'xnīsē ēk'!ōt!ēndālax k'!īdēg'a'yas g'āx'īd lāx ōxlā-
atā'yas lāg'aa lāxa mōdenē lāx q!ēmēlxsa'yasa ts!āsna'yas. 5
Wā, la xwē'īdxa k'!ōtēla qas lēx'īdēq. Wā, laemxaāwisē
xwā'īda, g'āx'īd lax wūlxwaxsa'yasa k'!ōtēla la ēk'!ōtēla lāx
ōxlāatā'yas. Wā, laem 'naxsaāp! lō' wākwa q!ēmēldzō'yasa
xāk'adzō lō' pel. Wā, g'īl'mēsē lawāmasqēxs laē g'ēxaxa wūdze-
kwēxs xēmsilasō'lē.² 10

Roasted Old Salmon (Ts!ēlak' L!ōbek"; yīxa la gwā' xwēla'wa
lāx 'nēldzāsa wīwa).—Wā, la'mēsen gwāgwēx's'āla lāxa 'nēmgē-
saxs laē lāxēs wīwamēts!asē Ōdzālasē, lāx 'nēldzā Gwanē qaxs āx'-
ēxsdaaxa gwa'xnīsaxs laē gwā' tsenxwaxs laē lāg'aa lāx Ōdzālase.
Wā, g'īl'em dzāqwxas laēda wīwamēts!ēnoxwē xwāna'īda qa's lē 15
nēgwēsa lāx mōkwa'yasēs g'ālē, qaxs nēnuyamts!ēs'maē mōkwa-
'yasxēs galā'yaxa gwā'xnīsaxa gānūlē. Wā, g'īl'mēsē nēgelā-
yōdxa la mōkwa'la lāqēxs laē xōma'īdē āxnōgwadās lē'wa la

¹ See also p. 302.

² Continued on p. 226, line 17.

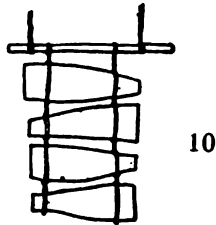
him who goes to | steal salmon with the hook. Therefore the
 20 Nimkish always || disappear at night, for they club one another when |
 one does not give in to the owner (of such a place). Therefore they
 just | club one another with their punting-poles. (I just wish to |
 talk about this.) As soon as evening comes, the | river people start,
 25 and tie their canoes to the tying-places || where the salmon go to
 spawn. When it gets dark, (the man) feels about with his hook tied
 to a long shaft. When there are many | salmon, it does not take
 long before he fills (his canoe). When it is full, | he goes home. As
 soon as day comes, his wife takes an | old mat, spreads it over her
 30 back, and then she takes her || belt and puts it over the old mat on
 her back. | As soon as she has done so, she takes her carrying-basket, |
 puts it on her back, and goes down to the place where the salmon-
 canoe of her husband is. | Then she first takes up the best of the dog-
 salmon, whose skin is not white. | Of this she makes preserved sal-
 35 mon. Afterwards she carries up those whose skin is white; || and
 when all the best salmon have been taken up from the beach, | the
 one with white skin is first cut open. She does the same | as she
 does with the one about which I spoke first,¹—namely, the salmon
 speared at the mouth of the river,— | when it is cut open. The only
 point that is different is when | it is roasted, for the salmon with

g'ilōla gala laq. Wā, hēem lāg'ildāsēda 'nemgēsē q'lūnāla
 20 x'isaxōx gānulex, qa's kwēxap!ex'ida'maaxs yāx'stōsaēda 'ne-
 mōkwaq g'āxa āxnōgwadās. Wā, hē'mis lāg'ilas āem la
 kwēxap!ex'itsēs dzōmēg'alē lāxēq. (Wā, ā'men 'nēx' qen g'wā-
 gwēx'sex'ex'idē lāxēq.) Wā, g'il'em dzāgwēlēx'nā'kūlaxs lāasa
 wīwamēts!ēnoxwē ālēx'wīd qa's lē mōx'walela lāxēs mōkwa'yē lāxa
 25 ts!enāasasa k'lōtelāxs xwēla'wāē. Wā, g'il'mēsē plēdex'idexs
 laē lēx'ūlx'itsēs gālbala g'il'tla saents!ā. Wā, g'il'mēsē q'lēnōma
 k'lōtelāxs laē k'lēs gēx'idexs laē qōt!a. Wā, g'il'mēsē qōt!axs
 laē nā'nakwa. Wā, g'il'mēsē 'nāx'idexs laē gēnemas āx'ēdxa
 k'lāk'lobanē, qa's lēbēg'indēs lāxēs āwig'a'yē. Wā, la āx'ēdxēs
 30 wūsēg'anowē, qa's qek'iyendēs lāxa k'lāk'lobana'yē la lēbēg'is.
 Wā, g'il'mēsē gwālexs laē āx'ēdxēs ōxlaats!ē lēxa'ya, qa's ōx-
 lelēqēxs laē lents!eyāla lāx hānaasas yālnegwats!āsēs lā'wūnemē.
 Wā, la'mēs hē g'il āx'ētsōsa ēk'ē gwa'xnisaxa k'lēsē ts!elāk'a.
 Wā, hēem xa'māsilasōltsē. Wā, āl'mēsē la ōxlex'idxa ts!ēts!ela-
 35 k'axs laē 'wi'lōsde'yamasxa ēk'ē k'lōtela. Wā, g'il'mēsē 'wi'lōs-
 de'yamasqēxs laē hē g'il xwāl'itse'wa ts!elāk'ē. Hēem gwēg'i-
 laqē gwēg'ilasaxen g'ilx'dē wāldema seg'inētē lāx ōx'siwa'yasa
 wā,¹ yīxs lāx'dē xwālase'wa. Wā, lēx'a'mēs ōgūqala'yosēxs laē
 l'lōpase'wa, yīxs k'lēsaē ālaem l'lōpa ts!elāk'ē l'lōbekwa yīxs laē

¹ See p. 223.

white skin is not as thoroughly roasted || when it is roasted, because 40
it is not fat; and it is not hung up for a long time | to dry over the
fire of the house of the river people. | They try to make it thoroughly
dry before it is taken down by the | woman, and she puts it away at
the place where the food is kept for the winter. | Even if it is kept
a long time, it does not get mouldy, and it does not || get a bad taste, 45
for it is not fat. Therefore it is liked | by the Indians. Now we
will talk about it when it is | given as food in winter by the one who
obtained it. | . . .

Middle Piece of Salmon.—When the | woman cuts dog-salmon, 1
making preserved salmon of what she is cutting, she | leaves the
meat on the skin thick. After she has | cut it, she takes the cut-
ting-board and puts it down outside of the || house, in this man-
ner.¹ When the meat on the skin is too thick, | she cuts it off four 5
finger-widths on the side of (the fish) from which |
she is going to make preserved salmon. Then she
cuts downward from the back of the neck of the |
dog-salmon, and she cuts down to the tail of the
dog-salmon. Then | she hangs it on the stage be-
low the upper stage at the place on which || the
preserved salmon is hung. As soon as it is half
dried, the woman takes it down | and binds (the
pieces) together with split cedar-bark, in this way: |




L!ōpase'wa, qaxs k'!ēsaē tsenxwa. Wā, hē'misēxs gālaē la x'!le- 40
lālela .lāx neqōstā'wasa legwīlasa g'ōkwasa wīwamēts!ēnoxwē.
Wā, laem lālōl!a qa ālak'!ālaslas lem'x'widel, qō lāl āxāxōyōltsa
ts!edāqē, qa's g'ēxēq lāxa g'ā'yasas dēdamalāsēxa lāla ts!āwūnx'
ēDEL. Wā, wāx'ēM la gāla la k'!ēs x'!ts!ex'ida. Wā, k'!ēs'ēM-
xaāwisē q!ēsp!ex'ida, qaxs k'!ēsaē la tsenxwa'ya, lāg'ilas ēx'a- 45
g'isa bāk!ūmē. Wā, la'mēsēns g'wāgwēx's'āla! laqēxs laē hā'm-
g'ilayoxa ts!āwūnxē yīs āxānemaq. . . .

Middle Piece of Salmon (Q!āq!aq!ē). — Wā, hē'maaxs laēda 1
ts!edāqē xwālaxa g'wā'xnisaxs laē xamāsilaxēs xwālase'wē. Wā,
la'mēsē wākwēda q!ēm!edzā'yasa wūdzekwē. Wā, g'!l'mēsē gwāl
xwālaxs laē āx'ēdxēs t!ēlēdzowē, qa's āx'ēlsēq lax L!āsanā'yasa
g'ōkwē g'a g'wālēg'a.¹ Wā, g'!l'mēsē xēnlela wāgūdzā'yēda q!ēm- 5
lalāxs laē t!ēlsōdxa mōdenas 'wādze'was lāx āpsenxa'yasēs
xamsilasōlē. Wā, laem g'āx'īdē t!ēlsōyās lāx ōx!aatā'yasa g'wā'x-
nisē. Wā, la lāxsdend lāx wūxwāxsda'yasa g'wā'xnisē. Wā,
hē'mis la gēxwatsēs lāxa q!ēlabō'yasa q!ē'lilē qa gēxwālaatsa
xa'māsē. Wā, g'!l'mēsē k'!āyax'wīdexs laēda ts!edāqē āxāxōdeq, 10
qa's y!bedzōdeq g'a g'wālēg'a yīsa dzedekwē denāsa (fig.). Wā,

¹ That is, placing its upper end on a log, so that the cutting-board slants down toward her.

12 Then she hangs them up again where they were hanging before. As soon as they are | really dry, the woman takes them down again and puts them | into a basket made to hold the middle parts of the
15 salmon. As soon || as they are all in, she puts (the basket) away at a place where she made room for it | under the stage where she put her preserved salmon. |

Backbones of Salmon.—The woman takes cedar bark and | splits it, and she takes two backbones (of dog-salmon) and puts them together | at the tails; that is the place where she ties them together with cedar-
20 bark in || this manner:  Then she hangs them up on the preserved salmon is dried, that of the fire; and when | it be-
makes two baskets of cedar-
25 and takes down the backbones. | When they are all down, she sits down and begins to break off the tails || from the backbones, and she throws the tails into | one basket, and she throws the backbones into the other one; | and when they are both full, the woman puts away the | two baskets under the stage on which she keeps the preserved
30 salmon. | This is to be food for winter use, and it is called || "backbone for soaking." It is a small basket into which she puts the | salmon-tails, and the name of the basket is "tail-receptacle." The |

12 la ētlēd gēx'wīdeq lāxēs g'īlx'dē gēxwālaasa. Wā, g'īl'mēsē la ālax'īd la lēm'wīda laē āxāxōyā yīsa ts'ēdāqē. Wā, la āxtslōts lāxa lābatē hēkwēlēem qa g'īts!ē'watsa q'lāq'lāq!ā'yē. Wā, g'īl-
15 'mēsē 'wīla āxtslōts lāqēxs laē g'ēxaq lāxēs g'āyasila'yē qa g'ayats lāx āwābā'yas k'lāg'ilē qa āxātsa xa'māsē.¹

Backbones of Salmon.—Wā,² la āx'ēdēda ts'ēdāqaxa denasē qa's ts'ēx'ēdēq. Wā, la āx'ēdxa ma'lē xak'ladzā, qa's q'ap'lēx'īdēx ts'lētslāsna'yas. Wā, hē'mis la yālōdaātsēq, yīsa denasē; g'a
20 g'wālēg'a (fig.). Wā, la'mēsē gēx'wīdeq lāxa q'lēlabā'yasa lēm'wasaxa xa'māsē qa l'ēsālase'wēsēsa legwīlē. Wā, g'īl'mēsē lēm'wīdēxs laēda ts'ēdāqē l'ābatilaxa ma'lē l'āl!ēbatāxa dēdēntsemē. Wā, g'īl'mēsē g'wālēxs laē mēxālīlaq, qa's āxāxōdēxa xāk'ladzō. Wā, g'īl'mēsē 'wīlaxāmasqēxs laē k'wāg'alīla qa's k'ōqūlēxa ts'lāsna'yē
25 lāxa xāk'ladzowē. Wā, la'mēs ts'extslālasa ts'lāsna'yē lāxa 'nēms-gēmē l'ābata. Wā, la'mēs ts'extslālasa xāk'ladzowē laxa 'nēms-gēm. Wā, g'īl'mēsē qōqūt!axs laē g'ēxēda ts'ēdāqaxa ma'l-tsemē l'āl!ābat lāx āwābā'yasa k'lāg'ilē qa gēx'demasā xa'māsē. Wā, laem hē'māwālāxa ts'lāwūnxē. Wā, hēem lēgadēs t'lēlālas
30 xāk'ladzowē. Wā, la'mēs aemayālēda l'ābatē, yīx g'īts!ē'wasasa ts'lāna'yē. Wā, hēem lēgadēda l'ābatas ts'lāsna'yaats!ē. Wā, la,

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from p. 223, line 10.

basket into which she puts the backbones is larger; it is called | 32
"backbone-receptacle." That is all about this.¹

Split Salmon.—When the | woman cuts open the dog-salmon, she 1
takes off the gills of the | dog-salmon, and then she cuts open and
takes off its head, and she | cuts open the back on the upper side of
the back fin. || The meat on the backbone is not thick; and she cuts 5
down | to the tail, and she breaks off the tail. Then she | puts
down on the ground what has been cut. She takes the backbone and
cuts off the | meat that was on it from the back of the salmon's
neck, and | she cuts down to four finger-widths from the place where
she broke off the salmon's || tail. Then the woman turns over what 10
she is cutting; and | she cuts off the meat that was left on it; and
when she reaches down | to the same distance that she has cut be-
fore on the other side, she breaks off the | backbone and throws it
away when it is only bone. Then it is thus: |
is divided at the ends, and a piece of the
at the upper end. This is called "tail-hold-
As soon as the woman finishes this, | she
what is called "split-down," on a frame made for the purpose, |
outside of the house. When the weather is bad, she | hangs it
up on the staging in the house. Now it is hanging in this man-




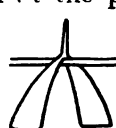
Now the meat
backbone || is 15
ing-together."
hangs this,

'wālasēda L'ābatē, yix g'its!ē'wasasa xāk'ladzō. Wā, hēem lēga- 32
des xāk'ladzats!ē. Wā, laem gwāl lāxēq.¹

Split Salmon (Lēqwaxa). — Wā,² hēmaaxs laē xwāl'idēda ts!ē- 1
dāqaxa gwā'xnīsē; wā, laem hēem g'il āxōyosē q!ōsna'yasa gwā'x-
nīsē. Wā, lāwisla qāx'idēq, qa lāwāyēs hēx'tla'yas. Wā, la
xwāl'idēx ā'wig'a'yas ēk'!ōt!ēndālax k'!idēg'a'yas. Wā, la'mēs
k'!ēs'emxat! wāgūdā'yē q!ēmlalāsa q!ōq!ūyō. Wā, la lāxsdēndaem 5
lāxa ts!āsna'yē. Wā, laem k'ōqōdex ts!āsna'yas. Wā, la'mēsē
k'!ixelsaxa la wūdzekwa. Wā, la āx'ēdxa q!ōq!ūyō qa's t!ēlsōdēx
q!ēmlēdzewēx dās g'ēx'id lāx ōxlaatā'yasa k'!ōtēla. Wā, la
lāg'aa lāxa mōdēnē g'āx'id lāx g'āx'saāsas k'ōqōyox dās lāxa
ts!āsna'yē. Wā, la'mēsēda ts!ēdāqē lēx'idxēs t!ēlsase'wē. Wā, 10
laem'xaāwisē t!ēlsōdex q!ēmlēdzewēx dās. Wā, g'il'mēsē lāg'aa
lāx 'wālag'ilasdāsē xwāla'yē lāxa āpsādze'yaxs laē k'ōqōdxa qō!-
q!ūyō qa's ts!ēx'idēxa la āem la xāqa. Wā, laem la g'a gwālēg'a
(fig.). Wā, laem qēxbāda q!ēmlālē. Wā, hē'mis q!ōq!ūyōwa
ēk'lēba'yē. Wā, hēem lēgades k'wāwaxsdē. Wā, g'il'mēsē gwā- 15
lēxs laēda ts!ēdāqē gēx'ūnts lāxa hēkwēlaē qa gē'wasxa Lēqwaxa
lāx L'āsanā'yasēs g'ōkwē. Wā, g'il'mēsē 'yāx'se'mē 'nālāxs laē
hēem gēx'wasēwa q!ēlilē lāxa g'ōkwē. Wā, lāg'a gwātaxs laē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 435.

² Continued from *ibid.*, p. 433.

- ner: |  After it has been hanging thus for three days, ||
 20 it is | half dried. Then the woman takes it down |
 a n d | straightens it out, so that the split-down hangs
 straight down from the end of the tail-holding-together. | Then she
 hangs it up again at the place where it was hanging before, | and
 it is in this way: | She just leaves it again hanging over
 one night. | Then  the woman takes it down, and she pulls
 25 out the short bones that are left || in the split-down.
 As soon as all the bones are out, she rubs it | as the
 women do when they are washing clothes; | and therefore the split-
 down is soft, and therefore also it is | white. After she has fin-
 ished rubbing it, she hangs it up again | at the place where it was
 30 hanging before; and when it is really dry, the || woman takes it down
 again and puts it on a mat. As soon as it is | all down, she takes two
 cedar-bark baskets and puts them down at the place where she is
 working, | and she takes the split-down and breaks off the tail-
 holding-together and | throws it into one of the baskets. Then she
 rubs | the split-down again; and after she has done so, she throws it
 35 into the || other basket; and she continues doing so, and only | stops
 when it is all finished. Then she puts away the two | baskets under
 the staging where she keeps the preserved salmon. | It serves for
 winter food.¹ |

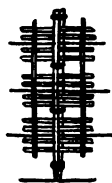
- gēxwālēg'a (fig.). Wā, g'il'mēsē la yūduxūxsē 'nālās hē gwālē
 20 gēxwālāēna' yas laē k'lāyax'wida. Wā, lēda ts!ēdāqē āxāxōdeq
 qa's dāl'ēdēq, qa 'naenqalax' idēsa lēqwaxa 'nēxbendxa k!wā-
 waxsde'yē. Wā, laē ēt!ēd gēx'ūnd lāxēs g'il'x'dē gēxwālāasa.
 Wā, g'a g'wālēg'a (fig.). Wā, āemxaāwisē xa'mālax gēxwālaxs
 laēda ts!ēdāqē āxāxōdeq qa's q!ēk'ōlēxa tseits!ēkwē xaq ēxdzo-
 25 wēxa lēqwaxa. Wā, g'il'mēsē 'wī'lāmasxa xāqaxs laē q!ēwēx'-
 'ideq yo g'wēg'ilōx g'wēg'ilasasa ts!ēdaqaxs ts!ōxwaaxa g'wīl-
 gwālā. Wā, lag'ilas telkwa lēqwaxa. Wā, hēemxaāwis lāg'ilas
 melmadze'wē. Wā, g'il'mēsē gwāl q!ōyaq laē ēt!ēd gēx'wīdēq
 lāxēs gēxwālāasē. Wā, g'il'mēsē ālax' id lem'wēdaxs, laē ēt!ēdēda
 30 ts!ēdāqē āxāxōdeq qa's āxdzōdalēs lāxa lē'wa'yē. Wā, g'il'mēsē
 'wī'laxaxs laē āx'ēdxa ma'lē L!āl!ēbata qa's āx'ālilēs lāxēs ēaxe-
 'lasē. Wā, la āx'ēdxa lēqwaxē, qa's k'ōqōdēxa k!wāwaxsde'yē, qa's
 ts!extslōdēs lāxa 'nemsgemē L!ābata. Wā, la'mēsē ēt!ēd q!ēwēx'-
 idxa lēqwaxa. Wā, g'il'mēsē g'wālaxs laē ts!extslōts lāxa 'nems-
 35 gemē L!ābata. Wā, la'em hēx'sāem la g'wēg'ila. Wā, āl'mēsē
 g'wālaxs laē 'wī'lāmasxēs āxse'wē. Wā, la g'exaxa ma'l'tsemē
 L!āl!ēbata lāx awābā'yasa k'lāgilē qa āxātsa xa'māsē. Wā, la'em
 hēmawālāxa ts!āwūnxē.¹

¹ Continued in Publications of the Jesup North Pacific Expedition. Vol. V, p. 433.

Fresh Roasted Backbone.—When | the dog-salmon is cut by the 1 woman, | the dog-salmon is put on an old mat to be cut. Then | the woman cuts off the gills of the dog-salmon, so that they || are attached 5 only to the end of the intestines of the dog-salmon. Then she cuts off | the head; and as soon as it is off, the woman | begins to cut, beginning at the back of the neck of the dog-salmon, and going to four finger-widths | from its tail. Then she cuts along the upper side of the dorsal fin; | then she turns around what she is cutting, and she cuts into it || on the upper (dorsal) side where she stopped, four fin- 10 ger-widths from the tail of the dog-salmon. | Then she cuts it, beginning from there, until she reaches the back of the neck. | Then the meat on the backbone is thick when she takes it off from the | skin. When there are many backbones, the woman | takes straight-splitting pine-wood and she splits it in || pieces to make roasting-tongs. These are 15 four spans | in length. As soon as she finishes splitting them, she puts them into the ground | where she is working. Then she takes the intestines of the dog-salmon and | rubs them on the roasting-tongs. As soon as they are all slimy, | she takes cedar-bark and ties it around under the || split part of the roasting-tongs; and after she 20 finishes tying it, she takes | the backbone and puts it crosswise into the roasting-tongs; and as soon as | four have been put in, she ties a piece of cedar-bark | just over them. Then she takes four more pieces

Fresh Roasted Backbone (Ālxwasē Llobedzo xāk'ladzō).—Wā, 1 hē'maaxs laē xwā'lase'wēda gwa'xnisē, yisa ts!eda'qē; wā, laem k!egedzō'tsa gwa'xnisē lāxēs xwāledzō'wē k'lā'klobāna. Wā, lā'mēsē ts!ō's'idēda ts!edā'qax q!ō'sna'yasa gwa'xnisē, qa ā'mēs āxbā'xa ya'x'yig'ilasa gwa'xnisē. Wā, la'mēs qa'x'ideq qa lāwā. 5 yēs hēx'tla'yas. Wā, g'il'mēsē lāwā'yēxs la'ē xwā't'idēda ts!edā. qaxa g'ā'x'idē lāx ō'xlaatā'yasa gwa'xnisē lā'gaa lā'xa mō'denē lāx ts!ā'sna'yasa gwa'xnisē. Wā, lae'm ē'k!ōt!endālx k'ldē'g'a'yas. Wā, la xwē't'idxēs xwā'lase'wē. Wā, la'mēsē xwā'ibetē'ndex nexsā'wasēs wā'laasdē lā'xa mō'denē lāx ts!ā'sna'yasa gwa'xnisē. 10 Wā, la'mēs xwā't'ideq g'ā'x'id lāq lā'laa lāx ō'xlaatā'yas. Wā, laem wā'kwē q!ē'meldzā'yasa xāk'ladzōxs la'e lā'wā lā'xēs pesena'yē. Wā, g'il'mēsē q!ē'nemēda xāk'ladzāxs la'ēda ts!edā'qē āx'ē'dxa ēg'ā'kwa lāx xā'se'wē xe'x'umesa. Wā, la'mēsē xō'xex'-'se'ndeq, qa's L!ō'psayōgwilēq. Wā, lae'm mōp!enk'ē bā'la'yas 15 qa 'wāsgemats. Wā, g'il'mēsē gwāl xā'qēxs la'e lā'g'aelsaq lā'xēs ē'axe'lasē. Wā, la'mēs āx'ē'dxa ya'x'yig'ilasa gwa'xnisē qa's yilts!elē'ndēs lā'xa L!ō'psayōlē. Wā, g'il'mēsē la'nā'xwa k'lēk'lē-lā'laxs la'ē āx'ē'dxa dena'sē qa's yil'ale'lōdēs lā'xa be'nba'yasa xā'yasa L!ō'psayō. Wā, g'il'mēsē gwāl yila'qēxs la'ē āx'ē'dxa 20 xāk'ladzō qa's gē'gaa'ts!ōdēs lā'xa L!ōpsayō. Wā, g'il'mēsē mō'wēda la āx'ā'ts!ōyōxs lā'qēxs la'ē yil'ale'lōtsa dena'sē lāx ē'k'lēlēlās. Wā, la ē't!ēd āx'ē'dxa mō'maxat! xāk'ladzō qa's

of backbone and | puts them over those that have been tied in. As
 25 soon as these four are also done, || she ties (the tongs) up again above
 them, and she keeps on | doing so; and she only stops when she
 reaches the end of the roasting-tongs. | That is in this way:
 As soon as they are full, she takes | four slender pieces of
 split pine and places them lengthwise | on the ends of the
 30 backbones in the roasting-tongs. Now there is one || long
 strip of split pine on each side. Then she takes six
 pieces | and pushes them through between the two legs of
 the roasting-tongs; then | she puts one on each side of the back-
 bones; then she pushes them over (the long split sticks), | and thus
 they are fastened. After this is done, she puts them in the ground
 by the side | of the fire of the house; and when they begin to
 35 blacken, the woman || takes them and puts them right over the fire. |
 Now they are finished, and they are called "roasted backbones"
 after this. |



1 **Pectoral Fins of Dog-Salmon** (Pectoral fins of the dog-salmon
 taken | at the upper part of the river).—When the woman cuts the |
 dog-salmon and she finishes taking off the gills, she | cuts around the
 5 neck of the dog-salmon, and cuts off the || pectoral fins, half a finger
 thick, | and they are just hanging down. Then she also | cuts off
 the anal fins and takes them off. She puts them into a | basket;

āxē'g'indēs lā'xa la yīlekwa'. Wā, g'ī'l'emxaā'wisē 'wī'lēda
 25 mō'waxs la'ē ē'tlēd yīl'ē'dex ē'k'lēlēs. Wā, lae'm hē'x'sā
 gwē'g'ilē. Wā, ā'l'mēs gwā'l'exs la'ē q'lūxtōwē'da L!ō'psayōwē.
 Wā, lae'm g'a gwā'lēg'a (*fig.*). Wā, g'ī'l'mēsē q'lūxtō'xs la'ē āx'ē'd-
 xa mō'ts!aqē wiswūl xōk' xēx'mē'sa. Wā, la aō'dzaqālamāseq
 lāx ōba'yasa la L!ō'ptsōls xā'k'ladzō. Wā, lae'm wā'x'saselaxa
 30 g'ī'lsg'iltla xōk' xēx'mē'sa. Wā, la ē'tlēd āx'ē'dxa q'lēl'etslā'qē
 qa's L!ē'nxsōdēs nā'qodāla xewē'la'yasa L!ō'psayō. Wā, lae'm
 wā'x'sats!endālaxa xā'k'ladzowē. Wā, lae'm ē'k'lōdents laq.
 Wā, hē'mis la elā'layosē. Wā, g'ī'l'mēsē gwā'l'exs la'ē lā'nōlisaq
 lā'xa lēgwī'lasēs g'ō'kwē. Wā, g'ī'l'mēsē la k'lūmēlx'ī'dexs la'ē
 35 āx'ē'dēda ts!edā'qaq qa's Lē'salēlōdēs lā'xa 'nexstā'yasēs lēgwī'lē.
 Wā, lae'm gwā'la. Lae'm!a lē'gades L!ō'bedzo xā'k'ladzō lā'xēq.¹

1 **Pectoral Fins of Dog-Salmon** (PEL!exā'wēsa gwa'xnisē g'ā'yōl
 lāx 'ne'ldzāsa wā).—Wā, hē'maaxs la'ē xwā'lēda ts!edā'qaxa
 gwa'xnisē. Wā, g'ī'l'mēsē gwā'l lawā'lax q'lō'sna'yasēxs la'ē
 t!ō'tsē'stelaxa ō'xawa'yasa gwa'xnisaxs la'ē t!at!o'sk'inaemxa
 5 PEL!exā'wa'yas. Wā, la'mē's k'lō'den lā'xens q'lwā'q!wax'ts!ā-
 na'yēx, yīx elā'la'yās lae'm ā'em la tē'kwāla. Wā, laemxaā'wisē
 t!ō'sōdxa PEL!ga'yē. Wā, lae'm!a lawāq. Wā, la āxts!ā'las lā'xa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 437.

and after she has sliced that which is to be preserved salmon, | she 8
hangs it up at the place where she is going to dry it. After she
finishes hanging it up, || she takes a drying-rack and puts the anal 10
fins on it, and she scatters them | over it. Then she puts it up right
over the fire, so that the heat | of the fire strikes it. She finishes
that; and when | the salmon is half dry, the woman takes down that
which is to be preserved salmon. | Then she takes her fish-knife and
cuts off the pectoral fins || and throws them also into a basket. After 15
she has done so, | she hangs up the basket with the pectoral fins in
it by the side of the | drying-rack on which the anal fins are. After
this is done, | she gathers the drying-poles and spreads on them that
which is to be preserved salmon, | with the meat side downward, to
the fire. || When she has done so, she watches the pectoral fins and 20
the | anal fins until they are thoroughly dry. As soon as they are
thoroughly dry, | she puts them away as food for the winter. She
does | the same with the salmon-tails, which are also put on a drying
rack | when they are dried. Now we shall talk about the way || they 25
are cooked.

Dog-Salmon Cheeks. (Plucked cheek, the head of the dog-salmon 1
when it is | roasted, to keep it for winter use).— |

When the Ninkish go to catch salmon in the river Gwanē, above,
and when there are many dog-salmon, the || woman cuts off their 5

lexa'yē. Wā, g'í'l'mēsē gwā'lexs la'ē t!E'ls'ēdxa xa'mā'slaxs la'ē 8
gē'x'wides la'xēs x'ilā'slaq. Wā, g'í'l'mēsē gwā' gē'x'waq la'ē
āx'ē'dxa k'litk'!edē'sē qa's āxdzō'dēsa pelā'ga'yē lāq la gwē'ldzewē 10
lāq. Wā, la lā'laLelōts lā'xa nexstā'yasa legwi'lē qa L'lē'seg'ō.
stālasē'wēsēs L'lē's'alāsa legwi'lē. Wā, la gwā'la. Wā, g'í'l'mēsē
k'lā'yax'widēda xa'mā'slaxs la'ēda ts!edā'qē āxā'xōdxēs xa'mā'slē.
Wā, la'mēs āx'ē'dxēs xwa'ā'yowē qa's t!ō'sālēxa pē'pel!exāwa'yē
qa's ts!exts!ā'lēs la'xa lexā'maxat!. Wā, g'í'l'mēsē gwā' 'wi'elaxs 15
la'ē tēx'walelōtsa pel!exāwa'yaats!ē lexē lā'xaaxa āpsē'LElasa
k'litk'!edē'sēxa la āxdzā'yaatsa pelā'ga'yē. Wā, g'í'l'mēsē gwā'f'ale-
laxs la'ē q!ap!ē'x'idxa gayō qa's LEP!āLElōdēsa xa'mā'slē lāq.
Wā, lae'm 'nā'xwaem banā'dze'yē q!emeldzā'yas lā'xa legwi'lē.
Wā, g'í'l'mēsē gwā'la la'ē dā'doqwilaxa pel!exā'wa'yē LE'wa pelā'- 20
ga'yē qa ā'lak'!alēs le'mx'wida. Wā, g'í'l'mēsē ā'la la le'mx'wi-
dexs la'ē g'ē'xaq qa's lā'k'!esela'xa ts!āwū'nxla. Wā, hē'emxaa
gwē'gilaxa ts!ā'sna'yē k'litk'!edē's'emxaa āxdzā yaasasēxs la'ē
le'mx'wase'wa. Wā, la'mē'sens gwā'gwēx's'alāl lāqēxs la'ē
ha'mēx'si'lase'wa. . . . 25

Dog-Salmon Cheeks. (P!elōs, yix hē'x't!a'yasa gwā'xnisē, yixs 1
L!ō'bekwaē qa's āxēlasē'wē lā'laa lā'xa ts!a'wū'nxē).—

Wā, hē'maaxs la'ē wī'wamēsa 'ne'mgēsē lā'xēs wā Gwā'nē
lā'xa 'ne'ldzās. Wā, g'í'l'mēsē q!ē'nema gwā'xnisaxs la'ēda ts!E-

¹Continued on p. 327, line 1.

6 heads. Then the woman takes | wood of the red-pine that splits readily. (She makes pieces) one span and four fingers long, | and she splits them to make roasting-tongs. Sometimes she makes | one hundred, and sometimes she makes two hundred. | After her work is finished, she gathers them up, and takes them to the place where
 10 she || cuts dog-salmon. Then she puts up on the ground one pair of tongs, and | puts the salmon-head on the end of the tongs, which are open; | and she just stops pushing down the head | when the points of the tongs reach up to the eyes of the head. | The roasting-
 15 tongs are not tied with cedar-bark. After || she has finished with one of them, she puts down what she has finished; | then she takes another pair of roasting-tongs and | puts them up in the place where the first ones have been standing. Then | she does with them the same thing as she did with the first ones. | She goes on doing so with the
 20 others. After she has || finished, her husband takes much fire-wood and makes a fire | on the beach. When the fire that he makes blazes up, they | take the heads in the roasting-tongs and place them around it. | First the throats are roasted; and when they begin to be black, | they turn them all round, so that the nape of the neck is
 25 next || to the fire on the beach. As soon as the skin is blackened, they are taken from the fire | and put down on the beach; and when they cool off, she | takes the salmon-heads out of the roasting-tongs

5 dā'qē qak'ā'lax hē'x'tla'yas. Wā, la āx'ē'dēda ts'edā'qaxa ē'g'a-qwa lāx xā'sē'wē wūnā'gūlō. Wā, la mō'denbāla lā'xens bā'lax. Wā, la xō'x'wīdeq qa's L'ō'psayōgwīlēq. Wā, la 'nā'l'nem'p'lena lā'k'lendē āxā'yas lōxs lō'l'maax ma'lp'le'nyag'ē āxā'yas. Wā, g'ī'l'mēsē gwā'lē āxā'yasēxs la'ē q'lap'lē'x'īdeq qa's lās lā'xēs xwā'l-
 10 demsaxa gwā'xnisē. Wā, lē lā'g'aelsaxa 'ne'mtslaqē L'ō'psayā qa's k'waxtō'dēsa hē'x'tla'yē lāx laē'na'yas āqā'lē wā'x'sanōts'lexsta-'yasa L'ō'psayowē. Wā, ā'l'mēsē gwāl wē'q'wāxelaxa hē'x'tla'yaxs la'ē lā'g'aē ō'ba'yasa L'ō'psayowē lāx gēgēya'gesasa hē'x'tla'yē. Wā, lae'm la k'leā's yī'le'msa L'ō'psayowē denā'sa. Wā, g'ī'l-
 15 'mēsē gwā'lāmasxa 'ne'mtslaqaxs la'ē lex'ūlisaxēs la gwā'lāma-tsē'wa. Wā, lā'xaa ē't'lēd āx'ē'dxa 'ne'mtslaqē L'ō'psayā qa's lā'stōlisēs lāx lā'dzē'wasdāsēs g'ī'l'x'dē āxsē'wa'. Wā, hē'em-'xaa'wisē gwē'x'īdeq lā'xēs g'ī'l'x'dē gwē'g'ilasxa g'ī'l'x'dē āxsō's. Wā, ā'mēs la hē gwē'nā'kūlaxa wāō'kwē. Wā, g'ī'l'mēsē gwā'-
 20 lexs la'ē lā'wūnemas āx'ē'dxa q'lē'nemē leqwa' qa's lex'wā'lisē lā'xa L'ēmā'isē. Wā, g'ī'l'mēsē x'ī'qōstā leqwē'la'yasēxs la'ē ax'ē'dex'da'x'xa L'ēL'ō'pts'lāla hē'x'tlē' qa's lē q'lwā'stalas lāq. Wā, lae'm hē g'ī'l L'ō'pasōsē q'lōq'lōnā's. Wā, g'ī'l'mēsē k'lūme'l-x'īdexs la'ē le'x'īdeq 'wī'la qa hēs la āwā'p'la'yas la nexwā'-
 25 laxa legwisē'. Wā, g'ī'l'mēsē k'lūme'l'x'īdē L'ē'sasēxs la'ē āxsen-dā'laq qa's k'ā't'lalīselēq. Wā, g'ī'l'mēsē k'ōx'wīdexs la'ē āxō'-

and puts them down on the beach | by her side. When she has 28
 taken them all off, she takes the roasted salmon-heads | and breaks
 open the jaws. She spreads them out so that they are || spread out 30
 flat. Then she takes out the edible part inside the head, and only |
 the skin and the bones are left on the "plucked cheek." As soon
 as | this is done, she takes a long drying-rack. Sometimes it is | a
 little over a fathom in length. The width of the drying-rack is | two
 spans and four finger-widths. || She puts her "plucked salmon- 35
 cheeks" on it. They are all spread out | when they are on the
 drying-rack, and they are close together | on it. As soon as this is
 all done, she takes what she has done | and puts it just over the
 fire of the house, where it is really | hot. When she finishes, she
 requests her husband to || go and call those who are walking about 40
 in the village, the men the | children and the women, and even the
 weak old women, | to go and eat the edible part taken out of the
 head when it was lifted | from the roasting-place of the "plucked
 cheek." Immediately the | man calls all the men and all the
 women || and children seen by him to come quickly and to eat the 45
 roasted | salmon-heads. It is not long before all those whom he |
 invited come down to the beach, and they sit around the heap of
 roasted edible insides of the | salmon-heads. Then they begin to

dālaxa L'lēL'ō'psayowē, yī'xa hēhē'x'tla'yē, qa's āx'āli'selēq lā'xēs 27
 āpsā'lisē. Wā, g'ī'l'mēsē 'wī'laxs la'ē āx'ē'dxa L'ō'bekwē hēx-
 tla'ya qa's wā'x'sē'stē'ndēx q!wayō'sas. Wā, la LEPSE'ndeq qa
 LEPā'lēs. Wā, la lāwayōdex hā'mts!āwasa hē'x'tla'yē. Wā, ā'mēs 30
 la L'lēs L'ē'wa xā'qēda la āxā'la lā'xa p!elō'sē. Wā, g'ī'l'mēsē
 'wī'la g'wā'lexs la'ē āx'ē'dxa k'ltk'ledē'sē g'ī'ltla 'nā'f'nem'p'ena
 ē'seg'iyō lā'xens bā'lāqē 'wā'sgemasa. Wā, la hāmō'dengāla
 lā'xens q!wāq!wax'ts!āna'yēx, yix 'wā'dzewasasa k'ltk'ledē'sē. Wā,
 hē'mis la āxdzō'dalatsēsēs p!elō'slō. Wā, lae'm 'wī'laem LEPā'- 35
 laxs la'ē g'īdzewēxa k'ltk'ledē'sē. Wā, la memk'ō'laxs la'ē
 g'ī'dzā'ya. Wā, g'ī'l'mēsē 'wī'laxs la'ē āx'ē'dxēs āxa'yē qa's lē
 Lā'lālelōts lā'xa neqō'stāsēs legwī'lasēs g'ō'kwē lā'xa ā'lā la L'lō'-
 sala. Wā, g'ī'l'mēsē g'wā'lexs la'ē āxk'lā'laxēs lā'wūnemē qa
 lēs Lē'lālaxa g'āyī'mg'f'lselaxa bē'begwānemē L'ō'mē g'ī'ng'inā- 40
 nemē L'ē'wa ts!ē'daqē L'ē'wa wā'x'mē la wāō'yats!āla ts!ē'daqa
 qa lēs ha'mā'pex hām'ts!ā'wāsa hē'x'tla'ya, yixs la'ē 'mē'wēs
 lā'xa L'ō'basdāsēxa la p!elō'sa. Wā, hē'x'ida'mēsē lē'da begwā'-
 nemē Lē'lālaxa 'nā'xwa bē'begwānem L'ē'wēs dōgūlē ts!ē'dāq
 L'ō'ma g'ī'ng'inānem qa g'ā'xēs hā'labala hē'x'hax'īdxa L'ō'bekwē 45
 hēx'tla'ya. Wā, k'lē'st!a gā'laxs g'ā'xāē 'wī'la hō'qūnts!ēsa Lē'-
 'lānemē qa's lē k'lūtsē'stā'liselaxa 'mēwē'sē L'ō'bek' hām'ts!ā'sa
 hē'x'tla'yē. Wā, lā'x'da'xwē hām'x'ī'da. Wā, g'ī'l'mēsē pō'f'i-

eat; and as soon as they have had enough, | they carry away what
 50 they could not eat. They carry || it in their hands and go home.
 But the owner of the | heads which are called "plucked cheeks"
 goes up from the beach and makes a fire under the "plucked cheeks." |
 When they are dry enough, (the woman) takes them down and puts
 them into a | large basket. Then she puts them away for the
 winter. | That is the end. ||

- 1 **Roasted Dog-Salmon Heads** (Heads of | dog-salmon when they are
 roasted and dried, with the edible insides).— |

When the woman cuts off the head of the | dog-salmon, and when
 5 she has many salmon-heads, she takes the || same number of short
 roasting-tongs of the same kind as the roasting-tongs | for roasting
 the "plucked cheek," and she does in the same way as she does | when
 she roasts them. Each point of the roasting-tongs is pushed | into
 each side of the neck of the salmon-head, and reaches up to the eyes. |
 When this is done, she puts them up around the fire on the ground, ||
 10 outside of the house. First the jaws are roasted; and | when they
 begin to be black, she turns them around with the nape of the neck |
 towards the fire; and when that begins to be black also, she takes
 them | into the house. Then she puts them up with the | roasting-
 15 tongs over the fire, right where it is really hot. || They stay there a

dexs la'ē 'wī'laem mō'telaxēs k'lē'tsla'yawa'yē qa's lēs dā'k'lōtā-
 50 laqēxs lā'x'da'xwaē nā'nakwa. Wā, lā'lēda āxnō'gwadāsa hē'x-
 t!a'yē, yī'xa p!elō'sē lō'sdēsa qa's lē lēqwē'laabewēxēs p!elō'sa.
 Wā, g'ī'l'mēsē lē'mx'wīdexs la'ē āxā'xōdeq qa's g'ē'ts!ōdēs lā'xa
 'wā'lasē lexā'ya. Wā, lae'm g'ē'xaq qaē'da ts!ā'wū'nxē. Wā,
 lae'm g'wā'la.

- 1 **Roasted Dog-Salmon Heads** (X'ō'xwasdē, yīx hē'x't!a'yasa g'wā'x-
 nisaxs L!ōpase'waē qa's lē'mxwase'wē 'wī'la lē'wis ha'mts!ā).—

Wā, hē'maaxs lu'ē qā'x'īdēda ts!edā'qax hē'x't!a'yasa g'wā'x-
 nisē. Wā, g'ī'l'mēsē la q!ē'nemēda hē'x't!a'yaxs la'ē āx'ē'dxa hē'-
 5 'maxat! wā'xēda ts!ē'ts!ek!wa L!ēl!ō'psayā; hē g'wē'x'sē L!ōpsa-
 'yāsa L!ō'pāxa p!elō'sē. Wā, la hē'emxat! g'wā'lē g'wā'laasasēxs
 la'ē L!ō'paq. Wā, laem L!ē'nqalē wā'x'sanōts!exsta'yasa L!ō'psayō
 lāx ē'wanūlxawa'yasa hē'x't!a'yē. Wā, la lā'g'na lāx gēgeya'gesas.
 Wā, g'ī'l'mēsē g'wā'lexs la'ē g'wā'stelsaq lāx lēq!usē', lāx L!ā'sa-
 10 nā'yasēs g'ō'kwē. Wā, laem hē g'īl L!ōp!ētsōsē ōx!asx'ā'ya. Wā,
 g'ī'l'mēsē k!ūmēlx'īdexs la'ē lē'x'īdeq 'wī'la qa hēs gūyap!ā'-
 lēda lēq!ūsē'. Wā, g'ī'l'emxaā'wisē k!ūmēlx'īdexs la'ē āx'ē'deq
 qa's lē laē'las lā'xēs g'ō'kwē. Wā, la Lē'salelōts 'wī'la lē'wis
 L!ēl!ō'psayowē lāx ē'k!a'yasēs legwī'lē lāx nēgā'sasa ā'lā L!ē'sāla.
 15 Wā, la hē'x'saem lā. Wā, ā'l'mēsē āxā'xōd, la'ē ā'lak'lāla la

long time, and she takes them down when they begin to be quite | 16
dry. Then she takes off the roasting-tongs, and | she ties the roasting-
tongs together and puts them in the corner of the house. | That is
also what the woman does when she roasts the "plucked cheeks."
Then | she takes a large cedar-bark basket and puts the roasted
heads || into it; then she puts it away for winter use. | 20

Dog-Salmon Spawn (1) (Scattered spawn of the dog-salmon, | caught 1
in the upper part of the rivers when the dog-fish are spawning).— |
When a woman cuts the fish caught by her husband, | she takes a
high box and puts it down at her || left side at the place where she is 5
cutting; and after | the woman has finished cutting the dog-salmon,
and when | what she is cutting is opened out, then she scoops out
with her hands the scattered | spawn and puts it into the tall box;
and after she has | done so, and the box is full of the scattered
spawn, || her husband goes up and puts it down in the | corner of the 10
house. Then short boards are put down flat on top of it, that | the
rain may not drip in when it rains. When | that is done, he leaves
it, for the cover is not water-tight, for | the men will always go and
take out some of it. |

Dog-Salmon Spawn (2).—Now we will talk about the sticky(spawn). | 1
When the tall box is full of spawn, when | the woman cuts the dog-

le'mx'wida. Wā, lawi'sla āxā'laxa lēlō'psayowē. Wā, la 16
yīō'yōdxa lēlō'psayowē qa's g'ē'xēq lā'xa ōnē'g'wilasēs g'ō'kwē
hē'emxaa g'wē'x'idēda ts!edā'qaxs lōpaaxa p!elō'sē. Wā, la
āx'ē'dxēs 'wā'lasē de'ntsem lā'bata qa's g'ē'ts!ōdēsa x'ō'xwāsdē
lāq. Wā, la g'ē'xaq qa's hē'lēlayōlxa ts!āwū'nxa. 20

Dog-Salmon Spawn (1) (Gwēlētse, yīx gē'nasa g'wā'xnisaxs g'āyā- 1
nemaē lāx 'ne'ldzāsa wī'wa; yīxs la'ē xwī'lawēda g'wā'xnisē).—Wā,
hē'maaxs la'ē xwā't'idēda ts!edā'qax yā'nemasēs lā'wūnemē
la'mēs hē g'il āx'ē'tsōsēda lā'watsē qa's hā'ng'alīsēs lax g'em-
xagawalisas k!waē'dzasasēxs la'ē xwā't'ida. Wā, g'il'mēsē g'wā'la 5
la'ē xwā't'idēda ts!edā'qaxa g'wā'xnisē. Wā, g'il'mēsē ne!alēsē
xwā'la'yasēxs la'ē lē'lx'itsēs ee'yasōwē lā'xa g'wē'lēdza'yē
gē'nā qa's lēlō'sē lā'xa lā'watsa. Wā, ā't'mēsē g'wā' hē g'wē'-
gilaxs la'ē qō't!ēda lā'watsāxa g'wē'lē'dza'yē gē'nā. Wā, g'il-
'mēsē qō't!axs la'ē lā'wūnemas lā'sdēsa qa's lē hā'ng'alīlas lāx ō'nē- 10
g'wilasēs g'ō'kwē. Wā, la paqē'mtsa ts!ā'ts!ax'semē lāq, qa k'lē'sēs
tsax'ts!ā'lasōsa tsā'xwāxs lā'naxwāē yū'gūx'ida. Wā, g'il'mēsē
g'wā'texs g'ā'xaē bās qaxs k'ē'saē ae'mxāx pā'qema'yas qaxs
q!ūnā'laēda bē'bēgwā'nemē la tseyō'ts!ōd lāq.

Dog-Salmon Spawn (2).—Wā, la'mē'sen g'wā'g'wēx's'āla lā'xa q!ē'n- 1
kwē. Wā, hē'maaxs la'ē qō't!ēda lā'watsāxa gē'nāxs g'ā'laē
xwā'lēda ts!edāqaxa g'wā'xnisē. Wā, la āx'ē'dēda ts!edā'qaxēs

salmon, she takes a | dish and washes it out. When it is clean, she ||
 5 dips up the fresh salmon-spawn into it. When it is half full, | she
 stops, and she takes a smooth stone and pounds | it so that it all
 bursts. After it has all burst, she | stops pounding it. Then she
 takes a good-sized seal-bladder and | puts the burst salmon-spawn
 10 into it. She just finishes putting it into it || when it is full. When
 it is full, she takes a twisted cedar-bark rope | and ties the neck of
 the bladder firmly. After this has been done, | she hangs it up not
 very near to the fire, in the | rear of the house. Then it remains
 hanging there until | the fern and the salmon-berries begin to sprout. ||
 15 The juice of this is also used by painters for making the paint | stick
 on what they paint. |

Quarter-Dried Salmon.—This is | another way of (preparing)
 soaked green salmon. Now we will talk about | the way of (prepar-
 20 ing) quarter-dried green salmon. When || dog-salmon are first
 speared, when very old, the wife of the | one who speared them car-
 ries them up with her fingers, and places them on the mat on which |
 she cuts open the dog-salmon that her husband has obtained. | Then
 she takes her fish-knife and cuts the old dog-salmon. | She first cuts
 25 the gills at the neck || of the salmon, and then she cuts off the head
 and takes it off. | Then she cuts down along the back from the neck

lō'q!wē qa's ts!ō'xūg'indēq. Wā, g'!l'mēsē ēg'ig'ā'xs la'ē
 5 gū'xtslōtsa alō'masē gē'nē lāq. Wā, g'!l'mēsē negō'yox'widexs
 la'ē g'wā'la. Wā, la āx'ē'dxa qē'tsemē t!ē'sema qa's lē'selgēndēs
 lāq qa 'na'xwēs qūx'ī'da. Wā, g'!l'mēsē 'wī'la qūx'ī'da, la'ē
 g'wāl lēse'lgēq. Wā, la āx'ē'dxa hē'l'a pō'xūntsa mē'gwatē qa's
 pents!ā'lēsa kūg'ikwē' gē'nē lāq. Wā, ā'l'mēsē g'wāl pents!ā'laqēxs
 10 la'ē qō't!a. Wā, g'!l'mēsē qō't!axs la'ē āx'ē'dxa mē'lkwē dēna'sa
 qa's aelē' y!lēxste'nts lā'xa pō'xūnsē. Wā, g'!l'mēsē g'wā'la la
 tē'x'walilās lā'xa k'lēs xē'n!ēla nēxwā'la lā'xa lēg'wī'lē lāx
 ō'g'wīwa'lilasa g'ō'kwē. Wā, lae'm hē'x'sāem tēg'wī'lē lā'laa!
 lā'xa q!wā'xēnd!asa sā'gūm lē'wa q!wā'lemē. Wā, hē'misēxs la'ē
 15 āxsō'sa k'lā'k'!et!ē'noxwē qa 'wā'palasēs k'lā'telāxēs k'lātase'we,
 yixs k'lūt!ēga'yaē.

Quarter-Dried Salmon (Dzē'lēlak'; k'lō'lo'x).—Wā, g'aem 'nemx'-
 idā!axaat! t!ēlk' k'lō'lo'xwa. Wā, hē'mawis!alēns g'wāgwēx's'ālālē
 g'wē'g'ilasaxa dzē'lēlakwē k'lō'lo'xwa. Wā, hē'maaxs g'ā'laē
 20 sēg'ekwa' g'wā'xnīsaxs la'ē ts!ēlā'k'a. Wā, lē'da gēne'masa
 sēg'ekūlāq g'a'sx'ex'ī'dēq qa's lē k'lēgedzo'ts lā'xa lē'wa'yē, yix
 xwā'lēdzā'sēx yā'nemasēs lā'wūnemē g'wā'xnisa. Wā, la'mēs
 āx'ē'dxēs xwālayowē. Wā, la xwā'īdxa ts!ēlā'k'ē g'wā'xnisa.
 Wā, hē'em g'il t!ō's'itsōsēxs la'ē t!ō's'īdex q!ō'sna'yas ō'xawa-
 25 'yasa k'lō'tēla. Wā, lā'wis!a qā'x'īdēq qa lā'wēs hē'x't!ā'ya.
 Wā, la xwā'īdex āwī'g'a'yas g'ā'x'īd lāx ō'x!aatā'yas lā'g'aa

down | to four finger-widths above the tail. A little | meat is left 27
on the backbone. The meat on the green salmon is thick. | Then
she takes split-cedar sticks and || spreads (the green salmon) as she 30
does the dried green salmon. As soon as | she has spread it, she
hangs it up in the smoke of the fire of her | house. Sometimes it
hangs there one day; | then it is half dried. As soon as it is half
dried, the woman takes it down | and looks for a mixture of sand and
clay on the || bank of the river; and as soon as it is dry, she digs it 35
out; | and when she has dug two spans deep into the ground, | she
spreads out one of the quarter-dried green salmon in it; then | she
takes grass and puts it over it; then she strews a | handful of dirt
(sand and clay mixed) over it. As soon as it is covered with || dirt, 40
she takes another green salmon and | spreads it out in the hole; then
she puts grass | over it, and she again puts dirt on it. | Sometimes
one woman puts a hundred in | one hole. Then she covers it above
with dirt, || and much grass is put under it; | and it is still there 45
when winter arrives. |

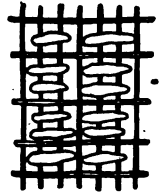
Spawn of Silver-Salmon.—Now I shall talk about the | spawn of the 1
silver-salmon and of the sockeye-salmon caught by trolling; for they
are alike, | and their spawn is small. When | the woman cuts what

lā'xa mō'denē lāx ē'k'la'yas ts!ā'sna'ya. Wā, lae'm la hō'lalē 27
q!e'mledzā'yas q!ō'q!ū'yas. Wā, la wā'kwē q!emledzā'ya
k!ō'lo'xwē. Wā, la'mē'sē āx'ē'dxa xō'kwē k!waxlā'wa qa's
qet!ē'dēq lāx gwā'laas'masa lemō'kwē k!ō'lo'xwa. Wā, g!i'l'mēsē 30
gwāl qeta'qēxs la'ē gē'x'wīdeq lā'xa kwā'x'ilāsa legwī'lasēs
g!ō'kwē. Wā, la 'nā'f'nem!ena 'ne'mxsa'mē 'nā'lās gē'x'ūlalelaxs
la'ē k!ā'ya'x'wīda. Wā, g!i'l'mēsē k!ā'ya'x'wīdexs la'ē āxā'xōdēda
ts!edā'qaq qa's lē ā'lēx'īdxa nā'xsaap!ē lō' ē'g'isē lō' L!ē'q!ē lāx
ō'gwāga'ya wa. Wā, la g!i'l'em le'mxwaxs la'ē 'lap!ē'deq; wā, 35
g!i'l'mēsē ma!p!enx'bete'lsela lā'xa ā'wī'nak!ūsē 'lā'pay'asēxs la'ē
lep!ete'lsasa 'ne'mē dzē'lē'lak^u k!ō'lo'x^u lāq. Wā, la'mē's āx'
ē'dxa k!ē't!emē qa's āxdzō'dēs lā'qēxs la'ē xal!ex'ī'd k!ā'dzōtsa
gō'xsema'yaakwē dzeqwa lāq. Wā, g!i'l'mēsē hamelg'īdzō'ya
dzeqwa' lā'qēxs la'ē ē't!ēd āx'ē'dxa 'ne'mē k!ō'lo'xwa qa's 40
lebeg'ī'ndēs lāq. Wā, lae'mxaā'wis āx'al'dzō'tsa k!ē't!emē
lāq. Wā, lae'mxaā'wisē k!ādzōtsa dzeqwa' lāq. Wā, la 'nāl-
'nem!ena lā'k'līndēda hē gwā'la āxēsa 'nemō'kwē ts!edā'q lā'xa
'nemts!eq!esē 'lā'pa'ya. Wā, la aē'k!a ts!emē'g'intsā dzeqwa'
lā'qēxs la'ē q!ē'nema k!ē't!emē la āxā'bewēs. Wā, lae'm 45
hē'x'sāem lē lā'g'aa lā'xa la ts!āwū'nxa.

Spawn of Silver-Salmon.—Wā, la'mē'sen gwā'gwēx's'ālā lā'xa 1
gē'nāsa dō'gwinētē dza'wū'na lē'wa melē'k'ē, yīxs 'nemā'x'is-
'maaxs hē'maē ā'lēs ā'm'emaē gē'nās. Wā, hē'maaxs la'ē

5 her husband has caught by trolling, and also || the sockeye-salmon caught in salmon-weirs, she puts the spawn down on the beach | on the right-hand side of the place where she is sitting and cutting. As soon as she has finished | cutting, she takes a drying-rack, made on purpose, and puts | the spawn on it in this manner:

As soon as this is done, | she puts it up just over the
10 fire, so that it is smoked by the smoke. || It is left there a long time, and it is only taken down when it is | really dry; and it is put into a spoon-basket of open weave, | and then she hangs it up again | behind the fire so that it gets just enough heat from it. Then it is | called "dried-part-of-salmon," and its name is "whole-piece." ||



15 **Sockeye-Salmon.**—that is, (old) white sockeye-salmon. | When the sockeye gets white in the upper part of the river, | it is called "ugly sockeye salmon;" and it is speared by those who live on the rivers | at the spawning place of the ugly sockeye-salmon at the upper part of the river. As soon as | (a man) gets many, his wife
20 cuts some of them in the same way || as the dog-salmon are cut when they are made into green dry salmon. | She just cuts right down the back of the salmon in this manner: | She does not allow it to be taken into the house, for she does not allow it | to be smoked by the smoke. Her husband only | puts up the staging for hanging up what has been



xwā'f'idēda ts!edā'qax dō'gwānemasēs lā'wūnemē lō'ma lā'wa-
5 yōts!ō melē'k'a, wā, la'mē'sē āx'ā'liselaxa gē'nē lāx hē'lk'!ō-
tagawā'lisasēs klwaē'dzasaxs xwā'Laē. Wā, g'f'l'mēsē gwā'xwā'-
laxs la'ē āx'ē'dxa hēkwē'laē k'!tk'!edēs qas lex'dzō'da-
lisa gē'nē lāq; g'a gwā'lēg'a (fig.). Wā, g'f'l'mēsē gwā'lexs la'ē
lā'g'aalelōts lāx neqō'stāsēs legwī'lē qa kwā'x'ase'wēsēsa kwa-
10 x'f'la. Wā, la gā'la āxelā'lēla. Wā, a'f'mēsē āxā'xōyōxs la'ē
ā'lak'!āla la le'mx'wida qa's āxts!ō'yowē lā'xa yībelō'sgemē
k'a'yats!ā. Wā, laem'xaā'wisē xwē'laqa tē'x'walilem lā'xa ō'gwi-
walilasa legwī'lē qa hēlā'lisa lē'salāsa legwī'lē lāq. Wā, laem
lē'gades lā'ilem'wē'dzek' lōxs senē'ts!ēx'Laē.

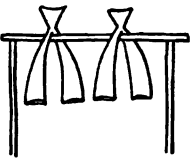
15 **Sockeye-Salmon.**—Tā'yalts!ala, yī'xa la ts!elā'x'f'id melē'k'a.
Wā, g'f'l'em la ts!elā'x'f'idēda melē'k'ē lāx 'ne'ldzāsa wā, la'ē
lē'gades melā'lē. Wā, hē'mis la s'k'a'sōsa wī'wamēts!ēnoxwē
lāx la xwē'lawaatsa melā'lē lāx 'ne'ldzāsa wā. Wā, g'f'l'mēsē
q!eyō'lqēxs la'ē gēnē'mas xwā'f'idxa wāō'kwē qa yō'wēs gwā'-
20 lōx xwā'La'yasēx xwā'La'yasa gwā'xnisaxs la'ē k'!ō'lo'xwilaq.
Ā'em neqā'xōd xwā'f'idex āwī'g'a'yasa k'!ō'tela g'a gwā'lēg'a (fig.).
Wā, la k'lēs hē'lq!ālaq la laē'l lā'xa g'ō'kwē qaxs k'lē'saē hē'l-
q!ālaq kwā'x'asōsa kwā'x'ila. Wā, ā'misēda lā'wūnemas
qaxe'lsa qa gē'x'demasā la xwā'lēsēs gēnēmē. Wā, hē'emxaā'-

cut by his wife; and the || woman hangs up what she has cut, and it 25
is dried by the | sun and the wind. It is left hanging there with
cross-sticks | of broken cedar in the tails, which | cross over the two
drying-poles. It is left there for a long time, so that it becomes really
dry. | When it begins to be dry, it is named "sun-dried salmon." ||
When it begins to be really dry, the woman | takes it down and takes 30
off the cross-pieces of cedar-wood from the tails. As soon | as they
are all off, she gathers them, and takes them into her | house. She
takes a box and tilts it over by the side of the | fire; and soon it
becomes warm, and then it becomes dry inside. After it is || quite 35
dry inside, she puts it down on the floor of the house not far from the |
fire, so that it is heated by the heat of the fire. Then she | takes the
sun-dried salmon and puts it away well in it. After | she has done
so, she puts the cover on the box containing the sun-dried salmon. |
Then the cover is tied down with cedar-bark rope. || Then she 40
finishes it. |

Old Sockeye-Salmon.—I will again talk about ugly sockeye- 1
salmon. | When a man has caught many ugly sockeye-salmon, his
wife | makes sun-dried salmon of some of them. Others she splits
in two; | and when she gets tired of cutting sun-dried salmon, || she 5
just splits the others in two. She just cuts off | the heads of the



wisēdā ts!eda'qē la gē'x'widxēs xwā'la'yē. Wā, laem l!ē'sasōsa 25
l!ē'sela lē'wa yā'la. Wā, la'mēs hēx'sā'em gē'xwalē gē'gē'yaxs-
dālaxa k'ō'gēkwē k!waxlā'wa. Wā, hē'misa gayō'sela la'xa
ga'yō mā'!ts!aqa. Wā, la gā'laem hē gwā'lē qa ā'lak!lālēs lemx-
'wida. Wā, g'f'l'mēsē le'mx'widexs la'ē lē'gades tā'yalts!āla.
Wā, g'f'l'mēsē la ā'lak!lāla le'mx'widexs la'ēda ts!edā'qē āxā'- 30
xōdeq qa's lawā'lēxa gē'gē'yaxsde'yas k!waxlā'wa. Wā, g'f'l-
'mēsē 'wi'lā'masqēxs la'ē q!ap!ēx'ideq qa's lē mewē'las lā'xēs
g'ō'kwē. Wā, la āx'ē'dxa xātse'mē qa's qōgūnōlisēq lā'xēs le-
gwi'lē qa's pex'ts!ō'dēq qa le'mx'walts!āx'idēs. Wā, g'f'l'mēsē
le'mx'walts!āx'idexs la'ē hā'ng'alilas lā'xa k'lē'sē qwē'sala lā'xēs 35
legwi'lē qa l!ē'sālase'wēsēs l!ēsalāsa legwi'lē. Wā, la'mē'sē
āx'ē'dxa tā'yalts!āla qa's lē aē'k!a hā'nts!ālas lāq. Wā, g'f'l'mēsē
gwā'lexs la'ē yikūy!nts yikūya'yasa tā'yalts!alaats!ē xātse'ma.
Wā, la'mēsē t!emak'iyi'nts t!ema'k'iyayasxa dense'nē dene'm lāq.
Wā, lae'm gwāl lā'xēq. 40

Old Sockeye-Salmon.—Wā, hē'emxaen gwā'gwēx's'ālasla melō'lē, 1
yixs g'f'l'maē q!eyō'lēda begwā'nemaxa melō'laxs la'ē gēne'mas
tā'yalts!ālag'ilaxa waō'kwē. Wā, la q!wa'xsēg'ilaxa waō'kwē.
Wā, hē'maaxs la'ē wiō'l'ida lā'xēs xwā'l!ēna'yaxa tā'yalts!āla.
Wā, ā'misē la q!wā'k'ilaxa waō'kwē. Wā, lae'm ā'em la qak'ā'- 5
lax hē'x't!a'yasa melō'lē. Wā, lae'mxaā'wisē xwā'l!ōdaemxaax

- 7 ugly sockeye-salmon, and she also cuts off the | backbone; and she cuts down across, dividing the body of the | salmon into two pieces, which are only held together by the tail. | As soon as she finishes, her husband puts up poles; || then he puts up posts on each end of which rest the long poles over which the split salmon are hung. | After he has done so, the woman takes the split salmon and | hangs them over the poles in this manner:
- 
- up outside of the house, and the | sun and the wind dry them, and there they stay a long time || before they are dry. As soon as night comes, | the woman takes a large mat of coarse cedar-bark and spreads | it over them to cover them, so that they may not get damp | by the dew of the night; and when it is a fine day, | she uncovers them again in the morning and takes off the large mat covering, || so that the heat of the sun and the wind may reach them; and when it is | raining, she does not uncover them. When they are really dry, | the woman takes them down and takes them into the house. | Then she takes a cedar-bark basket and puts them into it. After | they have been put in, she puts them away close to the fire. || This will be food for the winter. Sometimes they | do the same with the silver-salmon. They do not do the same with dog-salmon | and other kinds of salmon. That is all of this. |

- 7 xā'k'ladzās. Wā, la hā'xelē xwā'la'yas la ma'f'ts!e'ndex ō'gwi-da'yasa k'lō'tela. Wā, la'mē'sē lē'x'aem la elegā'layōsēs ts'lā'sna'yē. Wā, g'f'l'mēsē gwā'la, la'ē āx'e'lsē lā'wūnemasēxa dzō'xūmē; lae'm
- 10 lālebe'lsaq qa k'ā'detāyaatsa gē'x'demalasa q'lwā'xsa'yē. Wā, g'f'l'mēsē gwā'lexs lā'asa ts!edā'qē āx'e'dxa q'lwa'xsa'yē qa's qexendā'lē gē'x'ūndālas lāq, g'a gwā'lēg'a (*fig.*). Wā, lae'mxaa hē'em la āxeldze'ma l'lā'sanā'yasa g'ō'kwē. Wā, lae'mxaa hē'ma l'lē'sela lē'wa yā'la le'mxwaq. Wā, la'mē'sē hēx'sā'em gē'xwa-
- 15 laxs k'lē's'maē le'mx'wida. Wā, g'f'l'mēsē gā'nul'idexs lā'naxwa-ēda ts!edā'qē āx'e'dxa 'wā'lasē q'lūlē'dzō lē'wa'ya qa's Lep'lē-dēs lāx ē'k'la'yas qa nō'kwēs qa k'lē'sēs xwē'laqa dē'lx'idā'ma-tsō'sa gō'sāxa gā'nulē. Wā, g'f'l'mēsē ē'k'a 'nā'lāxa gā'lāxs la'ē xwē'laqa lō's'ideq qa lā'wās nawe'masxa 'wā'lasē lē'wa'ya
- 20 qa l'lē'sase'wēsēsa l'lē'sela lē'wa yā'la. Wā, g'f'l'mēsē yō-gwaxs la'ē k'lēs lō's'ideq. Wā, g'f'l'mēsē ā'lak'lāla le'mx'wi-dexs la'ēda ts!edā'qē āxā'xōdeq qa's lē laē'las lā'xēs g'ō'kwē. Wā, la āx'e'dxa l'lā'batē qa's hā'nts!ōdēs lāq. Wā, g'f'l'mēsē gwā' hā'nts!ālaqēxs la'ē' g'ē'xaq lā'xa nexwā'la lā'xēs legwī'lē.
- 25 Wā, lae'm hē'lēlayōlxa ts!āwū'nxa. Wā, la 'nā'lēnemp!ena hē gwē'gilase'wēda dza'wū'nē. Wā, la k'lēs hē gwe'gilase'wēda gwā'x-nisē lē'wa waō'kwē k'lō'klūtela. Wā, laem gwā' lā'xēq.

Roasted Silver-Salmon. (Roasted tails of silver-salmon caught by | 1
trolling.) ||

When the silver-salmon caught by trolling is cut open, | the 30
tail is left on the backbone. After | the woman has cut it, she
takes the roasting-tongs and breaks off the | tail from the backbone,
and she puts the salmon-tails | crosswise into the roasting-tongs in
this manner:  Often || the salmon-tails are taken off after the 35
backbone has been roasted, | in this manner and
they only break them off after they have  been
roasted. | After the tails have been put into
the roasting- | tongs, | they are put by the side
of the fire; and when the skin is blackened, | they
are taken away and laid down || just over the fire, so that 40
the heat of the fire goes right up to them; | and when the owner
of the house gets hungry, he just takes | them down and eats of them.
And if he does not eat all (he has taken down), he just | puts it back
above. |

Halibut.—[The method of halibut fishing has been described in
"The Kwakiutl of Vancouver Island" (Publications of the Jesup
North Pacific Expedition, Vol. V, pp. 472-480). The account con-
tinues as follows:]

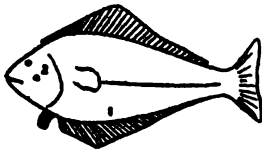
As soon as (the halibut-fisher) enters his house, his wife | quickly 1
gives him something to eat; and when he begins to eat, his wife |
goes out of the house, carrying her small basket, in which she has
four fish-knives. | She is going to work on all the halibut lying on
their backs on the beach. ||

Roasted Silver-Salmon.—L'ō'bēk' tsā'snē'sa dza'wū'nē dō'gwinēta. 1

Wā, hē'maaxs la'ē xwā'f'itse'wēda dō'gwānemē dza'wū'na. Wā, 30
la'mē'sē āxāla'mēda tsā'sna'yē lāxa xā'k'ladzās; wā, g'il'mēsē gwāl
xwā'lēda tsā'dā'qaxs la'ē āx'ē'dxa L'ō'psayowē qa's k'ō'qālēxa
tsā'sna'yē lāxa xā'k'ladzowē qa's lē gē'g'aalts!ā!isa tsā'sna'yē lā'xa
L'ō'psayowē g'a gwā'lēg'a (fig.). Wā, la q'lūnā'laemxat! ā'f'em
lā'wōdayōwa tsā'sna'yaxs la'ē L'ō'pa lā'xa xā'k'ladzowē, yixs 35
g'a'ē gwā'lēg'a (fig.). Wā, ā'f'emēsē k'ōqā'layōxs la'ē L'ō'pa. Wā,
hē'maaxs la'ē gwāl āxā'ts!ōdālayō lā'xa L'ō'psayowēda tsā'sna'yē.
Wā, la'mē'sē lā'nōlidzem lā'xa legwī'lē. Wā, la'mē'sē klūmē'lx-
'ida'mē L'ō'sasēxs la'ē āx'ē'tse'wa qa's L'ō'salēlōdayowē lāx neqō'-
stāsa legwī'lē qa L'ō'seg'ōstālasē'wēsēs L'ō'salāsa legwī'lē. Wā, 40
g'il'mēsē pō'sq!ex'idēda g'ō'gwadāsa g'ō'kwaxs la'ē ā'em āxāxō-
deq qa's hā'mx'idē lāq. Wā, g'il'mēsē k'lēs 'wī'laqēxs la'ē ā'em
xwē'laxalēlōts lā'xa ē'k'lē.

Halibut.—Wā, g'il'mēsē laē'L lā'xēs g'ō'kwaxs la'ē gēne'mas 1
hā'labala L'ēxwē'laq. Wā, g'il'mēsē hāmx'ī'dexs la'ē gēne'mas
lā'wēlsa dā'laxēs lā'laxamē g'ī'ts!ē'watsēs mō'wē xwā'xūlayā. Wā,
laē'm lāl ē'ax'ēdeixa 'nā'xwa'mē nēlnēlē'sa plēp!ā'yē.

- 5 Now I will talk about the woman, what she is going to do after | her husband has finished fishing; for the man never | helps his wife this side of his going out | fishing (after he has finished fishing), and also when he has hauled the halibut out of his halibut-fishing canoe.¹ . . . ||
- 10 As² soon as the woman sits down on the beach at the place where | the halibut have been put down, she takes out her four knives, and | she takes a sandstone and whets her knives on it. | As soon as the four knives are sharp, she | first takes the fin-knife; for the four
- 15 knives all have names. || The first knife is the fin-knife; | the next one, the cutting-knife; the next one, the flaking-knife; and | the last one, the splitting-knife. She sits down by the head of the halibut, and | she cuts open the lower part of the belly of the halibut, (in this manner:)³ she turns it
- 20 ting-knife and || cuts out the off, she pulls and she | cuts off the guts so that they come off from the stomach. Then she turns the stomach inside out, so as to | spread it, and puts it down. Last she cuts off the pectoral fins, | on the other side, and



- 5 Wā, la'mē'sen lāsl gwāgwēx's'alal lā'qēxs laēda ts!edā'qe hēl lāl ē'axalaleqēxs la'ē gwā'lēs lā'wūnemē lō'qwa, qaxs hēwā'xa-mēlēda begwā'nemē g'ō'x'widēlxēs gēne'mē gwā'sagawēsēs laē-na'yē lō'qwa. Wā, hē'misēxs la'ē gax'sōltā'laxa plēp!ā'yē lā'xēs lō'gwats!ē.¹ . . .
- 10 Wā, g'il'mēsē k!wā'galisēda ts!eda'qē lāx k'!txk'!lgē'dzasa plā'yaxs la'ē āx'wūlts!ō'dxēs xwā'xūlayowē mō'wa. Wā, la āx'ē'dxa tlē'gayowē de'na'sgem qa's g'ē'xalalisēs xwā'layowē lāq. Wā, g'il'mēsē 'wi'la ē'x'bax'idēda mō'wē xwā'xūlayōxs la'ē hē g'il ax'ē'tsōsēda pelā'layo xwa'layā, qaxs 'nāxwa'maē lē'gadēda
- 15 mō'wē xwā'xūlayō. Wā, hē'em g'ā'lēda pelā'layowē xwā'layā; wā, hē'misa gēlts!ē'mē; wā, hē'misa xwā'layowē; wā, hē'mis-lēda tlē'lyayowē. Wā, la k!wā'galis lāx ōxtā'lisasa plā'yē. Wā, la xwā'idex be'nba'yas tek!ā'sa plā'yē (fig.). Wā, la xwa'tsē-'sdenq. Wā, la nel'ale'lōdqēxs la'ē āx'ē'dxa gēlts!ē'mē qa's
- 20 xwā'xūlap!ē'dēxa pel!ē'mya'yē qa's xwalō'dēxa q!ō'sna'yē. Wā, g'il'mēsē lawāxs laē gō'lōlts!ēxa yā'x'yig'ilasa plā'yē. Wā, la xwa'lōdxa ts!ey!mē qa lawāyēs lā'xa mō'qūla. Wā, la lē'x'semdeq qa l!ē'p!eqalēsēxs lae āx'ā'lisaq. Wā, lawi'sla hēweyō'd xwā'lōdxa pelā' lā'xa āpsā'dze'yē qa's āx'ā'lisēq. Wā, la xwā'ltse'stālaxa

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 480.

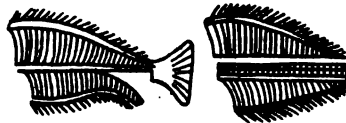
² Continued from *ibid.*, p. 480.

³ That is, close to the edge of the fish.

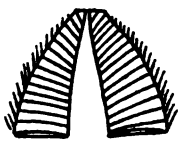
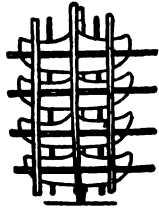
puts them down. Then she cuts around the || skin, keeping close to 25
the edge-fin. She only stops cutting when she | arrives at the end
of the tail [salt-taste tail]. Then | she begins to cut from behind the
head of the halibut, at the place where she first cut it. She | does
the same on the other side. Then she cuts off the skin of the white
side. | As soon as the skin is off, she cuts down along the middle
of the || backbone of the halibut; and when she reaches the backbone, 30
she again | cuts, beginning from the rough edge, cutting close to the |
ribs, until she reaches the backbone. Then she takes off one side of
the | halibut and puts it down, (in this manner:)
Then she does the same also | on the other side.
As soon as it is off, she turns it over and cuts
off also || the skin of the black side. As soon as
it is off, she cuts | also that side of the rough-edge, and goes on
to the backbone. When she | reaches it again, she cuts down
straight | to the backbone, and she puts it down with what came
from the other side. | Then she does the same also to the
other side that was still on. || As soon as all the meat of the 40
halibut is off, she takes off the apron-side (spawn) | and puts it
down. Then she cuts off the head, and she | takes the rib of an elk
and takes hold of the tail. Then she |
lifts the backbone of the halibut by the
tail and cuts off the ribs, | cutting them
close to the backbone, (in this manner:)



35



L'ē'sē ma'k'inxendālaxa q!wā'q!ūnxa'yē. Wā, ā'l'mēsē gwāl xwā'- 25
laxs la'e lā'g'aa lā'xa ō'xla'yasa de'mplaxsda'yē. Wā, hē'em
g'ā'g'ilelē ō'xlaatā'yasa plā'yē g'ī'lp!edasa xwā'la'yas. Wā, la
ē'tlēdxa āpse'nxa'yē. Wā, la sa'pōdxa 'melā'dza'yē L'ēsa. Wā,
g'ī'l'mēsē lawā'dā L'ē'saxs la'ē 'neqā'xōd xwā'f'ēdex 'nexenā'yas
hāmō'māsa plā'yē. Wā, g'ī'l'mēsē lā'g'aa lā'xa hāmō'māxs la'ē ē'tlēd 30
xwā'f'īd g'ā'g'ilela lāxa q!wā'q!ūnxa'yē. Wā, laem ma'k'ildzōdā-
laxa x'ī'la qa's lē wala lā'xa hāmō'mō. Wā, la axō'dxa āpsō'dedzā-
'yasa plā'yē qa's āx'ā'lisēs (fig.). Wā, lā'xaa ē'tlēd hē gwē'x'īdxa
āpse'nxa'yē. Wā, g'ī'l'mēsē lawā'xs la'ē lē'x'īlisaq qa's ō'gwaqē
sapō'dxa tslo'atsla'yē L'ē'sa. Wā, g'ī'l'mēsē lawā'xs la'ē xwā'f'īdex 35
āwū'nxa'yasa q!wā'q!ūnxa'yē qa's lā'laē lā'xa hāmō'mō. Wā, g'ī'l-
'emxaāwisē lā'g'aa lā'qēxs la'ē 'neqā'xōd xwā'f'ēdex 'nexenā'ya-
xaas hāmō'mō. Wā, lā'xaa g'ī'g'īlisa lā'xēs g'ā'yanemē lā'xā āpsā'-
dza'yē. Wā, laxaa hē'em gwē'x'īdxa la āx'ā'lalēlēda āpse'nxa'yē.
Wā, g'ī'l'mēsē 'wīlowēda q!e'mlalāsa plā'yaxs la'ē āxō'dxa tsā'plē- 40
dza'yē qa's āx'ā'lisēq. Wā, la qak'ō'dex mā'lēgemanōs. Wā, la
āx'ē'dxa gele'masa L'ēwe'lsē qa's dā'x'īdēda de'mplaxsda'yē qa
ā'k'laxsdalēsa hāmō'māsa plā'yaxs la'ē kwexā'laxa x'ī'la'. Wā,
lae'm mā'g'ihenēxa hāmō'mō (fig.). Wā, g'ī'l'mēsē 'wī'la la'wēda

- 45 As soon as the ribs are off, || the woman takes cedar-bark and ties the tail-ends of | both sides of the ribs of the backbone together, (in this manner:)  Then she carries them | up and hangs the fireplace of the house. She | takes tongs and takes them down to where the takes them at once, and puts four fins 50 in one pair of || roasting-tongs. She ties the roasting-tongs on top with cedar-bark. | Then she takes thin split cedar-wood, and puts it over each side, (in this manner:)  As soon as she has done so, she gathers driftwood on the beach, | and makes a fire; and when the fire that she has made blazes up, she | picks up stones and puts 55 them on the fire that she has made. As soon as || there are enough on it, she takes the fins in the roasting-tongs and | puts them up by its side. Then she gathers the backbones | while the tail is still attached to them; and she takes the | stomachs and puts them down on the beach, not far from the stones in the fire. | Then she also takes mats and puts them down 60 there also with her || tongs, and also a bucketful of water. As soon | as the fins are roasted, she takes them away from the stones on the fire; | and when the stones are red-hot, she takes her | tongs and with them takes off the wood that is left on the fire. | When it is all

- 45 x'í'lāxs la'ē āx'ē'dēda ts!edā'qaxa dena'sē qa's ya'lōdē ō'xsda'yasa wā'x'sōt!ena'yē x'í'lasa hāmō'mā qa's yā'lōdēx (*fig.*). Wā, la dā'laq qa's lē gē'x'wale'lōts lāx 'neqō'stāwas legw'lasēs g'ō'kwē. Wā, la āx'ē'dxēs L!ō'psayowē qa's lē lē'nts!ēs lāx āxā'sasēs pēla'. Wā, hē'x'ida'mēsē āx'ē'dēq qa's axts!ō'dēsa mō'wē pēla' lā'xa 'ne'mē 50 L!ō'psayā. Wā, la k'!lg'etōtsa dena'sē lāxa L!ō'psayowē. Wā, la āx'ē'dxa xō'kwē wī'swē! k!waxlā'wa qa's k!lā't!ēdēs lāq (*fig.*). Wā g'í'l'mēsē g'wā'!exs la'ē q!ap!ē'x'idxa q!ē'xalē lā'xa L!ēma'isē qa's lexwā'lisē. Wā, g'í'l'mēsē x'í'qōstāwē leqwē'la'yasēs la'ē xō'x'wīdxa t!ē'sēmē qa's xex'lā'lēs lā'xa leqwē'la'yas. Wā, g'í'l- 55 'mēsē hē't'a lāx nā'qa'yasēs la'ē āx'ē'dxa L!ō'pts!āla pēla' qa's lē lā'nōlisas lāq. Wā, la'mē'sē q!ap!ē'x'idxa hāmō'mō, y!xs hē'-maē ā'lēs āxā'lē de'mp!axsda'yas lāq. Wā, lā'xaa āx'ē'dxa mō'qūla qa g'ā'xēs g'aē's lāxa k'lēs qwē'sala lā'xa t!ē'qwapa'yē. Wā, lā'xaa āx'ē'dxa lē'el'wa'yē qa's g'a'ē āx'ā'lisāq lē'wis 60 k'!lplā'la; wā, hē'misa nā'gats!ē la qō't!axa 'wā'pē. Wā, g'í'l- 'mēsē L!ō'pa pēla'xs la'ē āx'sē'ndēq lā'xēs t!ē'qwapa'yē. Wā, g'í'l'mēsē 'nā'xwa la x'í'x'ixsemx'idēda t!ē'sēmāxs la'ē āx'ē'dxēs k'!lplā'la qa's k'!lpsa'lēs lā'xa x'ix'iq!ayawa'yasa g'ū'ltā. Wā, g'í'l'mēsē 'wī'laxs la'ē āx'ē'dxa ts!ā'ts!esmōtē qa's lēxsē'sta'lēs

off, she takes old eel-grass, and puts it around || the red-hot 65
stones; and she plucks off | broad-leaved grass, and throws it
over the | hot stones. As soon as they are covered, she takes the |
stomach and puts it on the stones. Then she takes the head and |
puts it on the stones, close to the old eel-grass, inside of it. || As soon as 70
this is done, she takes the fins that have not been roasted and | puts
them on also, and also some of the rough-edge and of the | backbone,
which she puts on also, and also the tail and the | apron-part. As
soon as it is all on, she takes her mats and | spreads them down to
one side of what she is steaming. Then she takes a || bucket with 75
water and pours it over what she is steaming. | After she has finished
pouring the water, she takes the mats and covers it | with them, so
that the steam cannot come through. After she has done so, | she
takes her fish-basket and picks up the guts of the | halibut, and the
liver and the slime. After she has it all, || she carries it down to the 80
beach, and she throws it into the sea. | Then she washes out her fish-
basket, so that all the slime comes off | from it; and then she goes
up the beach, takes the pieces cut off from one side of the halibut,
and | scrapes off the blood. After she has done so, she spreads them
out | on the beach, so that they are not one on top of the other, but
very close together || at the edges. Then she covers them over with 85
a mat, for it is not | good if they are split while they are still fresh.

lā'xa āwī'stāsa xī'x'ixsemāla tlē'sema. Wā, lā'xaa kīū'lx'id 65
lā'xa āwā'dzōxlō k'lē'tiema qa's lexā'lōdālēs lāx ō'kūya'yasa
ts!ē'lqwa tlē'sema. Wā, g'ī'l'mēsē ha'melxā'laxs la'ē āx'ē'dxa
mō'qūla qa's āx'ā'lōdālēs. Wā, lā'xaa āx'ē'dxa mā'lēgēmanō qa's
āx'ā'lōdālēs lā'xa mā'k'ala lā'xa ts!ā'ts!esmōtē lāx ō'ts!āwās. Wā,
g'ī'l'mēsē 'wī'laxs la'ē āx'ē'd lā'xa k'lē'sē l!ō'p!ētsōs pēla' qa's 70
lē'xat! āx'ā'lōts lāq. Wā, hē'misa wāō'kwē q!wā'q!ūnxa'ya lē'wa
hāmō'mō qa's lē'xat! āx'ā'lōdālaq, lō'ma dē'mplaxsda'yē, lē'wa
tsā'p!ēts!a'yē. Wā, g'ī'l'mēsē 'wī'laxs la'ē āx'ē'dxēs lē'el'wa'yē qa's
lē'lep!ā'lisēq lāx mā'g'īnwālisasēs nek'ā'sewē. Wā, la āx'ē'dxa
'wā'bets!āla nā'gats!ā qā dzā'dzeleyī'ndēs lā'xēs nek'ā'sewē. Wā, 75
g'ī'l'mēsē gwā'ī dzā'saqēxs la'ē āx'ē'dxa lē'el'wa'yē qa's nā's'idēs
lāq qa k'lē'sē k'u'x'sālēda k'lē'lēla lāq. Wā, g'ī'l'mēsē gwā'īexs
la'ē āx'ē'dxēs k'lē'gwats!ē lex'a'ya qa's lē ments!ā'lasa ts!eyī'masa
plā'yē lē'wa dēwa'na lē'wa k'lē'la. Wā, g'ī'l'mēsē 'wī'laxs la'ē
k'lē'qūnts!ē'sēlaq la'xa l!ēma'isē qa's lē qepste'ndeq lā'xa dē'msx'ē. 80
Wā, la ts!ō'x'widxēs k'lē'gwats!ē lex'a'ya qa 'wī'lowēsa klē'la
lā'qēxs la'ē lō'sdēsa qa's lē āx'ē'dxēs āpsō'dēlē xwā'lē plā'ya qa's
k'ē'xālēxa e'lkwa. Wā, g'ī'l'mēsē gwā'īexs la'ē gwē'ālī'sēlaq
lā'xa l!ēma'isē qa k'lē'sēs haqewinēk'ala. Wā, lā'la memk'ā'-
lā'mē ēwē'nxa'yas. Wā, la nā'kūyīntsa lē'wa'yē lāq, qaxs k'lē'saē 85
ēk' lāx t!ē'lsase'waxs hē'maē ā'lēs gē'tē. Wā, hē'mis lā'g'ilas

- 87 Therefore | they are only split the following day. After she has finished covering them, | she calls those who are walking about to come and sit down on the | beach. As soon as they arrive, she takes
 90 off the covering of || what she is steaming. Then she spreads a mat on the beach, as a place on which to throw | the bones that are left over when they eat. As soon as the guests finish eating, | the woman watches that all the | guests throw on the mat the bones that are left over. | As soon as all the guests begin to eat, taking up their
 95 food || with their hands, while they are eating; and when they eat, | they throw all the bones that are left over, and the fat skin, | on the mat spread on the beach. After they have eaten, the | guests get up from the beach and go down and | wash their hands in the sea.
 100 When they have finished, they || all go home to their houses and drink water there; | and the woman scrapes off from the stones the rest of the food of her | guests, and puts it on the mat; and she puts the | rest of the food of her past guests on it, and she carries it down to the beach, | and she shakes it into the sea. Then she washes
 5 off || the mat, so that it is clean. After she finishes | washing it, she carries it back, and hangs it at the place where the | halibut is dried. After she finishes, she gathers the skins of the | halibut and takes them into her house to hang them up | over the fire, so that they are

- 87 ā'teml t'l'lsasōlxa gaā'lāsa lēnsē. Wā, g'ī'l'mēsē gwāl 'nā'xwaxs la'ē 'lā'q'lūg'a'f'xa g'ī'yī'mg'f'lsela qa g'ā'xēs klūs'ā'līsela lā'xa L'lēma'isē. Wā, g'ī'l'mēsē g'ā'xēxs la'ē lō'tlēdxa nāyī'masēs
 90 nek'ā'se'wē. Wā, la LEP'lā'lisxa lē'wa'yē qa ts'lēgedzō'dalatsa ha'mā'paxēs xā'qēsawa'yē. Wā, g'ī'l'mēsē gwāl'lēxs la'ē hamx'-'ī'dēda L'lēlanēmē. Wā, lae'm q'lā'q'lālēda ts'lēdā'qē qa 'nā'xwa-'mēsa kl'wē'lē ts'lēgedzō'dalasēs ha'mō'tē xāq la'xa lē'wa'yē. Wā, g'ī'l'mēsē hām'x'-'ī'dēxs la'ē 'nā'xwa'ma L'lēlanēmē xa'max'ts'la-
 95 nasēs e'eyasōwēdas lā'xēs ha'ma'yē. Wā, g'ī'l'mēsē hām'x'-'ī'dēxs la'ē ts'lēgedzō'dalasēs xā'qēsawa'yē L'lē'wa tsenōxmō'demas L'lēs lā'xa Lēbē'sē lē'wa'ya. Wā, g'ī'l'mēsē gwāl ha'mā'paxs la'ēda kl'wē'lē q'lwā'g'f'lis qa's lē hō'q'lūntslēs lā'xa L'lēma'isē qa's lē ts'lē'nts'lēnx'wid lā'xa de'max'ē. Wā, g'ī'l'mēsē gwāl'lēxs la'ē
 100 'nā'xwa nā'nakwa lā'xēs g'īg'ō'kwē qa's lē nā'x'īdxa 'wā'pē lāq. Wā, lā'lēda ts'lēdā'qē k'ēxā'lōdxa k'lē'tslayawa'yē hā'mx'se'wēsēs L'lēlanēmē qa's āxdzō'dālēs lā'xa lē'wa'yē. La āxē'g'ints lāx ha'mō'tdāsa L'lēlanēm'x'dē qa's lē q'lēnē'pentslēselaq lā'xa L'lēma'isē qa's lē laaxste'ndeq lā'xa de'max'ē. Wā, la ts'lō'x'wūldzō-
 5 daemxa lē'wa'yē qa ē'g'īdzō'wīdēs. Wā, g'ī'l'mēsē gwāl ts'lō'-'xwaqēxs g'ā'xāē dā'laq qa's g'āxē gē'x'wā'lisāq lā'xa gē'x'demāxa k'lā'wasē. Wā, g'ī'l'mēsē gwāl'qēxs la'ē q'lāp'lē'x'īdxa L'lēl'ē'sasa p'lā'yē qa's lē laē'las lā'xēs g'ō'kwē qa's lē gē'x'wale'lōts lāx neq'ō'stāwasēs legwī'lē qa L'lē'sālase'wēsēsa L'lē'sālās. Wā, lae'm

heated by the heat. || The meat-side of all of them is upward. 10
This is the way that the Indians call | "turning up the back." Then
she takes a rest, for she will | split the halibut that is to be dried
on the following day. |

This is the way the Indians do when they catch the first halibut. |
Everything is steamed by the women, for it is said that the halibut
know || that the one who caught them first is thankful for it. There- 15
fore | it is steamed at once when it is first caught; and it is said, that,
if | the one who caught halibut first does not cook it right away, he
will not | have another bite. The fisherman will go out in vain
trying to | fish halibut. Therefore they do this way when halibut is
first caught. || The woman does not do thus when | more halibut is 20
caught by her husband. When they first take out the stomach of |
what is next caught by her husband, then they throw it all into the |
sea, with the guts and the heads | and the backbone and the apron-
part. Often they also || throw the fins into the water. Sometimes 25
they | hang up the fins at the drying-place of the halibut, so that they
get half dry. | As soon as they are half dry, they boil them, and eat
them with spoons | with the liquid. But the woman only now and
then eats | roasted fins, when she takes a rest from splitting her hali-
but, || the four that are being roasted while she is steaming the 30
stomach and | the other parts. |

'nā'xwāem ē'k'ladza'yē x'lsadzēyas. Hē'em gwe'yā'sa bā'k'umē 10
nē'ena'yēda hē gwā'lē. Wā, la'em x'ō's'id lā'xēq qaxs ā't'mēlē
t'lē'salxēs k'lā'wasilasōlaxa lā'la 'nā'x'īdēlxa lē'nsla.

Wā, hē'em gwē'gilatsa bā'k'ūmē qaēs gālē lō'gwānem plā'ya,
yixs k'lēō'saē k'lēs hē'x'idaem nek'a'sōsa ts'edā'qē qaxs q'lā'la-
'maa'laēda plā'yaqēxs mō'lōlē'maaxs gā'laē lā'lānema lā'g'ilas 15
hē'x'idaem nex'ī'tse'wa, yisa gā'lōlaq. Wā, qa'laō k'lē'slax
hē'x'idaem lax ha'mē'x'silasōlax yis lō'gwanemāq la'q'axē k'lē'slax
lā'lax ē't'lēd lāx q'lēk'a'sō lāxexs la'ē wāx' ē't'lēd lō'qwēda lō-
q'lēnoxwaxa plā'yē. Wā, hē'mis lā'g'ilas hē gwē'gilaxēs gā'lō-
lānemē plā'ya. Wā, k'lē'st'la la hē gwē'gilēda ts'edā'qax la 20
ē't'lēd lō'gwanemsēs lā'wūnemē. G'ī'l'maō lā'weyōdex mō'qūlāsa
ā'lē lō'gwanemsēs lā'wūnemaxs la'ē ā'em ts'exstā'laq lā'xa
de'msx'ē, 'wī'la lē'wis ts'eyl'mē, lō'ma mā'lēgemanowē. Wā,
hē'misa hāmō'mowē lē'wa tsā'plēdza'yē. Wā, q'lūnā'laemxaāwisē
ts'exstā'laxa pēla' lā'xa de'msx'ē. Wā, la 'nā'ī'nēmp'ēna gē'x- 25
'walisxa pēla' lā'xa lē'mx'demaxa k'lā'wasē qa k'lā'yax'wīdēs.
Wā, g'ī'l'mēsē k'lā'yax'wīdēxs la'ē hā'nx'lēndeq qa's yō'sēq
lē'wis 'wā'pala. Wā, lā'lēda ts'edā'qē lē'x'aem hām'x'ī'dnaxwa
lā'xa l'lō'bekwē pēla', yixs lā'lē x'ō's'idēxs la'ē t'lē'saxēs k'lā'-
wasēxa mō'wē l'lō'pasōsēxs lā'x'dē nek'a'xa mō'qūla lē'wis 30
waō'kwē.

32 As soon as the autumn comes, when the halibut are really fat, |
the fishermen go out again to fish halibut for food in | winter. Their
35 wives take out the stomachs and || cut off the gills, and they split
them open and spread them out on the beach; and they | spread
them right over the fire of the house, so as to dry them; | that is
called "dried stomach." And they cut off the | head, and they cut
off the lower jaw and open it out, | and they cut on each side of the
40 bone in the head. || As soon as it is off, [the woman] throws it away
on the beach, | at the place where the brain was. And she spreads
the outer skin also | just over the fire of the house. That is called |
"dried head." And she takes the fins and hangs them up at | the
same place where she first hung the others; and that is called "dried
45 fins." || Then she takes the ribs and hangs them up, in the same way
as I | have said before [p. 244]; and this is called "ribs." | And she
takes the rough-edges and ties them together at the tail-ends, and
she | hangs them up at the same place where the others are, and this
has the same name. | And she also takes the tail and cuts down the
50 side; || and as soon as it is spread, she takes out the end of the back-
bone, | and she also spreads it over the poles where the others were;
and this is called | "dried tail." And she also takes the apron-part
and | hangs it up where the others are, and this is called "dried
apron." | And she also takes the skin and spreads it on a cutting-

32 Wā, g'í'l'mēsē lā'yinx'ēdexs la'ē ā'lak'lāla la tse'nxwēda p'lā'yē
la'as ē'tléd la lō'x'widēda lō'lq!wēnoxwaxa p'lā'yē qa's lā'k'hesē-
laxa ts'lāwū'nxē. Wā la gēgene'mas āxā'laxa mō'qūla qa's t'lō-
35 sōdēxa q'lō'sna'yē. Wā, la yí'mí'idēq qa LEPā'lisēxs la'ē LEP'len-
dā'las lāx neqō'stawasēs legwí'lasēs g'ō'kwē qa le'mx'widēs.
Wā, hē'em lē'gades mō'qwasdē. Wā, lā'xaa qax'idex mā'-
lēgemanās. Wā, la t'lō's'idex ō'xlaxx'ā'yas qa wā'x'sē'stēs.
Wā, lā'xaa t'lō'tlédzenōd k'ats!ā'ēna'yasa xāxts!ā'wasa mā'lēge-
40 mānō. Wā, g'í'l'mēsē lawā'xs la'ē ts!eqe'nts!ēsxa g'í'ts!ē'wa-
sasa leqwa'. Wā, lā'xaa LEP'lā'LElōtsa hēlō'sgēmaē lā'xaaxa
neqō'stāwasa legwí'lasēs g'ō'kwē. Wā, hē'em lē'gades mā'-
lēqasdē. Wā, lā'xaa āx'ē'dxa pēla' qa's gē'x'ūndalēs lā'xaax
āxā'sasa g'í'lx'dē āx'ā'LElōdayā. Wā, hē'em lē'gades palasdē.
45 Wā, lā'xaa āx'ē'dxa x'í'la qa's gē'x'widē lāx gwā'laasasen g'í'l-
x'dē wā'idema (see p. 244). Wā, hē'em lē'gēmē sē x'í'la. Wā,
la āx'ē'dxa q!wā'q!ūnxa'yē qa's yā'lōdēx ō'xsda'ya. Wā, lā'xaa
tē'x'walelōts lāx āxā'sasa wāō'kwē. Wā, hē'x'sāem lē'gēmē sē.
Wā, lā'xaa āx'ē'dxa de'mplaxsda'yē qa's t'lō's'idēx ōnō'dza'yas.
50 Wā, g'í'l'mēsē LEPā'fāxs la'ē la'wayōdxa ō'ba'yasa hāmō'mō. Wā,
lā'xaa LEP'lā'LElōts lāx āxā'sasa wāō'kwē. Wā, hē'em lē'gades
de'mplaxsdēyasdē. Wā, lā'xaa āx'ē'dxa tsā'p'lēdza'yē qa's tē'x-
'wale'lōdēs lā'xēs wāō'kwē. Wā, hē'em lē'gades tsā'p'lēdza-
'yasdē. Wā, lā'xaa āx'ē'dxa L'lē'sē qa's LEBedzō'dēs lā'xa t!elē'-

board || for dried halibut. The meat side of the skin is upward. | 55
 Then she takes her splitting-knife, and she cuts under the | thick
 layer of fat of the skin, and two finger-widths is the width | of split-
 ting it; and she continues cutting [what she is doing] until she comes
 to the | tail, for she begins at the neck, and it just does || not come 60
 off; and she does the same with the other side; this is | called "torn-
 from-the-edge." The torn-off edges | do not come off from the skin.
 As soon as | the woman finishes, she hangs it up at the place where
 the others are. | She puts the meat-side upwards; but when it has
 been hanging four || days, the woman takes down the skin, and she 65
 tears off the | torn-off edges. And when they are all off, the woman
 takes a | narrow piece of cedar-bark and ties them in the middle, and
 she hangs them up | again not very near to the fire, namely, | the
 torn-off edges. Then she hangs up the skin again also. This is
 only || done to those that are caught in the autumn, when the halibut 70
 is just | getting fat. . . .¹

When the guests have gone out, | the woman sharpens her fish-
 knives, in the evening; | and when she has done so, she takes the
 cutting-board | and scrapes it off, so that it is clean. After she has
 done so, she || puts it down on the beach where she is going to split 75

dzâxa k'lâ'wasê. Wâ, lae'm ê'k'ladza'yê e'lsadza'yasa l!ê'sê 55
 Wâ, la âx'ê'dxês t!e'lyayowê xwâ'layâ. Wâ, la t!e'lyabôdxa
 wâ'kwê tsêtsê'nxûnxêsa l!ê'sê. Wâ, la ma'ide'nê wâ'dzewasasa
 t!e'lyabôtse'was. Wâ, hê'na'kûla'mêsê âxâ'yas l!ê'gaa l!ê'xa
 ôxsde'yas g'â'gilela l!ê'xa ô'xawa'yas. Wâ, hâ'lsela'mêsê [la
 k'lês l!ê'wâxs la'ê ê't!êd hê gwê'x'idxa âpsê'nxayê. Wâ, hê'em 60
 l!ê'gades xwâ'xûsê'nxayê, y!ê'xa tse'ntsenxûnxayê. Wâ, lae'm
 k'lês lawâ'êda xwâ'xûsenxayê l!ê'x l!ê'sê. Wâ, g'!l'mêsê gwâ'-
 l!êxs la'êda ts!edâ'qê gê'x'wale'lôts l!ê'x âxâ'sasa waô'kwê. Wâ,
 lae'm hê e'k'ladza'yê e'lsadza'yas. Wâ, hê't!a la mō'benxwa'sê
 'nâ'lâsêxs la'êda ts!edâ'qê âxâ'xôdxa l!ê'sê qa's xwa'sôdâlêxa 65
 xwâ'xûsenxayê. Wâ, g'!l'mêsê 'w!l!êxs la'êda ts!edâ'qê âx'ê'dxa
 ts!ê'q!ê dena'sa qa's y!ê'ô'yôdêq. Wâ, l!ê'xaa xwê'laqa tê'x'wale'-
 lôts l!ê'xa k'lê'sê xê'n!êla 'nêxwâ'la l!ê'xa legw!lê, y!ê'xa xwâ'-
 xûsenxayê. Wâ, la xwê'laqasa l!ê'sê ô'gwaqa. Wâ, lae'm l!ê'x'âem
 hê gwê'gilasê'wêda lôgwanemaxa l!ê'ytnxê, y!ê'x hê'maê â'lês tse'n- 70
 x'widêda p!â'yê. . . .¹ Wâ, g'!l'mêsê 'w!l!ê hō'qûwelsêda l!ê'la-
 nemx'dâxs laê'da ts!edâ'qê g'ê'xi'lâlaxês xwâ'xûlayowaxa la dzâ'-
 qwa. Wâ, g'!l'mêsê gwâ'l!êxs la'ê âx'ê'dxês t!e'lê'dzowê qa's
 k'êxeldzô'dêq qa ê'g'idzowês. Wâ, g'!l'mêsê gwâ'l!êxs la'ê âx'a'-
 lisaq l!ê'xa l!ê'ma'isê l!ê'x âxâ'sasês t!e'lsasôlê. Wâ, lae'm gwâ'- 75

¹ Here follows a description of the cooking and eating of halibut-heads (pp. 357-359). Then the text continues as above.

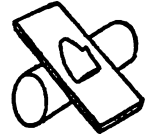
76 the (halibut). Now she is | ready for the following day. As soon as day comes, the | woman goes down to the beach, to the place where she is going to cut the halibut; | and she sits down at the place where the cutting-board is already put up, in this manner: |

Then she takes one-quarter of the halibut and puts it
80 down on its back on the || cutting-board. The skin-side is next to the cutting-board, | and the side next to the ribs is upward. Then | she cuts it downward, in this manner:

goes half way
is | thicker at

85 our || fingers
the same to
too long, | she

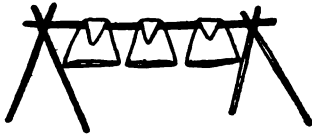
which is made on purpose | for the unused cut-off pieces. When she has done so with the | other pieces at which she is working,
90 she puts them on a mat spread out on the beach. Then || she takes one piece and puts it down on the cutting-board; for | all the halibut is cut into long, square pieces.¹ Then | she cuts them lengthwise, going straight down the long thick pieces of halibut. She | cuts them, beginning at the thick end, going towards the thin end. | She stops cutting when they are half the width of a little finger ||
95 thick. Then she turns her knife down flat, and she cuts under | one



76 laia qaē'da lā'la 'nā'x'īDEL. Wā, g'ī'l'mēsē 'nā'x'īDEXS la'ēda tsīEDā'qē lE'ntsīēs lā'xa L!Ema'isē lāx āxā'sasēs t!E'lsasōLē. Wā, la k'wā'g'alisa lā'xa la gwā'lēs lāē'sa t!Elē'dzō g'a gwā'lēg'a (fig.). Wā, la āx'ē'dxa āpsō'dēlē p!ā'ya qa's nELEDzō'dēs lā'xa t!Elē'dzō.
80 dzō. Wā, lae'm hē mā'kalēda āxā'sdāsa L!ē'sē lā'xa t!Elē'dzō. Wā, la ē'k'ladza'ya mā'kalax'dē lā'xa x'ī'la. Wā, la'mēsē t!ō'saxōdeq g'a gwā'lēg'a (fig.), g'ā'g'īLEla lā'xa ō'xawa'yasa p!ā'yē lā'g'aa lā'xa 'negō'yā'yasa āpsō'dīlē la wī'swūlba. Wā, la L!E-kwē'da āpsba'yas. Wā, la ma'p!E'nk-ē āwā'sgemasas lā'xENS
85 q!wā'q!wax'ts!āna'yē, hē'mē'sa ma'īDE'nē. Wā, lā'xaa hē'em gwē'x'īdxa āpsEX'sē lā'xa ō'xsde'yē. Wā, g'ī'l'mēsē g'ī'lt!ag'aaxs laē t!ō'sōdeq qa ts!EXTS!ō'dēsa q!ē'g'aa lā'xa lEXa'yē, hēkwē'lē qaē'da t!ō't!asēsawa'yē. Wā, g'ī'l'mēsē 'wī'la hē gwē'x'īdxa wāō'kwē lā'xēs laē'na'yē g'ē'dzōdālas lā'xa LEBESē' lē'wa'ya. Wā, la
90 āx'ē'dxa 'nE'mts!aqē qa's k'adedzō'dēs lā'xēs t!Elē'dzowē qaxs la'ē 'nā'xwaem la k'lē'k'!EWELx'ūna p!ā'wēdzēsē. Wā, la'mēsē negeLE'ndālaX nEX'ena'yasa k'!EWE'lkwē p!ā'ya. Wā, la'mēsē t!ō'saq g'ā'g'īLEla lā'xa L!E'x'ba'yē lā'g'aa lā'xa wīlba'yas. Wā, ā'l'mēsē gwāl t!ō'saqēxs lā'ē k'!ō'dēnē wā'gwasas lā'xENS set!ax-
95 ts!ā'na'yēx; wā la pā'x'īdxēs t!E'lyayowē qa's t!E'lt!eldzapēxa

¹ That is, square in cross-section.

side of what she is working at; and then she rolls out the halibut, 96
 thus | the piece that she is cutting becomes thin; and she only stops
 when it is spread out. | Then she rolls it up again and turns it over,
 and she also cuts it thin | (on the other side); and she does not stop
 cutting until it is all spread open. She || goes on doing so with the 200
 others. As soon as all the halibut is cut thin, | she hangs the pieces
 up on the drying-place
 but, | in this manner:
 up lengthwise. | After
 been hung up, the
 her | fish-knives and puts
 for the dried hali-
 She hangs them
 they have all
 woman takes
 them into her
 small basket, and carries them || away with the basket in which the 5
 cut-off tips of the halibut are.¹ . . . |



When² it is evening, the woman goes down to the | beach, to the
 place where the drying halibut is. Then she gathers up the dry-
 ing-poles | on which the drying-halibut hangs. As soon as she has
 gathered them all, | she covers them over with mats, so that the ||
 dew of the night will not get at them. |

When day comes, she takes off the covering- | mats, and she spreads
 out again the drying-poles on which the drying halibut hangs. |
 She does so every evening and every | morning. Sometimes it takes
 three days || before the drying-halibut is half dry. When it is half 15

āpsō'dilasēs āxsē'wē'. Wā, la lēn'nā'kūlēda p!ā'ya. Wā, la 96
 wīl'nā'kūlaxs la'ē t!ē'lsaq. Wā, ā'l'mēsē gwā'lqēxs lā'ē lēp!ē-
 da. Wā, la lē'x'ēndeq qa's xwē'l'idēq. Wā, lā'xaa t!ē'ls'idēq.
 Wā, ā'lēmxaa'wisē gwā'l t!ē'lsaqēxs la'ē 'wī'la lēpā'la. Wā, la
 hē'staēm gwē'x'idxa waō'kwē. Wā, g'l'l'mēsē 'wī'la la t!ē'lē'kwa 200
 p!ā'yaxs la'ē gē'x'wīdeq lā'xa gē'x'dēmāxa k'lā'wasē. Wā, lā'ēm
 g'a gwā'lēg'a (*fig.*). Wā, lā'ēm gē'x'seq!ala lā'xēs g'lldō'lasē.
 Wā, g'l'l'mēsē la 'wī'la geyō'kūxs la'ēda ts!edā'qē āx'ē'dxēs
 xwā'xūlayuwē qa's la'ts!ōdēs lā'xēs lā'laxamē. Wā, la dā'laq
 lē'wa lēxa'yē, yix la g'l'ts!ewātsa t!ō't!esba'yē p!ā'ya.¹ . . . 5

Wā,² g'l'l'mēsē dzā'qwxaxs la'ēda ts!edā'qē lē'nts!ēs lā'xa l!ē-
 ma'isē lāx āxā'sasēs k'lā'wasē. Wā, la q!ap!ē'x'idxa gēgā'yō,
 yix lā gē'x'wālaatsa k'lā'wasē. Wā, g'l'l'mēsē 'wī'la q!ap!ē'x'i-
 dexs la'ē nā'kūnentsa lē'el'wa'yē lāq qa k'lē'sēsē lā'g'aalēlēda
 gō'sāxa gā'nulē lāq. 10

Wā, g'l'l'mēsē 'nā'x'idexs la'ē ē't!ēd lā'wfyōdxa 'nāwē'mē lē-
 'wa'ya qa's ē't!ēdē gwē'l'idxa gēgā'yowē, yix gē'x'demasa k'lā'-
 'wasē. Wā, la hē'menalāēm hē gwē'g'ilaxa dzā'dzāqwa lē'wa
 gēgā'la. Wā, la 'nā'l'nēmp!ēna yū'dux'p!ē'n'xwa'sē 'nā'lāsa
 k'lā'wasē k'lēs k'lā'yax'wīda. Wā, g'l'l'mēsē k'lā'yax'wīdexs 15



¹ Continued on p. 359.² Continued from p. 359.

- 16 dry, | she takes down all the drying halibut, and she opens them, so that they are spread open. | Then she hangs them up again lengthwise. They are hanging | in this way:
- fine day, they are then ready in |
- 20 they are thoroughly dry. As comes, they are taken down and are opened out again and | spread out on the beach. Then they are spread out on the drying-poles. As soon as | much halibut is ready, she spreads the drying halibut out | on the beach, in this manner: and when it is dry, | she folds it in halves lengthwise, in this way: and she puts it away || on a stage made on a purpose in one corner of the house, in this manner: | and the woman piles one halibut on top of another. Then they weight one on another, and they become flat. | That finishes this. |
- 30 As soon as all the dried halibut is flat, || being piled up one on another, they get damp again. Then the | woman takes large baskets, made on purpose, and she puts | the dried halibut into them, one hundred in each. Finally | she puts (the baskets) in a place where the damp can not get at them. Now this is done. |

- 16 la'ē āxemā'xōdxa k'lā'wasē 'wī'la. Wā, la dza'wī'deq qa dā'tē-idēs. Wā, la xwē'laqa g'ī'lg'aaLE'lōdālaq. Wā, lae'm la gē'g'ilāla g'a g'wā'lēg'a (fig.). Wā, g'ī'l'mēsē ē'k'a 'nā'lāxs la'ē hē'lalā-emxa 'nē'mxsa 'nā'lāxs la'ē ā'lax'id k'lā'yax'wida. Wā, g'ī'l'mēsē 'nā'x'idexs la'ē ē'tlēd āxā'xoyō qa's ē'tlēdē dza'wī'deq qa LēLēpā'lēsēxs la'ē Lēp'lā'Lēlōts lā'xa gē'gayō. Wā, g'ī'l'mēsē q'lā'q'lēx'silaxs p'lā'yaxs la'ē Lēp'lā'lē'selaxa la k'lā'yax'wid k'lā'was lā'xa LēLēmā'isē g'a g'wā'lēg'a (fig.). Wā, g'ī'l'mēsē lē'mx'wīdēxs la'ē nēgēxlā'la k'lō'x'wīdēq g'a g'wā'lēg'a (fig.) qa's lē g'ē'xaq
- 25 lā'xa k'lā'gēlē, hēkwē'lēm lāx ōnē'g'wīlāsa g'ō'kwē g'a g'wā'lēg'a (fig.). Wā, lae'm 'mewē'g'īndalēda tēlēdā'qasa k'lā'wasē lā'xa wāō'kwē. Wā, lae'm g'ū'ngwatolil qa 'nē'nemadzō'wīdēs. Wā, lae'm g'wāl lā'xēq.

- Wā, g'ī'l'mēsē 'nā'xwa la naengēdzō'x'wīdēda k'lā'wasaxs la'ē
- 30 gāē'l 'mewē'g'ā'yap'la. Wā, lae'm xwē'laqa la pē'x'wida, wā, lē'da tēlēdā'qē āx'ē'dxa hēkwē'la'yē āwō' L'lā'Lēlēbata. Wā, la hānts'lō'dā-lasa k'lā'wasē lāē'lak'lēndts!āwēda 'nā'l'nemsgēmē. Wā, lawī'sla g'ē'xaq lā'xa k'lē'sē lā'g'aaatsa dē'l'x'a. Wā, lae'm g'wāl lā'xēq.¹


¹ Continued on p. 260.

Dried Codfish.—When they can not | catch any halibut and they 1
have much codfish, | the woman takes out the guts, and she does in
the same way as I | described before when she cuts what has been
caught by her || husband; and she also does in the same way when 5
she spreads open the meat | while the skin is still on. As soon as | the
bone is taken off, the woman takes off the skin and throws it away. |
Then one-half of it is this way:  Then the woman | cuts
it in two lengthwise. Then there are four pieces on both
sides. || Then she cuts straight down one-half of | one 10
side in this manner,  and she does in the same way |
as she does with the halibut when she cuts them
thin, and they are | hung up at the place where
halibut is dried. It is done in the same manner. | As soon as it gets
dry, it is all white; and when it is || bad weather, it is dried in the 15
house, behind | the fire. When it gets dry, it is all red. | All this
does not keep well, the sun-dried as well as the | smoke-dried (fish).
That is all about this. |

The dried codfish is treated in the same way, and they also || do 20
everything with it that they do with dried halibut. It is eaten as
breakfast in the morning | when there is no dried salmon in the
house. |


Dried Codfish (Nē'sasdē k'lä'was).—Wā, hē'maaxs k'leā'saē 1
gū'yō'lasxa p'lā'yē, wā, g'il'mēsē q'lē'nemaēda nē'ts'la'yē, wā,
lē'da ts'edā'qē hē'x'idaem lā'wtyōdex yā'x'yig'ila lāx gwā'laasasen
gwā'gwēx's'ālasē gwē'gilatsēxs g'ila'ē xwā'f'idex bā'kūlānemasēs
lā'wūnemē. Wā, lā'xaa hē'em gwē'gilaxs la'ē lepā'lē q'lē'mlālā- 5
sēxs hē'maē ā'lēs āxā'la lā'xēs l'ē'sē. Wā, g'il'mēsē lawā'yē
xā'qasēxs la'ēda ts'edā'qē t'lē'lsōdex l'ē'sas qa's ts'lex'ē'dēq.
Wā, la g'a gwā'lēda ēpsō'dilasēg'a (fg.). Wā, lē'da ts'edā'qē
ma'its'lē'ndeq lā'xēs g'il'dōlasē. Wā, lae'm mō'x'sēda wa'x'sōdile.
Wā, la'mē'sē 'neqā'xōd xwā'f'idex 'nex'ena'yasa āpsēx'sā'sa 10
āpsō'dilē g'a gwā'lēg'a (fg.). Wā, la'em hē'em gwē'gilaqē gwē'-
gilasaxa p'lā'yaxs la'ē t'lē'lsasē'wa. Wā, la hē'emxat! la gē'xwa-
sē'wē lāx gē'wasaxa k'lä'wasē. Wā, la hē'emxat! gwē'gilasē'wē.
Wā, g'il'mēsē le'mx'wīdexs la'ē 'mē'lmaxsa. Wā, g'il'mēsē ye-
ya'g'isa 'nā'lāxs la'ē hē'em le'mxwase'wēda g'ō'kwē lāx ō'gwiwa- 15
lilasa legwī'lē. Wā, g'il'mēsē le'mx'wīdexs la'ē l'ā'l'ēq'lūxsā.
Wā, la k'lēs gā'la ē'k'anaḡwa lē'wa l'ā'l'ēsdēgōla lō'ma kwā'-
kwax'dēgōlē. Wā, lae'm gwā'lā'xēq.

Wā, la hē'emxat! gwē'gilasē'wēda nē'sasdē k'lä'wasa; hē'emxaa
gwā'yilālēda k'lä'wasasa p'lā'yē, yīxs gāā'xsta'yaaxa gāā'lāxs 20
k'leā'saē xā'mas g'aē'l lā'xa g'ō'kwē.

- 1 **Herring-Spawn.**—When (the man) has all (the spawn) in the canoe, | he goes ashore at a point where the wind blows hard. Then he | takes the long poles and puts them up in this way: |  This is called "standing on rock;" and when he 5 has finished || hanging lock-branches with up the hemlock-branches with the spawn on it, and when it is fine weather | and the wind is blowing hard, (the spawn) gets dry in six days; | and when it is all dry, the man takes down the | hemlock-branches with the spawn on them and puts them on the rocky place, and | his wife wipes off the herring-spawn from the hemlock-branches. Then she | puts 10 it || on a mat; and when it is done, she covers it with a mat, | when it is evening. In the morning, when day comes, she | spreads all the mats, and she scatters the herring-spawn over them; and when | it is really dry, she takes her boxes and she | picks out from among the white herring-spawn large pieces and puts them into 15 the || boxes; and when (a box) is full, she takes the cover | and puts it on. Then she puts it away in a dry place in the house. | This is kept to be eaten in winter. Then she takes a | medium-sized cedar-bark basket and puts into it the red spawn. | This is sold to other tribes, 20 for || this is not good to be kept long. Now that is all about hemlock-branches with | herring-spawn on them. . . . Kelp is also towed

- 1 **Herring-Spawn.**—Wā, g'í'l'mēsē 'wíl-ga'atexs lá'xa xwā'k'únāxs lá'ē lá'g'aala lá'xa ā'wí'lba'yē yíx lá'k'wēmadasasasa yā'la. Wā, lá āx'ē'dxa g'í'lsg'ílt!a dzeseqwa qa's qa'xalōdēs g'a g'wā'lēg'a (*fig.*). Wā, hē'em lē'gades qa'q'lā. Wā, g'í'l'mēsē g'wā'lexs lá'ē gē'x'walelō- 5 dā'lasa en'endexlā'la q!wāx lāq. Wā, g'í'l'mēsē aē'g'isa 'nā'-lāxs lá'k'wēmasaēda yā'la, wā la le'mwūmx'ídxā q!el'lexsa' 'nā'la. Wā, g'í'l'mēsē 'wí'la le'mx'widexs lá'ēda begwā'nemē āx'axō'dxēs en'endexlā'la q!wā'xa qa's āx'alōdā'lēq lá'xa t!ēdzek!wa. Wā, la gēne'mas qe'mxālaqa aē'ntē lá'xa q!wā'xē. Wā, la k!ā'dzōdālas 10 lá'xa lē'wa'yē. Wā, g'í'l'mēsē 'wí'laxs lá'ē 'nakūyí'ntsa lē'wa'yē la'qēxs lá'ē dzā'qwa. Wā, g'í'l 'nā'x'ídxā gāā'lāxs lá'ē 'wí'la lēp!alodalaxa lē'el'wa'yē qa's gwēldzōlālēsa aē'ntē lāq. Wā, g'í'l'mēsē ā'lak!āla lem'wí'dexs lá'ē āx'ē'dxēs xexetse'mē; wā, la me'nmaqaxa 'me'la aē'ntaxa ā'wa'wastowē qa's lá lats!ā'las lá'xa 15 xexetse'mē. Wā, g'í'l'mēsē qōqūtlaxs lá'ē āx'ē'dex yíkūya'yas qa's yíkūyí'ndēs lāq. Wā, la g'ē'xaq lá'xa lem'wē'lē lá'xa g'ō'kwē. Wā, hē'em āxē'lasōs qa's ha'mí'ixa ts!āwū'nxē. Wā, la āx'ē'dxa ha'yā'l!a l!ā'l!ēbata qa's k!ats!ō'dēsa l!ā'l!ax'deēleqala aē'nt lāq. Wā, hē'em lá'xoyōs lá'xa a'togūla lē'lqwāla'ya, qaxs 20 k!ē'saē gā'la ē'k!a hē gwē'x'sē. Wā, lae'm g'wā' lá'xa q!wā'xē en'endaxlā'la. . . .² Wā,³ hē'misa q!ā'x'q!elisē la dā'pasō qa's

¹ Continued from p. 185.² Continued on p. 422, line 1.³ Continued from p. 422, line 12.

and | put into the spawning-place. It is also anchored there; | and 22
 when the herring finish spawning, after four days, | the kelp with
 the spawn on it is taken out of the water; and || the hair of the kelp 25
 is pulled off from its stem and is hung on the poles | on the point
 where the wind blows hard, and the | woman always turns it over;
 and she does not do so a long time, | before it gets dry; and when it
 is quite dry, | the stems of kelp are counted into lots of ten, which
 are laid flat || one on another, and are tied in the middle with 30
 cedar bark, this way:  Then they are put into a box,
 and | a cover is put on tight. Then it is put away
 in a dry place | in the house. This is to be eaten in
 winter. That is all about this. |

Preserving Roots.—See p. 188.

Elderberries.—After¹ all (the berries) have been carried down- 1
 stream, (the woman) spreads a | mat at a place not too near the fire.
 She unties | the cords of her elderberry-basket, and pours the berries |
 on the mat that has been spread down. She sits down by the side
 of it, and puts the || empty baskets down on her left-hand side. Then 5
 she takes up one bunch of | elderberries at a time and strips off the
 elderberries into the cleaning-basket. | As soon as they are all off,
 she throws away the stem and | takes up another bunch of elderberries
 and strips the berries | into the basket in which she had carried the

lē'xat! āxalayo'dayo lā'xa wa'yadē. Wā, lae'mxaē ā'em q'ē'lsāla. 22
 Wā, g'ī'l'mēsē gwāl wā'sēda wa'na'yaxa la mō'p'lenxwa's 'nā'lāxs
 la'ē āx'üstā'nowēda en'endexlā'la q'lax'q'eli'sa. Wā, la k'ūlpā'la-
 yewa āwā'dzo se'ya'sa q'lā'x'q'elisē qa's lā tē'x'ūnda'layō lā'xa 25
 dzō'xūmē lā'xa āwī'ibayē lāx lāk'wē'madzasasa yā'la. Wā, lē'da
 ts'edā'qē hē'menālaem lē'x'lēx'aq. Wā, k'lē'stla gē'x'id hē gwē'-
 g'ilaqēxs la'ē lem'wī'da. Wā, g'ī'l'mēsē ā'lak'lāla la lem'wī'dē
 la'ē hō's'itse'wa 'nae'nqaxsa q'lā'x'q'elisē. Wā, la papeqā'laxs la'ē
 yīloyō'tsāsa dena'sē (*fig.*). Wā, la gē'tsloyo lā'xa xetse'mē. 30
 Wā, la aemxa'se'wē yīkūya'ya'sēxs la'ē gē'xayo la'ē lem'wī'lē lā'xa
 gō'kwē. Wā, lae'm ha'mī'ixa ts'lāwū'nxē. Wā, lae'm gwāl la'xēq.

Preserving Roots.—See p. 188.

Elderberries.—Wā,¹ g'ī'l'mēsē 'wī'latōsamāsqēxs laē Lep'lāliasa 1
 lē'wa'yē lāxa k'lēsē nexwāla lāxēs legwīlē. Wā, lā qwēleyindex
 t'Emak'ya'yasēs ts'lēnats'lē lexa'ya. Wā, lā qebedzōtsa ts'lēx'ina
 lāxa Lebēlē lē'wa'ya. Wā, lā k'ūnxelīlaq yīxs laē ha'nēla 'nemsgemē
 lōpts'lā lexā lāx gemxagawalīlas. Wā, la'mēs dāx'idxa 'nemxlāla 5
 ts'lēx'ina qa's x'ix'ts'lāliasa ts'lēx'ina lāxa lexa'yē x'ig'ats'lēq. Wā,
 g'ī'l'mēsē 'wīl'g'ēlxōxs laē ts'lēx'ēdex ts'lēnanās. Wā, lāxaē ēt'lēd
 āx'ēdxa 'nemxlāla ts'lēx'ina. Wā, lāxaē x'ix'ts'lāliasa ts'lēx'ina
 lāxēs x'ix'ts'lāliasaqēs x'ig'kwāgūts'lā ts'lēnats'lē lexa'ya. Wā,

¹ Continued from p. 205, line 23.

- 10 elderberries. || When these are also off, she throws away the stems, and | continues doing so with the other elderberries. When they are all | off, she goes to pick more elderberries. In the morning, when daylight comes, | she does the same as she did before when she went
15 to pick elderberries; | and when her baskets are full, she || ties down the top and she carries them down river on her back, | carrying one basket at a time; and she does the same as she did with the | elderberries she picked first, stripping the berries. When | they are all off, she puts them into the baskets; and | when this is done, she
20 spreads a mat over them so that the || soot of the roof can not drop on them during the night. In the morning, when daylight comes, | she takes her paddle, goes to her small canoe and | launches it, in order to go and get fire-wood. When she reaches | the place where there is much driftwood, she puts it aboard her small canoe; | and when
25 it is full, she goes home. When || she reaches the beach of her house, she takes out of the canoe the | driftwood that she has obtained; and when it is all on shore, she asks her | husband to carry it up | into the house. Then her husband goes and | carries it up into his house;
30 and his wife goes, taking her clam-digging stick || and a shell of the horse-clam. She sits down on the floor in the | middle of the house, and with the end of her digging-stick digs up | the ground. Then she

- 10 g'il'emxaāwisē 'wīg'it'hexlā laē ts!ex'ēdex ts!ēnanās. Wā, āx"sā-mēsē hē gwēg'ilaxa waōkwē ts!ēx'ina. Wā, g'il'mēsē 'wī'la la x'īg'ikwaxs laē ēt'lēd ts!ēx'axa ts!ēx'ināxa la 'nāx'idxa gaāla, wā, lāxaē āem hē gwēg'ilēs g'ilx'dē gwēg'ilasexs lāx'dē ts!ēx'axa ts!ēx'ina. Wā, g'il'emxaāwisē qōqūt!ē ts!ēts!ēnats!ās laelxa'yaxs laē
15 t!emak'tyendālaq. Wā, g'āxē ōxlatōselaq lāxa wa. Wā, laemxaē 'nā'nemsgememk'aq. Wā, lāxaē hēem gwēx'idqēs g'ilx'dē gwēg'ilasxēs g'ilx'dē ts!ēnanemxs laē x'ix'idēq. Wā, g'il'mēsē 'wī'la la x'īg'ekūxs laē 'wī'la la laaxts!ālas lāxa laelxa'yē. Wā, g'il'mēsē gwālexs laē nakūy'indālasa lē'wa'yē lāq qa k'!ēsēs q!ūp!ē-
20 qelasō'sa q!wa!ōbesaxa la gānola. Wā, g'il'mēsē 'nāx'idxa gaālāxs laē āx'ēdxēs sē'wayowē qa's lā lāxēs xwāxwagūmē. Wā, lā wī'x'stendēq qa's lā ānēqax q!ēxala. Wā, g'il'mēsē lāg'aa lāx q!ayasasa q!aq!exemaxs laē mōxsaq lāxēs xwāxwagūmē. Wā, g'il'mēsē qōt!ē xwāxwagūmasēxs g'āxaē nā'nakwa. Wā, g'il'mēsē
25 g'āx'alis lāxa l!ema'isasēs g'ōkwaxs laē hēx'idaem mōltōdxēs q!ēxānemē. Wā, g'il'mēsē 'wī'lōltāxs laē hēx'idaem āxk'!ālxēs lā'wūnemē qa lās wēx'wūsdēsēlaxa q!ēxalē qa lās wēg'ilēlaq lāxēs g'ōkwē. Wā, lā'mēsē wix'wūsdēsē lā'wūnemaseq qa's lā wīg'ilēlaq lāxēs g'ōkwē. Wā, lāla genemas āx'ēdxēs k'!lākwē
30 lē'wa 'wālasē xālaētsōx met!āna'yē. Wā, lā k'!wāg'alī lāxa āwāgawalīlasēs g'ōkwē. Wā, lā ts!ex'walīlaxēs k'!lākwē lāxa āwinagwīlē. Wā, hē'mis g'āg'ililatsēxs laē bā'itsēs q!waq!wax-

starts and measures | three long spans and one short one for the length 33
 of her | digging, and the same for the width of the hole she
 digs with her digging-stick. || Then she cleans the soil out with the 35
 large clam-shell. When | it is one span and four finger-widths |
 deep, she stops digging. Then she takes the small | pieces of drift-
 wood and puts them into the hole; and when they are level | with
 the floor, she takes larger pieces of driftwood and || puts them down 40
 on the sides of the hole. Then she puts one down on each side,
 inside of these two, | and she lays other medium-sized sticks cross-
 wise close together over the | four pieces. After this has been done,
 she takes her medium-sized hand- | basket, goes down to the beach,
 and puts stones | into it. When it is full, she carries it up || into her 45
 house, and she pours the stones over the wood that she has built up.
 She | keeps on doing this, and does not stop until there are many
 stones on it. | When she thinks there are enough, she stops. She
 takes the | large basket, goes into the woods, where she is going to
 look for dead fern and | skunk-cabbage. First she plucks off the
 dead fern-fronds; and when || her basket is full, she breaks off the 50
 broadest leaves of skunk-cabbage; | and when she has broken off
 many of them, she piles them on top of the fern-fronds | and ties
 them down. She puts the basket on her back and carries | it out of

ts!āna'yaxa mamōp!enk'elasa ts!ex^uts!āna'yē yix 'wāsgemasas 33
 'lap!āli!ālas. Wā, lā hēemxat! 'wādzegēg'axs laē lāp!itsēs k'!lā-
 kwē. Wā, lā gōlo!ts!ālasa 'wālasē xālaēs lāxa t!ek'a. Wā, g'il- 35
 'mēsē mōdenbalēda 'nēmp!enk'ē lāxens q!wāq!wax'ts!āna'yē yix lā
 'wālabetalilasas 'lāpa'yasēxs laē g'wāl 'lāpa. Wā, lā āx'ēdxa āmem-
 'yē q!lāq!lēxema qa's Lōxts!ōdēs lāq. Wā, g'il'mēsē 'nemak'itya
 lē'wa āwinagwīlaxs laē āx'ēdxa lās!akwāla q!lēxala qa's k'ak'e-
 denōdēs lāq. Wā, lā k'āk'etōtsa malts!lāq lāx āwāgawa'yas. 40
 Wā, lā gēk'eyindālasa memk'ewakwē hāyā!astō q!lēxal lāxa mō-
 ts!aqē. Wā, g'il'mēsē g'wālexs laē āx'ēdxēs hēla k'!ōgwats!ē le-
 xa'ya qa's lā lents!ē lāxa l!ēma'isē qa's lā xōx'ts!ālasa t!ēsemē
 lāq. Wā, g'il'mēsē qōt!axs laē ōxlōsdēselaq qa's lā ōxlaēlelaq
 lāxēs g'ōkwē qa's lā gūqeyints lāxēs ēaxalasōx'udē. Wā, lā hē- 45
 x'sāem g'wēg'ilē. Wā, al'misē g'wālexs laē q!lēnema t!ēsemē. Wā,
 g'il'mēsē k'ōtaq laem hēlalaxs laē g'wāla. Wā, lā āx'ēdxa 'wā-
 lasē lexa'ya qa's lā lāxa āl!ē. Wā, laem lāl āl!ixa gēmsē lō' k'!ē-
 k'!aōk!wā. Wā, hēt!a g'il k'!ūlx'itsō'sēda gēmsē. Wā, g'il'mēsē
 qōt!ē lexa'yas laē p!ōx'widxa āwādzoxlōwē k'!ēk'!aōk!wa. Wā, 50
 g'il'emxaāwisē q!lēnemē p!ōgwanemasēxs laē mōkūyints lāxa gēmsē,
 qa's t!ēmak'ityindēq. Wā, lā ōxlex'ideq qa's g'āxē ōxlo!-
 t!ālaq qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxleg'alīlas

the woods into the house. She puts it down on the floor, | not too
 55 close to the pile of wood and stones. She does not set fire || to it
 until daylight. As soon as the wood is burnt up, she | takes her
 tongs, which are in readiness on the floor of the house. She also
 takes a long-handled | large ladle and a large dish. If | there are many
 elderberries, there are three, or even four, | large dishes for holding
 60 the boiled elderberries. This is all || she needs for her work. When
 the stones are red-hot, | she takes her tongs and picks out what is left |
 of the drift-wood and the small pieces of charcoal. When | these
 are all out of the fire from the stones, she levels down the top of the |
 red-hot stones so that it is level; and after this has been done, she ||
 65 takes the dead fern-fronds and sprinkles a little water over them,
 just enough to | dampen them; and after this has been done, she
 throws them on the red-hot | stones. When these are thickly
 covered with dead fern-fronds, she takes the | broad leaves of skunk-
 cabbage and spreads them over the dead fern-fronds as smoothly as
 possible; | and she bends the edges of the skunk-cabbage leaves in at
 70 the sides || of the hole that she has dug; and she only stops when she
 has four layers of | skunk-cabbage leaves on top of the fern-fronds.
 After doing so, she | takes her elderberry-basket, and she pours the
 berries over the | skunk-cabbage leaves; and when all have been
 poured on, she takes many | skunk-cabbage leaves and spreads them

lāxa k'!ēsē nexwāla lāxa t!ēqwabegwīlē. Wā, āl'mēsē menābō-
 55 tsa gūlta laqēxa la 'nāx'idxa gaāla. Wā, g'il'mēsē x'iqostāxs laē
 āx'ēdxēs k'!lplālaa qa g'āxēs gwalēl k'adēla. Wā, hē'misa g'il't!ex-
 lāla 'wālas k'āts!ēnaqa. Wā, hē'misa 'wālasē lōq!wa. Wā, g'il-
 'mēsē q!lēnema ts!ēx'ināxs laē q!ūnāla yūduxūxla loxs mewēx-
 laēda āwāwē dzēg'atslēxa ts!ēx'ina lōelq!wa. Wā, hēm wāxē
 60 āx'ēxstse'was qa's ēaxalayā. Wā, g'il'mēsē mēmēnttsemx'idēda
 tlēsemāxs laē āx'ēdxēs k'!lplālaa qa's k'!lps'ālaax'idēxa x'ix'e-
 q!ayawa'yasa q!lēxālē lē'wa ām'emayastowē ts!ōhna. Wā, g'il-
 'mēsē 'wilg'ilqēda tlēsemāxa gūltāxs laē 'nemāk'eyīndxa x'ix'ex-
 semāla tlēsema qa 'nemāk'eyēs. Wā, g'il'mēsē gwālexs laē
 65 āx'ēdxa gēmsē qa's xāl!ex'idē tēlx'eg'ēleyīntsa 'wāpē lāq qa
 delx'ēs. Wā, g'il'mēsē gwālexs laē lēxeyīndālas lāxa x'ix'exse-
 māla tlēsema. Wā, g'il'mēsē lā wākwa gēmsāxs laē āx'ēdxa
 āwāxlowē k'!ēk'!aōk!wa qa's aēk'lē lēpeyīndālas lāxa gēmsē.
 Wā, lāxaē ēk'!ēbax'idē ōba'yasa k'!ēk'!aōk!wa lāx wāx'sanē-
 70 qwasa 'lābekwē, wā āl'mēsē gwālexs laē mōdzekwālēda k'!ē-
 k'!aōk!wa lāx ōkwaya'yasa gēmsē. Wā, g'il'mēsē gwālexs laē
 k'!ōqūlīxēs ts!ētslēnats!ē lālxā'ya qa's lā gūqeyīndālas lāxa
 k'ēk'!aōk!wa. Wā, g'il'mēsē 'wiltslāxs laē āx'ēdxa q!lēnemē k'!ē-
 k'!aōk!wa qa's lēxat! lēpeyīndālas lāx ōkūya'yasa ts!ēx'ina. Wā,

over the elderberries. || She stops when these are very deep, and she 75
 waits for the | berries to be cooked. Then she washes the large
 dishes and the | large long-handled ladle; and after doing so, she |
 rests for a little while. When evening comes, she peels off the
 skunk-cabbage covering | from the elderberries which have been
 steamed; and after the skunk cabbage has been taken off, || she takes 80
 the large dishes and puts them all round it. | Then she takes the large
 ladle and dips into the cooked | elderberries. She puts them into
 the large dish; and | when it is full, she continues dipping into them
 and pouring them into the other elderberry-dishes. | When all have
 been taken out of the steaming-hole, she takes || other skunk-cabbage 85
 leaves and spreads them over the cooked-elderberry | dishes, for she
 does not want the soot to fall into them. She | leaves them that way
 over night, so that they will cool off and become | cold in the night,
 and also that they may become thick. | In the morning, when day
 comes, the woman who works at the elderberries takes a straight-
 splitting || cedar-stick, square in cross-section, of the thickness of 90
 one-half of our || little finger. She takes her knife and | measures off
 pieces of square cedar-stick two | spans long. Then she cuts them
 off. There | are two of the same length. Then she measures off ||
 two pieces, each one short span long, and she takes the straight- 95
 edged knife and cuts them off. | Now there are two each two spans

g'il'mēsē lā q'lēx'dzekwałaxs laē gwāla. Wā, ā'misē la ēselaq qa 75
 l'lopēs. Wā, hē'mis la ts'ōxūg'indaatsēxa āwāwē lōelq!wa lē'wa
 'wālasē g'ilt!exlāla k'āts!ēnaqa. Wā, g'il'mēsē gwālexs laē
 yāwas'id x'ōs'ida. Wā, lā dzāqwaxs laē kūśāłaxa neyīmē k'lek!lā-
 k!wa lāx ōkūya'yasēs nek'asē'wē ts'lēx'ina. Wā, g'il'mēsē 'wīlāwēda
 k'ek!lāok!wāxs laē āx'ēdxa āwāwē lōelq!wa qa's lā k'ā'stalilēlas lāq. 80
 Wā, lā āx'ēdxa 'wālasē k'āts!ēnaqa qa's tsēqēs lāxa kū'nēkwē ts'lē-
 x'ina qa's lā tsēts!ālas lāxa āwāwē dzēg'egwats!ē lōelq!wa. Wā,
 g'il'mēsē qōt!axs laē hanāl tsēts!āłaxa waōkwē dzēg'egwats!ē lōel-
 q!wa. Wā, g'il'mēsē 'wīlg'elts!āwa kūnyasaq laē āx'ēdxa k'le-
 k!lāok!wa waōkwa qa's lā lēpeyīndālas lāxa dzeg'egwats!ē lōel- 85
 q!wa qaxs gwaq!ēlaaq q'lūpeyīndālasō'sa q!wālobesē. Wā, laem
 xamaēl hēl gwaēlē qa's ālak!alil wūdex'ida; wā, hē'mis qa
 wūdaqēdēsēxa ganolē; wā, hē'mis qa genx'īdēs. Wā, g'il'mēsē 'nā-
 x'īdxa gaālāxs laēda ts'lāts!ēx'sila ts!edāq āx'ēdxa ēg'aqwa lax xā-
 se'wē k!waxlāwa. Wā, lā k'lōdenē k!ewelx'ūnēna'yas lāxens 90
 selt!ax'ts!āna'yēx ylx 'wāg'idāsas. Wā, lā āx'ēdxēs k!āwayowē. Wā,
 lā bāf'īdxa k!ewelx'ūnē k!waxlāwa qa małp!enk'ēs lāxens q!wā-
 q!wax'ts!āna'yēx ylx āwāsgemasasēxs laē k'łimts!ēndeq. Wā, lā
 mālts!aqa 'nemāsgēmē. Wā, lāxāē bāf'itsēs ts!ex'ts!āna'yē lāxa
 małts!aqaqs laaxat! āx'ēdxēs nexx'āla k!āwayowa qa's k'łimts!ēn- 95
 dēq. Wā, laem małts!aqa maēmałp!enk'as āwāsgemasē lāxens
 q!wāq!wax'ts!āna'yēx. Wā, lā mālts!ax'emxaēda ts!ēts!ex'ts!āna-

- 97 long, | and there are also two (each) one short | span long. She uses these to | measure the width of the elderberry-cakes. It is like this.¹ ||
 100 After she has finished, she takes the broadest skunk-cabbage leaves and | spreads them out on a mat. Then she takes her husband's crooked | knife and cuts out the middle vein of the leaves of the | skunk-cabbage, trying to get it of the same thickness as the | edge of the leaf. After doing this with many of them, she puts down
 5 flat || all the skunk-cabbage leaves which she has cut, (putting them flat) on the fire of her | house, so that they will get soft. She wants them to get a little | heat only, and therefore she puts them on the fire for a little while. | After doing this with all of them, she puts them away. Sometimes | they leave the elderberries in the house for
 10 three days, so that they may get very || thick before making them into cakes. Now they are ready to be | made into cakes.² | . . .

The³ woman takes the drying-frame for the elderberry-cakes. | She puts it down where she is going to put the elderberries on it. She takes | the skunk-cabbage leaves which have been heated, and the
 15 middle vein of which has been cut out, and she puts them on || the drying-frame smoothly. As soon as the | skunk-cabbage leaves have been spread over the drying-frame, she takes her straight | knife and

- 98 'yēs āwāsgemasē lāxens q!wāq!wax'ts!āna'yēx. Wā laem k'ādayōl
 qa āwādze'wasles leqūlasēs ts!ēndzōlēxa g'ala gwālalēg'a.¹
 100 Wā, g'il'mēsē gwālexs laē āx'ēdxa āwādzowē k'!ek!aōk!wa qa's pā-
 gedzōdēs lāxa lebēlē lē'wa'ya. Wā, lā āx'ēdex xelxwāla k'lā-
 wayāsēs lā'wūnemē qa's xelxwālēs lāx t!ēnxedzō'yas negedzā'yasa
 k'!ek!aōk!wa. Wā, laem lalōla qa 'nemākwēs 'wāgwasas lē'wa
 āwūnxa'yē. Wā, g'il'mēsē q!ēxsē la hē gwēx'itsō'sēxs, laē pāpage-
 5 Lalasa k'!āxewax's t!ēnt!ēnxedzā'yē k'!ek!aōk!wa lāx legwīlasēs
 g'ōkwē qa lēhēndedzōx'widēs. Wā, laem āem 'nēx' qa xāl!ex'ī-
 dēs ts!ēlts!ēlgūdzōx'widex laē yāwas'īd pāxlents lāxēs legwīlē.
 Wā, g'il'mēsē 'nāxwa la gwālaxs laē g'ēxaq qaxs 'nāl'nemplēncē
 yūdux'p!ēnxwa'sē 'nālās hē gwaēla dzēg'ekwē ts!ēx'ina qa
 10 ālak!alēs la genk'axs laē leqase'wa. Wā, laem gwālila lālaal lāx
 leqāx'demlaq.² . . .


Wā,³ lā āx'ēdēda ts!ēdāqaxēs legedzōwē k'!ltk!ēdēsxēs ts!ēndzōlē
 qa's lā pax'ālilas lāxēs legaslaxēs ts!ēndzōlē. Wā, lā āx'ēdxēs
 penkwē k'!āxewax's t!ēnt!ēnxedze'wē k'!ek!aōk!wa qa's aēk'lē
 15 lebedzōdālas lāxēs legedzōwē k'!ltk!ēdēsa. Wā, g'il'mēsē lābēndē
 Lepa'yas k'!ek!aōk!wa lāxa k'!ltk!ēdēsaxs laē āx'ēdxēs nexx'āla
 k'lāwayowa qa's t!osālēxa la 'wadzogawa'yasa nexts!āwasa k'!ltk!ē-

¹ A rectangular cake.² Continued on p. 167, line 1.³ Continued from p. 171, line 86.

cuts off all those that are broader than the middle sticks and that 17
hang over the drying-frame. | When she has cut them all off, she
takes her measuring-stick | (for the
berry-cakes) and places it down at (1),
and she takes || one of the dishes con- 20
taining the cooked elderberries and puts
it down at (1), next | to the drying-frame. Then she takes her large
long-handled ladle | and a large shell of the horse-clam, and | she dips
the ladle into the cooked elderberries. She sits | down on the floor
at one end of the drying-frame at (1), and takes her measuring- || rod 25
and puts it down at the end at (1); and she puts down | three sticks;
and as soon as they have all been put down, she takes the large |
ladle which is full of cooked elderberries, and pours them into | the
cedar-stick mould. Then she takes the large shell | of the horse-
clam, which she turns on its back, and presses the back of the || shell 30
on the cooked elderberries, so as to spread them inside of the | cedar-
stick mould. Now she presses them with the back of the shell, | so
that they settle down and have the same thickness as the | cedar-
stick mould, and have the same thickness all over. | After doing so,
she takes off one of the moulding- || sticks, the one nearest to (1), and 35
also two | side-sticks, but she does not touch the | cedar-stick mould
nearest (2). Now she puts down the | cedar-stick mould; one short



dēsē. Wā, g'il'mēsē la 'wī'la la t'hwēkwaxs laē āx'ēdxēs k'atsē- 18
stalayōlē menyayowa qa's g'ēdzōdēs lāx (1). Wā, lāxaē āx'ēdxa
'nemēxla dzēg'egwats'lāxa ts'lēx'ina lōq'wa qa's g'āxē hānbaliḥas 20
lāx (1) k'ltk'ēdēsa. Wā, lā āx'ēdxa 'wālasē g'ilt'ēx'lāla k'āts'ē-
naqa. Wā, hē'misa 'wālasē xālaētsōx met'lāna'yēx. Wā, lā
tsēqasa k'āts'ēnaqē lāxa dzēg'ekwē ts'lēx'ina (*fig.*). Wā, lā k'wā-
balilāxa k'ltk'ēdēsē lāx (1). Wā, lā āx'ēdxēs k'atsē'stalayowē
menyayowē. Wā, lā k'athents lāx (1). Wā, lā k'ats ē'stalasa yū- 25
dux'ts!aqē lāq. Wā, g'il'mēsē gwā'ālelaxs laē dāx'īdxa 'wālasē
k'āts'ēnaqaxs laē qōt'lāxa dzēg'ekwē ts'lēx'ina qa's lā tsēts'lōts lāxa
menyayowē k'waxlāwa. Wā, lā āx'ēdxa 'wālasē xālaētsōx
met'lāna'yēx; wā, lā nelālēda xalaēsaxs laē āxelgēs āwīg'ayasa
xalaēsē lāxa dzēg'ekwē ts'lēx'ina qa gwēlaḥts!āwē lalanēq" lāxa 30
menyayowē k'waxlāwa. Wā, laem laqūlgēs āwīg'ayasa xalaēsē
lāq qa q!esmenkwēs. Wā, hē'mis qa 'nemālēs wāgwasas lē'wa
menyayowē k'waxlāwa. Wā, hē'mis qa 'nemākwē wāgwasas.
Wā, g'il'mēsē gwāla laē āx'ālelōdxa 'nemts!aqē menyayowē
k'waxlāwaxa gwāqenwa'yē lāx (1). Wā, hē'misa maḥts!aqē gēge- 35
ba'ya. Wā, la'mē hewāxaem lābelaxa menyayowē k'waxlāwa
gwāqenwē lāx (2). Wā, lā k'ateng'ālelōtsa mēmenyayowē
k'waxlāwa 'nāl'nemts!aq lāx wāx'sba'yaxa ts!eg'ōla. Wā, lā

- stick at each end, | and she puts down the long cedar-stick measure
 40 at the end, || this way:  After doing so,
 she again takes her ladle, | which is
 always kept filled with cooked elderber-
 ries, and | she pours them into the cedar-stick mould; and she
 again takes the | large shell, and she does the same as she did
 with the first one. | She continues doing so with the others, ||
 45 and she only stops after finishing the whole length of the drying-
 frame. | As soon as all the elderberries have been made into cakes,
 she calls her husband | to take hold of the end of the elder-
 berry drying-frame, and they | put it up right over the fire where
 salmon are always dried; | and when they have all been put there,
 50 they build up the fire so that it burns || well, for she wishes them to
 dry quickly. When | there is a good fire underneath, the elderberry-
 cakes dry in one day, and they are really | dried (through). She leaves
 them drying there one day and one night. | In the morning, when
 day comes, the woman takes her breakfast, the one who makes the |
 elderberry cakes.' ||
 55 When² (the cedar bark) is all split into strips, she takes her elder-
 berry-cakes | and piles up the drying-frames | which she is going
 tie together in bundles. She takes up one of the strips of
 soft cedar-bark | and breaks it in two. She puts (the two pieces)
 down on the floor, on a mat that has been spread out. Then she takes

- k'at!alēlōtsa g'ildōla menyayowē k'waxlāwa lāx ōba'yas g'a gwā-
 40 lēg'a (*fig.*). Wā, g'il'mēsē gwālexs laē ēt'lēd dāx'idxa k'ats!ēnaqē
 qaxs hēmenāla'maē qōt!alalilxa dzēg'ekwē ts'lēx'ina. Wā, lāxaē
 tsēts!ōts lāxa menyayowē k'waxlāwa. Wā, lāxaē ēt'lēd āx'ēdxa
 'wālasē xalaēsa qa's hēmēxat! gwēx'itsē lāxēs g'ilx'dē gwēg'ilas
 g'ālē leqāse'wa. Wā, āx'sā'mēsē hē gwēg'ilaxa waōkwē. Wā,
 45 āl'mēsē gwālexs laē lābendex 'wāsgemasasa k'ltk'ēdēsē. Wā,
 g'il'mēsē 'wila la legekwa ts'lēndzowaxs laē lē'lāxēs lā'wūnemē
 qa g'āxēs dādebendxa ts'lēndzōdzala k'ltk'ēdēsa qa's lā Lag'a-
 alēlōts lāx neqōstāwasēs legwilē lāx x'ildēmāsē xāxamasē. Wā,
 g'il'mēsē 'wilg'ustāxs laē leqwēlax'idxa legwabā'yas qa ālak'lālēs
 50 ex' x'iqēla qaxs wālaqēlaaq hālabala lēm'wida. Wā, g'il'mēsē
 ēk'ē l'ēsaabā'yas laē hēlalāēmxa 'nemxsa 'nālāxs laē ālak'lāla
 lēm'wida. Wā, lā hēx'sāem x'ilēlālelaxa 'nāla lē'wa gānolē.
 Wā, g'il'mēsē 'nāx'idxa gāālāxs laē gāaxstālx'ēdēda leq'lēnoxwaxa
 ts'lēx'ina ts'lēdāqa.¹ . . .
 55 Wā,² g'il'mēsē 'wila la dzēdēxsaakwa laē āx'ēdxēs ts'lēndzowē
 qa g'āxēs pāpeqewēk'alēs dzēdzēndzōdzāla k'lek'ltk'ēdēsa lāx
 yaēltsemaslasēq. Wā, lā āx'ēdxa 'nemts!aqē dzēxek' k'ādzekwa
 qa's ēlts!ēndēq. Wā, lā k'āk'ēdēdzōlilas lāxa lēbēlē ēldzo lē'wa'ya.
 Wā, lā āx'ēdxa ts'lēndzowē sek'laxsa qa's papeqōdēs lāx ēk'lā'yasa

¹ Here follows a description of the shredding of cedar-bark, p. 132, line 1. ² Continued from p. 134, line 34.

five cakes of elderberries, one on top of the other, and || puts them 60 on the two strips of soft cedar-bark, (in this way):

and when | the edges are even, she pulls the



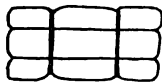
two strips of cedar-bark tight and ties the ends to-

gether. | As soon as she finishes it, she takes up another | piece of soft split cedar-bark and breaks it in two; and she puts down the pieces on the | mat that has been spread out. Then she takes the

bundles of elderberry-cakes that have been tied and || puts them 65 on it. She ties them crosswise, the same way as the first, | in

this manner:

elderberry-
are tied to-
what she in-



This is what they call one bundle of cakes, | when five cakes of elderberries gether. She continues doing so with |

tends to keep in the house, to be eaten in winter. She uses | a medium-sized box. When she finishes tying the elderberry-cakes into bundles, || she tilts (the box) to one side, near the 70 fire; and when it is warm inside and really | dry, she puts the bundle of elderberry-cakes | into the box. When it is full, she puts the | cover on and ties it down. When this is done, | she puts the elderberry-box away in a place where it is always dry; || that is, where the 75 heat of the fire can reach it. After she has done so, she | gathers up the cakes that she did not tie into bundles, and puts them into another | small box, and she throws all the elderberry-cakes into it. | When they are all in, she puts the cover on, | ties it down, and puts (the box) down by the side of the first box. ||

la āx'āxēl małts!aq dzEXEk^u k'ādzekwa (*fig.*). Wā, g'il'mēsē la 60 'nāxwa 'NEMENxāłaxs laē lek'lūt!ēd yałtsemtsa małts!aqē dzEXEk^u k'ādzekwē lāq. Wā, g'il'mēsē gwāłexs laē āx'ēdxa 'nemts!aqē dzEXEkwē k'ādzekwa qā's elts!ēndēq. Wā, laxaē k'adedzodāłas lāx lēbēlē lē'wa'ya. Wā, lā āx'ēdxa la yiltsemāla ts!ēndzowa qā's āxeyindēs lāq. Wā, laem galōpałaxs laē yil'ēts lāxēs g'ilx'dē yīla'ya 65 g'a gwālēg'a (*fig.*). Wā, hēem gwē'yō 'nemx'sayōk^u ts!ēndzowa lā yiltsemāla sek!axsa ts!ēts!ēndzā. Wā, lā hēx'sāem gwēgilaxēs gwē'yō qā's hāngwīl qā's ts!ēx'ts!ax'sōłxa ts!āwūnxla. Wā, lā āx'ēdxa hēlā xāxadzemaxs laē gwāl yaēłtsemaxēs ts!ēts!ēndzowē. Wā, lā qōgūnōłisas lāxēs legwīlē qā's pex'ts!ōdēq. Wā, g'il'mēsē ālak!āla 70 lā lemχ'ts!āxs laē aēk!a hānts!āłaxa yaēłtsemāla ts!ēts!ēndzo lāxa ts!ēndzoatslē xāxadzema. Wā, g'il'mēsē qōł!axs laē yikūyints yikūya'yas. Wā, lā t!ēmāk'eyindeq. Wā, g'il'mēsē gwāłexs laē hāng'alīlasēs ts!ēndzoatslē xāxadzemē lāxa hēmenāla'mē lem'wīla yīx lāg'aaasasa l!ēsalāsēs legwīlē. Wā, g'il'mēsē gwāłexs laē 75 qłaplēg'ilīlaxēs k'lēšē yiltsemtsō' ts!ēndzowa qā's lā āx'ēdxa ōgū'la'mē xāxadzema. Wā, lā pelx'āłts!āłasa ts!ēndzowē lāq. Wā, g'il'mēsē 'wīłts!āxs laaxat! yikūyints yikwaya'yas. Wā, laxaē t!ēmāk'eyindeq qā's lēxat! hānōłīlas lāxa g'ilx'dē hāng'alīlems.

- 1 **Salal-Berries.**¹—She takes a large dish and puts it down by the | side of her salal-berry baskets. She unties | the tops of the salal-berry baskets; and when | this is done, she pulls out the hemlock-
5 branches which cover the top. || Then she takes a medium-sized mat and spreads it outside of where she sits, where | she is going to pluck the salal-berries off the stems. She takes hold of a salal-berry branch | and plucks off the berries from the stems, and she goes on and puts | the cleaned berries into the dish, and she throws the branches | on the mat that has been spread out. She cleans them very quickly;
10 and || after all the berries have been cleaned which she put into the dish, | and after the branches have been put on the mat that has been spread out, | she folds up the mat holding the branches, | and she goes out and shakes them out outside of the house. Then she goes back into | the house. She takes her front-basket, goes down
15 to the || beach in front of her house, and picks up fresh stones, which | she puts into her small basket, enough so that she can | carry them. Then she carries the basket on her back into the house, | and she puts it down by the side of the fire. Then | the stones are poured out by the side of the fire. Then she goes down again, carrying her front-
20 basket, || and puts more stones into it; and when | she has enough, she carries them on her back into the house, and | puts them on top

- 1 **Salal-Berries.**—Wā, lā āx'ēdxa 'wālasē lōq!wa qa's g'āxē k'anō-lilas lāx hāx'hānēlasasēs nēnegwats!ē laelxa'ya. Wā, lā qwēle-y'index t!ēt!emak'eya'yasēs nēnegwats!ē laelxa'ya. Wā, g'il'mēsē gwāfēxs laē lekūmwālx t!āk'eya'yasēs nēnegwats!ē q!wāxa. Wā,
5 lā āx'ēdxa hēl'a lē'wa'ya qa's LEP!ālilēq lāx L!āsalilasēs k!wāēlaslaxs lālē k'imt!ōdēlxa nek!ūlē. Wā, lā dāx'īdxa 'nēmts!aqē lāxa nek!ūlē qa's k!ūlpālēxa nek!ūlē lāxēs yisx'enē, qa's lā k!āts!ōtsa k'imdekūwē nek!ūl lāxa lōq!wē. Wā, lā ts!egēdzōdālasa yesx'inē lāxa LEBēlē lē'wa'ya. Wā, lā hālabālx laē k'imtaq. Wā, g'il-
10 'mēsē 'wīla k'imdekwa nek!ūlē la k!āts!āxa k'imdegwats!ē lōq!wa. Wā, lāxaē 'wīladzā'ya yisx'enē lāxa k'imdedzowē LEBēl lē'wa'ya. Wā, g'il'mēsē 'wīlaxs laē q!enēpelilaxēs k'imdedzowē lē'wa'ya qa's lā laaqewelsaq lāx L!āsanā'yasēs g'ōkwē. Wā, lā ēdēl laēl lāxēs g'ōkwē qa's āx'ēdēxēs nānaagemē qa's lā lents!ēs lāxa
15 L!ema'isasēs g'ōkwē. Wā, lā xex'wīdxa ālexsemē t!ēsema qa's lā xex'ts!ālas lāxēs nānaagemē. Wā, ā'misē gwanāla qa's lākwēsēxs g'āxaē ōxlosdēselaq qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxleg'alilas lāx onālisasēs legwīlē. Wā, laem gūgenōlisas lāxēs legwīlēxa t!ēsemē. Wā, laxaē ētents!ēsa k!lōqūlaxēs nāna-
20 agēmē qa's lāxat! ēt!ēd xex'ts!ālasa t!ēsemē lāq. Wā, g'il'mēsē hēlats!āxs laē ōxlōsdēsa qa's lāxat! ōxlaēlelaq lāxēs g'ōkwē qa's

¹ This follows the description of the gathering of salal berries, p. 207, line 53.

of those she brought in first. She just puts | the basket with stones 23
in it on the floor, and she builds up the fire so | that it is high. She
takes good dry fire-wood and || lays it across the top of the fire. When 25
this is done, | she piles stones on top of it; and when they are all
on, | she takes a low box and washes it out. | When this is done, she
puts it down. She takes a small steaming- | box and pours water
into it half way up from the bottom; and she || leaves it there just 30
outside of the low box, at a place between it | and the fire. Then
she takes the fire-tongs and puts them down on the floor. | Now it is
all done, and she waits for the stones to get red-hot, | as they are
still on the fire. |

Now we will talk for a little while about the low-sided box for
mixing salal-berries. || It is three long spans and one short span | in 35
length, and it is just two | long spans in width, and it | is one span
in height. | The corners made in the same way as the boxes for
keeping preserved salmon. || That is all about this. | 40

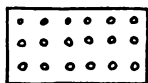
As soon as all the stones which are on the fire are red-hot, | the woman
who works on the salal-berries takes the dishes containing the cleaned |
berries and puts them down by the side of the low box for making
salal-berry cakes; | she takes the tongs and puts them down at the

lā ōxlaqas lāxēs g'ilx-dē xegwanema. Wā, ā'mēsē la hāngēlila 22
t!ēts!āla lexāxa xegwilē t!ēsēma. Wā, lā hēl'idxēs legwilē qa
q!ap!ēsgemlilēs. Wā, lā āx'ēdxa ēk'ē lemḡwa lelqwaema qa's
gayi'lāla x'idēq lāx ōkūya'yasēs legwilē. Wā, g'il'mēsē g'wālexs 25
lāē xeqūyindālāsa t!ēsēmē lāq. Wā, g'il'mēsē 'wilk'eyendexs lāē
āx'ēdxa beng'ela t!eqag'i'lats!ā qa's aēk'lē ts!ōxūg'indeq. Wā,
g'il'mēsē g'wālexs lāē hāng'alilas. Wā, lāxaē āx'ēdxa āma'yē
q!ōlats!ā qa's gūxts!ōdēsa 'wāpē qa 'negoyoxsdalēs. Wā, laem
ha'nēl lāx l!āsotāga'yasa beng'ela t!eqag'i'lats!ā lāx āwāgawa'yas 30
l'ē'wa legwilē. Wā, lāxaē āx'ēdxa ts!ēslāla qa g'āxēs k'adēla. Wā,
laem 'wī'la lāxēq. Wā, ā'misē la ēsela qa mēmentsemx'idēdā
t!ēsēmē la xex'lālālēs lāx legwilas.

Wā qens yāwas'idē g'wāgwēx'sex'id lāxa beng'ela t!eqag'i-la-
ts!ā, yixs mamōp!enk'elaasa ts!ex'uts!āna'yē lāxens q!wāq!wax'- 35
ts!āna'yēx yix 'wāsgemg'egaasas. Wā, la nexneqela malp!enk'
lāxens q!wāq!wax'ts!āna'yēx yix 'wādzegeg'egaasas. Wā, lā
'nemp!enk'ōstā lāxens q!wāq!wax'ts!āna'yēx yix 'wālasgemasas.
Wā, lā yūem g'wālē wūlāyasōx wūlā'yasa xetsemāxs k'ōgekwaē.
Wā, la'men g'wāl laxēq. 40

Wā, g'il'mēsē 'naḡwa la mēmentsemx'idēdā xex'lālālēsē t!ē-
semxs lāē āx'ēdēdā nānak!ūltsila ts!ēdāqxēs k'imdex'uts!āla nē-
k!ūlē lōelq!wa qa's g'axē k'anōlilēlas lāxa beng'ela t!eqag'i-
'lats!ā. Wā, lāxaē āx'ēdxēs ts!ēslāla qa g'āxēs k'adēl lāx ēaxelas-

- 45 place where she is going to work. || Then she takes up with both hands the cleaned salal-berries and | pours them into the low box for making salal-berry cakes, for its name is | "low box for making salal-berry cakes." She puts the berries into it; and | she only stops pouring in salal-berries when they are four | finger-widths deep, when they
50 are levelled down on top. || Then she takes the tongs and takes up with them the red-hot stones. | First she dips them into a steaming-box containing water, so that | the ashes that stick on the stones will come off, and so that they may not be too hot | and burn the salal-berries when they are put in. | After dipping the stones in, she puts
55 them in one corner of the || salal-berries; and she continues doing so with the other red-hot stones. | When she finishes, it is this way.



- Then | with both hands she takes more salal-berries and pours them on the red-hot stones which | are in the salal-berry box; and when these are also four | finger-widths in depth, then she takes the tongs and
60 takes up || more red-hot stones. She dips them into the steaming-box | with water in it, and puts them on the salal-berries; | and when these are all covered with stones, she pours more | salal-berries on top; and when these are all in, she again | puts in more
65 hot stones; and when they are all covered || with hot stones, she takes a medium-sized mat | and spreads over it, for now it boils up;

- 45 Las. Wā, lā gōx'wīd lāxa lēx'ts!āla k'imdek' nek'lūla qa's lā gox'ts!ālas lāxēs t!eqag'i'lats!ē beng'ela qaxs hē'maē la lēgem-sa beng'ela t!eqag'i'lats!āxs laē goxts!ōyowa nek'lūlē lāq. Wā, āl'mēsē gwāl goxts!ālasa nek'lūlaxs laē mōden lāxens q!wā-q!wax'ts!āna'yēx yix wāx'ts!ēwasas yixs laē 'nemāk'ē'yaakwa.
50 Wā, lā āx'ēdxēs ts!ēslāla qa's k'lip!idēs lāxa x'ix'exsemāla t!ēsema qa's lā g'āg'ilasila hāpstents lāxa q!ōlats!ēts!āla 'wāpa, qa lawālēsa k!wēk'lūtsema'yaq gūna'ya. Wā, hē'mis qa k'lēses xēnlela ts!ēlqwa qa k'lēses k'lūmelx'idēda nek'lūlē qo laī k'lip!eqalts lāq. Wā, g'il-mēsē la hāpstaakwēda t!ēsemaxs laē k'lip!eqas lāx āpsbaits!āwasa
55 nek'lūlē. Wā, lā hēx'sā gwēg'ilaxa waōkwē x'ix'exsemāla t!ēsema. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (*fig.*). Wā lāxaē ēt!ēd gox'wīd lāxa nek'lūlē qa's goxūyīndēs lāxa x'ix'exsemāla t!ēsemaxa lā axegēxa nek'lūlē. Wā, g'ilemxaāwisē mōdenē wāgwasas lāxens q!wāq!wax'ts!āna'yēxs laē ēt!ēd āx'ēdxēs ts!ēslāla qa's k'lip!ēdēs
60 lāxaaxa x'ix'exsemāla t!ēsema qa's lā hāpstents lāxa 'wābets!ā-wasa q!ōlats!ē. Wā, lāxaē k'lip!eqas lāx ōkūya'yasa nek'lūlē. Wā, g'ilemxaāwisē la hamelqeyīndqēxs laē ēt!ēd goxūyīndālasa nek'lūlē lāq. Wā, g'il'mēsē 'wilg'elts!āyēda nek'lūlaxs laē ēt!ēd k'lipreyīndālasa ts!ēlqwa t!ēsem lāq. Wā, g'ilemxaāwisē hamel-
65 qeyē'yēda ts!ēlqwa t!ēsem lāqēxs laē āx'ēdxa hēladzowē lē'wa'ya qa's lēpeyīndēs lāq, qaxs lē'maē maemdelqūla. Wā, g'il'mēsē

and after | she has done so, she takes an elderberry-cake that has not 67
 been tied up in bundles with | shredded cedar-bark, and puts it up
 on edge over her fire. | It gets brittle quickly, and she goes down to the
 beach in front of her house || to look for a flat sandstone; and when 70
 she finds one, | she takes it up and puts it down by the side of the
 box in which | the salal-berries are being cooked. She takes her
 husband's stone hammer and | places it on the flat sandstone. When
 the elderberry-cake is quite | brittle, she takes down the elderberry-
 cake and she takes a new || mat and spreads it out. She puts the flat 75
 sandstone on the | mat and takes up the cake of elderberries, places
 it | on the sandstone, and she takes the stone hammer and pounds |
 the elderberry-cake so that it breaks in pieces. When it is all broken
 up, | she takes up the pounded elderberry-cake with both hands,
 rubs it together || so as to make a powder of it, and she only | stops 80
 when it is all like flour. After she has broken up | one of the elder-
 berry-cakes, she takes others, for generally | they break ten cakes of
 elderberries for making the | salal-berry cakes. After ten elderberry-
 cakes have been broken up, || she takes off the mat that has been 85
 spread over the salal-berry box, for | they are done when they stop
 boiling. She takes a ladle | and a large dish and puts them down
 by the side of the low salal-berry box. | Then she takes the tongs

gwālexs laē āx'ēdxēs ts!ēndzewatslē, yīxa k'!ēsē yaēltsemālaxa 67
 k'ādze kwē qa's lā pelk'emg'aalelōts lāxa neqōstāwasēs legwīlē
 qa hālaba lēs tsōs'ēda. Wā, lā lentslē lāx l'ēma'isasēs g'ōkwē
 qa's lā ālāx pegedzowa de'na t!ēsema. Wā, g'il'mēsē q!āqēxs 70
 laē āx'ēdeq qa's g'āxē pax'ālīlas lax āpsanālīlasēs t!eqag'ilase'wē
 nek'ūla. Wā, lā āx'ēdex pelpelqasēs lā'wūnemē qa's lā megū-
 dzōts lāx pegedzōwē de'na t!ēsema. Wā, g'il'mēsē ālak'lāla
 lā tsōsaxs laē āxāōdxa ts!ēndzowē. Wā, lā āx'ēdxa eldzowē
 lē'wa'yā qa's Lep'lālīlēs. Wā, lā pagedzōtsa de'na t!ēsem lāxa 75
 lē'wa'yē. Wā, lā āx'ēdxa 'nemxsa ts!ēndzowa qa's pax'ālōdēs
 lāxa de'na t!ēsema. Wā, lā āx'ēdxa pelpelqē qa's lēsel dzōdēs
 lāxa ts!ēndzowē qa q!wēq!ūttslēs. Wā, g'il'mēsē 'wī'wēlx'sexs
 laē gōx'wītsēs wāx'sōlts'lāna'yē e'eyasō lāxa q!wēlkwē ts!ēndzowa
 qa's hēlōx'sendēqēxs laē dzak'ōdxēs e'eyasowē. Wā, āl'mēsē 80
 gwālexs laē yōem gwēx'sa qūxēx. Wā, g'il'mēsē 'wī'wēlx'sēda
 'nemxsa ts!ēndzowa laē ēt!ēdxa waōkwē qaxs hēmenāla'maē
 neqaxsē ts!ēndzowē q!wēlase'wasa ts!edāqē qās āxegemxēs t!eqa-
 g'ilase'wē nek'ūla. Wā, g'il'mēsē 'wī'la la q!wēlkwā neqaxsa ts!ēn-
 dzowa laē āxōdxa lē'wa'yē Lepemālīlasa t!eqag'ilats!ē beng'ela qaxs 85
 lē'maē l'ōpaxs laē gwāl medelqūla. Wā, lā āx'ēdxa k'ats!ēnaqē;
 wā, hē'misa 'wālasē lōq!wa qa's lā k'anōlīlas lāxa t!eqāg'ilats!ē
 beng'ela. Wā, lā āx'ēdxa ts!ēslāla qa's k!ap!elēs lāxa t!ēse-

and feels for the stones, | which are in the bottom, under the
 90 boiled salal-berries; and when || she gets hold of a stone, she takes a
 spoon and scrapes off the jam that | sticks to the stone. After
 scraping it off, she puts | (the stone) into the dish; and she continues
 doing this with the other stones. | When all the stones are out, she
 takes the dish with the stones, | goes out, and throws them out of the
 95 house. Then || she goes back with the dish and puts it down. Then
 she takes her tongs | and stirs the salal-berries. She stirs them for a
 long time. Then the | boiled salal-berries become liquid. Next she
 takes a spoon | and dips it into the pounded elderberries, and pours
 these into the boiled | salal-berries; and she continues stirring them
 100 with the tongs. When || all the pounded elderberries have been
 thrown in, it gets thick. | After finishing this, she takes her drying-
 frame, (the same one) that is used in making elderberry-cakes, | and
 she also uses the (same) measure that she used to measure the elder-
 berry-cakes, | and also the skunk-cabbage leaves heated over the
 fire, for she does everything | with the boiled salal-berries, making
 5 them into cakes, as she did when || making cakes of the elderberries;
 and she also ties them into bundles | with shredded cedar-bark in the
 way in which she tied the dried elderberries. | Thus they are tied
 into bundles with shredded cedar-bark, and they are put into a
 (square) box, which is | called "salal-berry box" because it contains

maxs laē xegündzēs lāxa L!ōpē nek!ūla. Wā, g'il'mēsē lāla
 90 t!ēsemāxs laē āx'ēdxa k'ats!ēnaqē qa's k'ixālēxa t!eqāxs laē
 k!wēk!ūtsemēxa t!ēsemē. Wā, g'il'mēsē 'wilg'ēltsemāxs laē k'ip-
 ts!ōts lāxa lōq!wē. Wā, āx'sā'mēsē hē gwēg'ilāxa waōkwē t!ēse-
 ma. Wā, g'il'mēsē 'wi'lōstēda t!ēsemāxs laē dāg'ililāxa t!ēts!āla
 lōq!wa qa's lā gūqewelsaq lāx L!āsanā'yasēs g'ōkwē. Wā, g'āx-
 95 'mēsē k'alāxa lōq!wē qa's k'āg'alilēs. Wā, lā āx'ēdxēs ts!ēslāla
 qa's xwēt!ēdēs lāxa L!ōpē nek!ūla. Wā, lā gēg'ililēxs laē āla-
 k!āla la 'wāpalēda L!ōpē nek!ūla. Wā, lā āx'ēdxa k'ats!ēnaqē
 qa's tsēqēs lāxa q!wēlkwē ts!ēx'ina qa's lā tsēqelas lāxa L!ōpē
 nek!ūla. Wā, lā hēmenālaem xwētasa ts!ēslāla lāq. Wā, g'il-
 100 'mēsē 'wi'laqēda q!wēlkwē ts!ēx'ina laqēxs laē genx'ida. Wā,
 g'il'mēsē gwālēxs laē āx'ēdxēs k'itk!ēdēsēxs legēdzōx'dāxa ts!ēn-
 dzowē. Wā, hēemxaāwis menyayāsēs menyayāxa ts!ēndzowē.
 Wā, lāxaē penkwa k'lek!aōk!wa lāxa legwīlē, yīxs ā'maē naqem-
 g'iltō laxēs la gwēg'ilasxa L!ōpē nek!ūlēxs laē leqāq lāxēs gwēg'il-
 5 saxs lāx'dē leqaxa ts!ēndzowē. Wā, hēemxaāwisē gwālaasasa ts!ēndzowāxs laē yaēl-
 tsemāla k'ādzekwē lāxaax gwālaasasa ts!ēndzowāxs laē yaēl-
 tsemāla k'ādzekwē. Wā, lāxaē xetsemē hānts!ewasaxa lēga-
 dās negūdzewats!ē xetsema, yīxs laē g'its!ewax'sa negūdzwē

the salal-berry cakes. | Those are not the best salal-berries that are mixed with || elderberries; for they make them in a (cheap) way to sell 110 them, and also for her | husband to give a feast of salal-berry cakes. They do the same with the | salal-berries as they do with the elderberries when a feast is given. | The only difference is that the dishes are called | "salal-berry-cake dishes." That is all about the one way of doing this.||

Salal-Berries and Elderberries mixed—(Strips of caked salal- 1 berries). | In this¹ (box) salal-berries mixed with elderberries are pounded before they are ripe. | This is what I talked about first, for they are made as cheaply as possible, because they are for sale | or given at a feast to different tribes. Therefore the salal-berries are not pure; || and they put in the elderberries so that they will show 5 up better and | that the salal-berry cakes will dry more quickly, when elderberries | are mixed with them, for this is sold cheaply. |

Now I will talk about the salal-berry cakes, which are made carefully by the | women for their own food and for their husbands, their children, and their || relatives. When (the woman) makes the salal- 10 berry | cakes mixed with elderberries, she does not pick the largest salal-berries seen by her, those which grow well, | she keeps these to be picked when they are | ripe. When they are quite ripe, she takes her three | baskets, the same ones that were used before,

t!eqa. Wā, hēem k'lēš aēk'laak^u negūdžō t!eqēda la g'ēqelaxa ts!ēx'ina, yīxs hāē sēnatsēq qa's laxōyā. Wā, hē'mis qō t!eqa- 110 g'ilaēxsde lā'wūnemasex negūdžōwa, wā lāxaē hēem gwēg'ila-se'wēda negūdžōwē t!eqē gwēg'ilasaxa ts!ēndzowaxs laē k'wēladzema. Wā, lēx'afmēsē ōgūx'idēda lēgemasa lōelq!wāxs t!ext!aga-ts!āxa negūdžōwē. Wā laem gwāla 'nemx'idāla gwēg'ilaseq.

Salal-Berries and Elderberries mixed (T!eqēlaxa hēyadzō negūdžō 1 t!eqa).—Wā,¹ la hēemlāl k'!lx'amenqūla nek!ūla axeqelāxa ts!ēndzowen g'ālē gwāgwēx's'ālasa qaxs yayaqēlakwaaxs laxoyewēlē lōxs k'wēladzemaē lāxa q!lēnemē lēlqwālala'ya, lāg'ilas k'lēš sayōqwa nek!ūlē. Wā, hē'mis lāg'ilasa ts!ēx'ina q!āq!lēk'lēš. Wā, 5 hē'misēxs hālabalaē lem'x'widēda negūdžōwē t!eqaxs laēda ts!ēndzōwē axegēq, yīxs hōlaloḡwaaxs k'ilxwase'waē.

Wā, la'mēsen gwāgwēx'sex'idēl lāxa negūdžōwaxs aēk'!ase'waasa ts!edāqē qa's hēlelayo lē'wis lā'wūnemē lē'wē sāsēmē lō'mēs lēlēlāla. Wā, hē'maaxs laē gwāl ēaxelaxa ts!ēts!enqela negūdžō 10 t!eqa laxēs k'!ēts!ena'yē nekwaxēs dōgūlē āwā nek!ūla, yīxa ēk'as q!wāx'ēdaēna'yē. Wā, laem gūl!esaq qa's lāl nekwāleq qō lāl q!ayōx'widēl. Wā, g'il'mēsē q!āyoqwaaxs laē āx'ēdxēs yūdux'sēmē laelxa'ya yīxaaxēs g'ilx'dē negwats!ā. Wā, lā hēemxat! gwēg'i-

¹Continued from description of the dish for pounding salal-berries (p. 60, line 78).

- 15 and she does everything || as she did before when she went to pick
salal-berries, as I first described; | and she also does as I said before,
when she picks the salal-berries off the branches, | and she puts
them into the same dishes; and when they have all been cleaned, |
she takes the mortar-box for the salal-berries, and she puts it down
on the floor | where she is going to work; and she also takes her
20 husband's stone hammer and places it || on the edge or by the side
of the mortar-box. Then she takes the | dish containing the cleaned
salal-berries and puts it down next to the mortar-box; | and she puts
in both hands and takes out the | cleaned salal-berries and places
them in the mortar-box. When | they are two finger-widths deep
25 in the || bottom of the mortar-box, she takes her | stone hammer
and pounds them until they burst, and she continues | pounding
them until she sees that they have all burst. Then she takes the |
large dish and pours the pounded salal-berries into it. After | pour-
ing all out, she takes some more of the cleaned salal-berries, ||
30 puts them into the mortar-dish, and when they are | two finger-
widths deep in the | mortar-box, she takes her stone hammer and
pounds them. | She pounds them for a long time; and when she sees |
that they have all burst, she puts the hammer down on the floor ||
35 and pours the pounded salal-berries into the dish. | She continues

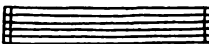
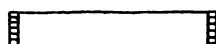
- 15 lēs gwēg'ilasaxs g'ālēx·dē nekwaxen g'ilx·dē gwāgwēx·s'ālasa. Wā,
lāxaē hēem gwēg'ilāqēs gwēg'ilasaxs laē k'ūlpālasa nek'lūlē. Wā,
lāxaē hēem k'lats!ālasēda lōelq!wē. Wā, g'il'mēsē 'wī'lala k'imde-
kwaxs laē āx'ēdxa leg'ats!āxa nek'lūlē qa's g'āxē hāng'alīlas lāxēs
ēaxelaslē. Wā, lāxaē āx'ēdex pelpelqasēs lā'wūnemē qa's g'āxē
20 mekwāgelīlas lāxēs leg'ats!āxa nek'lūlē. Wā, lā āx'ēdxa k'imde-
gwats!āxa nek'lūlē lōq!wa qa's g'āxē k'ānodzents lāxa leg'ats!āxa
nek'lūlē. Wā, lā gōx'witsēs wāx'sōits!āna'yē e'eyasō lāxa k'imde-
kwē nek'lūla qa's lā gōxts!ālas lāxa leg'ats!āxa nek'lūlē. Wā, g'il-
'mēsē mālđen lāxens q!wāq!wax'ts!āna'yēx yix wāgwasasa k'imde-
25 kwē nek'lūl lāx ōts!āwasa leg'ats!āxa nek'lūlaxs laē dāx'idxa
pelpelqē qa's leselgēndēs lāq qa 'wī'lēs kūx'ida. Wā, lā gēg'ilil
leselgēq. Wā, g'il'mēsē dōqūlaq laem 'wī'la kūk'axs, laē āx'ēdxa
'wālasē lōq!wa qa's lā qepōsasa lā ledzek" nek'lūl lāq. Wā, g'il-
'mēsē 'wīlāsēxs laē ēt!ēd gōx'wīd lāxa k'imdek'wē nek'lūla qa's
30 lēxāt! gōxts!ōts lāxa leg'ats!āxa nek'lūlē. Wā, g'il'emxaāwisē
mālđen lāxens q!wāq!wax'ts!āna'yēx yix wāgwasas lāx ōts!āwasa
leg'ats!āxa nek'lūlaxs laē dāx'idxa pelpelqē qa's leselga'yēs lāq.
Wā, lāxaē gēg'ilīlēxs leselga'yaaq. Wā, g'il'emxaāwisē dōqūlaq
laem 'wī'la kūkūx'sēxs laē g'ēg'alīlasēs ledzayowē pelpelqaxs laē
35 qepāsasa lā ledzek" nek'lūl lāxa ledzegwatslē nek'lūl lōq!wa.
Wā, āx'sā'mēsē la hē gwēg'ilaxa wāōkwē k'imdek" nek'lūla. Wā,

doing this with the other cleaned salal-berries, and | only stops when 37 they have all been pounded. She does not make them into cakes quickly, | but leaves them for two nights in the dish, covered over with a mat, before | making the cakes. ||

Now I will talk about the long strips of dried salal-berries. When | 40 the woman gets ready to dry them, after leaving them two nights covered | over with a mat, so that no soot will drop into them and | so that they will get thick,—for she can not make them into cakes immediately | after pounding, because the berries are full of juice, and therefore || she leaves them for a long time to dry up,—then she 45 takes up the drying-frame, | the (same) one as she used when she dried elderberries mixed with salal-berries, | and also the heated skunk-cabbage. She puts the heated | skunk-cabbage leaves down flat the whole length of the drying-frame. She puts them on very | smoothly; and when they are all down on the drying-frame from end to end, || she 50 takes her straight knife and cuts the curved edges | of the skunk-cabbage leaves that hang down over the two side-pieces of the drying-frame | (this is called by some people “stiff edge of the drying-frame”). | After cutting them all off, she takes a large horse clam-shell | and a large spoon, and she takes the pounded-salal-berry dish || and puts it 55 down by the side of the drying-frame. She | takes the ladle, dips it in, and stirs it until they are well mixed | with the juice; and when

al'mēsē gwālexs laē 'wīla la ledzekwa. Wā, k'lēst!a yā'nag'aāla 37 lex'ēdeq. Hēda la mālexsē gānolas 'nakūyāla xā lē'wa'yaxs laē lex'ēdeq.

Wā, la'mēsen gwāgwēx's'ex'idei lāxa hēyadzō negūdzōxs laēda 40 ts!edāqē xwāna'fid qa's leqēq lāqēxs laē mālexsēs gānolē nāxūm-līxa lē'wa'yē qa k'lēsēs q!wāp!eqelasō'sa q!walōbesē. Wā, hē'mis qa ālak!alēs gēnx'ida qaxs k'leāsaē gwēx'idaas lex'ēdqēxs g'ālaē gwāi leselgēq qaxs ālak!ālaē qlēnemē saaqas. Wā, hē'mis lāg'ilas hē gwaēlē qa lemlemōx'dēs. Wā, lā āx'ēdēda ts!edāqaxa k'ltk'!e- 45 dēsē, yixēs k'ltelāx'dāxs g'ālēx'dē leqaxa ts!ēts!enqela negūdzō-wa. Wā, hē'misa penkwē k'lek'aōk!wa. Wā, lā pāgedzōtsa penkwē k'lek!aōk!wa lāx 'wāsgemasasa k'ltk'!edēsē. Wā, laem aēk'laxs laē hamelgedzā'ya k'lek!aōk!wa pāpeqō'nakūlaxs labendālaē. Wā, lā āx'ēdxēs nexx'āla k'lāwayowa qa's t!ōsālēxa k'ilk'elx'enxa- 50 'yasa k'lek!aōk!wāxs laē k'lesāla lāx k'āk'etenxa'yasa k'ltk'!edēsē; yixs lēqelaēda waōkwās l!āl!exenxē lāxa k'āk'etenxa'ya. Wā, g'il'mēsē 'wīla t!ōsewakūxs laē āx'ēdxa 'wālasē xālaētsa met lāna'yē. Wā, hē'misa 'wālasē k'āts!enaqa. Wā, lā āx'ēdxa lēg'ex'uts!ālāxa nek'lūlē lōq!wa qa's g'āxē hānenxelīas lāxa k'ltk'!edēsē. Wā, lā 55 dāx'idxa k'āts!enaqē qa's tsēqēs lāq qa's xwēt!ēdēq qa lēlgowēs lē'wis saaqē. Wā, g'il'mēsē ālak!āla la lēlgōxs laē tsēx'itsa k'āts!e-

58 the berries are well mixed, she dips the | spoon into them until it is
 heaping full of the pounded salal-berries; and she pours | them on
 one end of the drying-frame. Then she takes a straight cedar-stick ||
 60 and puts it down (crosswise) near the end of the drying-frame, in this
 manner: |  The thickness of the cedar-stick is one-
 half of the | little finger, | and it is just squeezed
 between the two side-pieces of the drying-frame.
 She | does the same at the other end; and after doing so, she takes
 the | clam-shell, turns it over, and uses it to smooth the pounded
 65 salal-berries || on one end of the drying-frame. Then the pounded
 salal-berries are levelled down | to the crosspiece of cedar-wood, and
 she presses | the pounded salal-berries against the two side-pieces.
 As soon as she has spread all the pounded | salal-berries, she dips the
 spoon into the berries again and pours them out at the | end of the
 70 salal-berries. She continues doing this until || she reaches the end
 of the drying-frame; and when she reaches the other crosspiece, |
 she stops. After doing so, it is in this way: | 
 Sometimes she has as many as twenty drying-
 frames with | pounded salal-berries, or even more when the salal-
 berries are growing well | in summer, and when the woman is indus-
 75 trious in picking salal-berries. || After this has been done, she asks
 her husband to come and help her | put the frames up just over the
 fire, not very high, | for the woman must bend her head when she

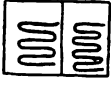
58 naqē qa L!āk'emalisēxa leg'ekwē nek!ūla qa's lā tsēdzōts lāx āpsba-
 'yasa k'!tk'!edēsē. Wā, lā āx'ēdxa k!waxlāwē qa's negeṇōsa. Wā,
 60 lā k'atbents lāxa māx'ba'yasa k'!tk'!edēsē g'a g'wā'lēg'a (fig.), yīxs
 k'!ōdenaē lāxens selt!ax'tsāna'yēx yīx wāgwasa k!waxlāwē. Wā,
 lā āem qatawēttewē lāx L!āl!exenxa'yasa k'!tk'!edēsē. Wā, lāxāē
 hēem g'wēx'idxa āpsbā'yē. Wā, g'il'mēsē g'wālexs laē āx'ēdxa
 xalaēsē qa's nelalamasēqēxs laē gwēldzodālaxa leg'ekwē nek!ūl lāx
 65 āpsba'yasa k'!tk'!edēsē. Wā, laem 'nemāk'alēda leg'ekwē nek!ūl
 lē'wa gēba'ye k!waxlāwa. Wā, lā lālenxendxa L!āl!exenxa'yasa
 leg'ekwē nek!ūla. Wā, g'ilnaṣwa'mēsē gwēldzōd 'wī'lasa leg'ekwē
 nek!ūlexs laē ētlēd tsēx'ētsa k'āts!enaqē qa's lā tsēdzōts lāx lā
 'wālalaats ōba'yasa nek!ūlē. Wā, āx'sā'mēsē hē g'wēgilaxs laē
 70 lābendālaxa k'!tk'!edēsē. Wā, g'il'mēsē lāg'aa lāxa 'nemē gēba-
 'ya laē g'wāla. Wā, g'il'mēsē g'wālexs laē g'a g'wālēg'a (fig.), yīxs
 'nāl'nemp!enaē maltsemg'ustāxsēda k'!tk'!edēsē la āxdzālaxa
 leg'ekwē nek!ūla lō'xs hāyaqamaaq, yīxs hēlaēda nek!ūlē lāxēs
 q!wax'ēdaēna'yē lō'xs se'x'ts!aēda ts!edāqē la nek'waxa nek!ūlē.
 75 Wā, g'il'mēsē g'wālexs laē āxk'!ālaxēs lā'wūnemē qa g'āxēs g'ēwalaq
 qa's lēs'alēlōdēs lāx neqōstāwasēs leg'wīlēxa k'!lēse ālaem ēk'lāla
 qaxs g'imṣwala'maēda ts!edāqaxs laē lāwabewēxa k'!tk'!edēsaxs

is standing under the drying-frame | when it is put up over the 77
 fire. Now the woman takes hold of one end, | and her husband of
 the other, and they put the salal-berry cakes (for now their name
 is changed) || over the fire. After doing so, her husband | builds up 80
 the fire with very dry alder-wood. | The reason why they use alder-
 wood to burn underneath is because it gives no sparks | and it makes
 a very hot fire, for the owner of the salal-berries wishes them | to dry
 quickly. As soon as the fire burns well, they watch || the drying- 85
 frames that they may not catch fire, and they do not leave (the cakes)
 there for more than two | hours. Then they are half dry. Now |
 the berry-cakes are done; and she takes them all down and puts
 down on the floor one | of the drying-frames. Then she takes down
 another one and puts it on top | of the one on the floor; and she con-
 tinues doing so, putting them one || on top of another. After she has 90
 taken them all down, the woman | takes an empty drying-frame and
 places it over the top | one which has the long strips of salal-berry
 cakes on it. Then she turns it over on the | empty one. The woman
 is careful that the salal-berry cake | is flush with the end of the
 empty drying-frame, and || that the sides are straight along its sides; 95
 for all the frames are made of the same length | and of the same
 width. As soon as | she has finished, she calls her husband to come
 and take hold | of the drying-frames that lie face to face. Then her

laē lēstāya lāx ēk'la'yasa legwīlē. Wā, laem dādeba'ya ts!edāqē 78
 lē'wis lā'wūnemaxs laē lēstōdxa t!eqa qaxs lē'maē l!āyoxlāxs
 laē lēstā'ya lāxa legwīlē. Wā, g'il'mēsē gwālexs laē lā'wūnemas 80
 leqwēlax'idxēs legwīlasa l!āsmesēxa ālak'!alā la lemḡwa. Wā,
 hēem lāg'ilas hē legwābewisēda l!āsmesaxs k'!ēsaē ānōbēxostāla.
 Wā, hē'misēxs lōmaē l!ēseg'ustāla qa's 'nēk'aē qa hālabalēs
 lemḡ'widēs t!eqa. Wā, g'il'mēsē x'iqostāwē leqwēla'yas laē q!aq'la-
 lālaq qa k'!ēsēs x'ix'ēdē k'!tk'!edēsas. Wā, k'!lēst!a malts!ageLE- 85
 lag'ila lāxa q!aq'!alak'!a'yaxa 'nālāxs laē k'!ayax'wida. Wā, laem
 l!ōpa t!eqa. Wā, lā āxaxōd 'wī!aq qa's pax'alilēsa 'nemxs
 k'!tk'!edēsa. Wā, lā ēt!ēd āxaxōdxa 'nemxsa qa's pāgēg'indēs
 lāxa lā pagēla. Wā, lā hānal āxāxelaxa waōkwē qa's lā 'wī!a
 pagēg'indālas lāxa waōkwē. Wā, g'il'mēsē 'wī!axaxs laēda ts!edāqē 90
 āx'ēdxa lōbedzāla k'!tk'!edēsa qa's lā papeqōdeq lē'wa ēk'!en-
 xelilē t!eqadzālaxa hēyadzowē t!eqa. Wā, laem benāsalēda
 lōbedzāla. Wā, lā dōqwalēda ts!edāqaxa t!eqādzāla k'!tk'!edēs
 qa 'nemabalēs ōba'yas lē'wa lōbedzāla k'!tk'!edēsa. Wā, hē'mis
 qa 'nemenxālēs ēwenxa'yas qaxs 'nem'maēs āwāsgemasē. Wā, 95
 laxaē 'nem'mē āwādzewasasa k'!lēk'!tk'!edēsē. Wā, g'il'mēsē
 gwālexs laē lē'lāxēs lā'wūnemē qa g'āxēsē dādebendxa lā
 haqālā k'!lēk'!tk'!edēsa. Wā, la'mēsē lā'wūnemas dābendxa

husband takes hold of | one end, and the woman takes hold of the
 100 other (end). They || lift them up at the same time, and then turn
 them over so that the drying-frame with the salal-berry cake is on
 top; | and when they turn them over, the cake falls upon the |
 empty drying-frame, and the strip of salal-berry cake has been
 turned over. | Then they put it again just over the fire. | After this
 has been done, she takes the same drying-frame | from which she
 5 had taken the strip of salal-berry cake. || She peels off the heated
 skunk-cabbage leaves which stick to it, and throws them away. |
 Then she turns it over and puts it on the next one; and she does | as
 she did before with the first one, turning over the cakes; and she
 continues | doing this with the others. It takes only one day | to
 10 dry all of them. When they are all dry, the woman || takes a small
 square box, takes off the cover, and she tilts it on one side by the side
 of the fire, | so that it will get dry inside. | As soon as the inside is
 very dry, she puts out the fire. | Then, without help, the woman
 takes down the drying-frames and | puts one on top of another, as
 15 they had been before, when she turned them over. || She takes the
 small square box of medium size and places it | near the drying-
 frames. Then she takes up the end of one strip of salal-berry cake, |
 puts it into the bottom of the salal-berry box, | and the end up
 against the narrow end of the small box. When part of it | covers

äpsba'yē. Wä, läda ts!edäqē dāx'idxa äpsba'yē. Wä, lä 'nemā-
 100 x'id wix'idqēxs laē lēx'idēq qa hēs lä ēk'lagawa'ya t!eqadzāla
 k'!tk'!edēsa. Wä, g'il'mēsē lēx'idqēxs laē lāsēda t!eqa lāxa löbe-
 dzāla k'!tk'!edēsa. Wä, laēm lēnkwa hēyadzowē t!eqa. Wä,
 hēx'ida'mēsē la xwēlaqa lēs'alēlōts lāx neqostāwasēs legwilē.
 Wä, g'il'mēsē gwālexs laē āx'ēdex āxdzāyaasdāsa hēyadzowē t!eqa
 5 qa's kūsālēxa ts!āg'ets!āyē penk' k'!ēk'!aōk'!wa qa's ts!ex'ēdēq.
 Wä, lä hāx'wīdēq qa's lāxat! pāpeqōdēq. Wä, laē hēm gwēx'id-
 qēs g'ilx'dē gwēx'idaasxēs g'ilx'dē lēx'asē'wa. Wä, āx'sā'mēsē hē
 gwēg'ilaxa waōkwē. Wä, lä 'nemxsa'mēsē 'nālaxs laē 'wī'la
 lēm'wīda. Wä, g'il'mēsē 'nāxwa lēm'wēm'ida laēda ts!edäqē
 10 āx'ēdxa xāxadzemē qa's āxōdēx ytkūya'yas qa's qōgūnōlisēsa
 xaxadzēmē lāxēs legwilē qa ālak'!ālēs lēm'wīdē ōts!āwas. Wä,
 g'il'mēsē ālak'!āla la lēm'x'ts!āxs laē k'!l'x'ēdxēs legwilē. Wä,
 lāna'xūla'mēda ts!edäqāxs laē āxāxelaxa k'!ēk'!tk'!edēsē qa's
 pāpeqō'nakūlēq lāxēs lāx'dē gwaēlasexs lāx'dē lēx'aq. Wä, lä
 15 āx'ēdxa xaxadzēmē, yīxa hēla xetsema qa's g'āxē hāng'alīla lāx
 mā'k'inxēlīlāsa k'!ēk'!tk'!edēsē. Wä, lä dābēndxa hēyadzowē t!eqa
 qa's ts!en'x'ts!ālēs lāx ōxīa'fāsa hayadzewats!ē t!eqa xaxadzēma.
 Wä, lä sek'ālē ōba'fāsa lāxa āpsanexts!āwasa xāxadzemē. Wä,
 g'il'mēsē hamēlxalts!āxs laē gwānax'ēdēq qa 'nemālasēs k'!ō-

the bottom, she folds it back so that it is of the same size || as the 20
bottom of the small box. It is in this way | when it is
put into the small box into which it is being  folded. |
She continues doing this with the others; and when they
are all in, | she heats some new skunk-cabbage leaves over
the fire; and | when they are soft, she takes the crooked knife of
her husband, || cuts out the thick veins in the middle, and, when they 25
are all off, | she heats them again over the fire. She does not stop
until they are almost brittle | and very dry. Then she puts the
leaves on top of the | strips of salal-berry cake, and she tucks them in
all round inside the box | containing the strips of salal-berry cakes,
so that it is very tight. After doing this, || she puts the cover on 30
and ties it down. When | this has been finished, she puts it down
in a place where the heat of the fire reaches it, and | she leaves it
there until winter; for generally | the cannibal dancers wish to eat only
long salal-berry cakes, | when the owners of the long salal-berry cakes
have a winter ceremonial, and also || the head chiefs of the owners of 35
long salal-berries | wish to eat them; but the poor people of the tribe |
eat salal-berries mixed with elderberries when they are given at a
feast. | Now this is finished. |

Currants'.—After doing so, (the woman) takes a large dish and | 1
puts it down by the side of the currant-baskets. She pulls out the |

xwa'yas lē'wa pāq!exsda'yasa xāxadzemē. Wā, lā g'a gwālēg'axs 20
(fig.) laē hānts!ā lāxa xaxadzemē lāxēs q!elx'ts!āēna'yē. Wā, lā
āx'sāem hē gwēg'ilaxa waōkwē. Wā, g'il'mēsē 'wils!āxs laē
āx'ēdxa alōmasē k'lek!lōk!wa qas pex'idēq lāxēs legwīlē. Wā,
g'il'mēsē pex'widexs laē āx'ēdex xelxwalāsēs lā'wūnemē qas
xelxwālēx t!ent!enxedzā'yas. Wā, g'il'mēsē 'wī'lāxs laē ēt!ēd 25
pāpax'elālas lāxēs legwīlē. Wā, āl'mēsē gwālexs laē elāq tsōs'ēda
qaxs laē ālak!āla la lem'wīda. Wā, lā aēk!la paqeyints lāxa
hēyadzowē t!ēqa. Wā, laem dzōpas lāx ēwanēqwas ōkūya'yasa
hēyadzowē t!ēqa qā ālak!ālēs emxa. Wā, g'il'mēsē gwālexs laē
yīkūyints yīkūya'yas. Wā, lā t!emak'eyīndeq. Wā, g'il'mēsē 30
gwālexs laē hāng'alīlas lāxa lāg'aasas l!ēsalās legwīla qaxs
hēx'sā'mēlē ha'nēl lāg'aal lāxa lāla ts!āwūnx'ida qaxs q!ūnālaēda
hāmats!a 'nēx' qas lēx'amē t!ext!āqxa hēyadzowē t!eqaxs laē
ts!ēts!ēx'idē g'ōkūlōtasa t!ēgadāsa hēyadzowē t!ēqa. Wā, hēmisa
xamagema'yē g'ig'egāmēsa g'ōkūlōtasa t!ēgadāsa hēyadzowē t!ē 35
qaxs 'nēk'aē qas t!ext!aqēq, yīxs lāa!as begūlīda'yas g'ōkūlōts
nengūdzoğūxa ts!ēts!enqelaxs laē k!wēladzema. Wā, la'men
gwāl lāxēq.

Currants'.—Wā, g'il'mēsē gwāla, laē āx'ēdxa 'wālasē lōq!wa, qā 1
g'āxēsē hānālīxa nāg'ē q!ēdzats!ē lēxa'ya. Wā, lā lek'emōdxa

¹ *Ribes bracteosus*, Dougl., *Ribes petiolare*, Dougl. Continued from the description of gathering currants.
See p 200, line 37.

3 huckleberry-branches that have been pushed through the baskets,
and she takes off | the skunk-cabbage covering and puts it down,
5 and she takes a mat || and spreads it outside of the basket. | She puts
the large cleaning-dish on the left-hand side of the | currant-baskets.
When everything is ready, she takes | one branch of the currants.
She takes hold of it with her left | hand, and pulls off the berries with
10 her right hand, and || she drops them into the large dish for holding
the cleaned berries. She | continues doing so, cleaning the currants.
When they are all cleaned, she takes her | front-basket, goes down
to the beach in front of her house, and | picks up twelve stones.
When they are all in, | she carries it on her back into the house
15 and || puts it down by the side of the fire. Then she puts the
stones | into the fire; and after doing this, she takes a | square
box and puts it down next to the fire, and also her tongs, which |
she puts down on the floor, and also a large, long-handled | ladle, which
20 she puts next to the square box. || She also takes skunk-cabbage
leaves which were used for covering the berries, cuts out the mid-
ribs, | and, after these have been cut out, she heats them over the
fire. | She continues to do this until they get very brittle. Then she
puts them into a | small dish and breaks them to pieces until they
25 are as fine as | flour. When this is done, and the stones that || she
has put on the fire are red hot, she takes a small steaming-box and |

3 Lēlask'eya'yē gwādemsa qa's ts!ex'idēq. Wā, lāxaē lāwēyōdxa
nāseya'ya k'!ek'!aōk!wa, qa's āx'alilēq. Wā, lā āx'ēdxa lē'wa'yē,
5 qa's Lēp!ālilēq lāx L!asalilāsēs nāg'a'yē q!ēdzats!ē lēxa'ya. Wā,
hēlat!a ha'nēla 'wālasē k'imdats!ē lōq!wē gēmxañāliasa nāg'a'yē
q!ēdzats!ē lēxa'ya. Wā, g'il'mēsē gwātemg'alilēxs laē dāx'idxa
'nemts!aq!ex!a q!ēsēna, qa's dāx!ayēx yisx'enasē yisēs gēmxiōt-
ts!āna'yē. Wā, lā x'ik'ālaxa q!ēsēnasēs hēk'!ōts!āna'yē, qa's lā
10 k'!ats!ōts lāxa k'imts!ālasē 'wālas lōq!wa. Wā, āx'sā'mēsē hē
gwēg'ilaxs k'imtaaxa q!ēsēna. Wā, g'il'mēsē 'wēlaxs laē āx'ēdxa
nanaagem lēxa'ya, qa's lā lents!ēs lāx L!ēma'isasēs g'ōkwē qa's
lā xē'x'utslōtsa g'āg'iwāla t!ēsēm lāq. Wā g'il'mēsē 'wiltslāxs
g'āxaē ōxlōsdēselaq qa's lā ōx!aē!elaq lāxēs g'ōkwē, qa's lā ōx!a-
15 nōlisas lāxēs legwile. Wā, hēx'ida'mēsē xē'x'wēlts!ālaq, qa's lā
xē'x'ulēndālas lāxēs legwile. Wā, g'il'mēsē gwālexs laē āx'ēdxa
k'!imyaç!a, qa's g'āxē hānōlisas lāxēs legwile lē'wis ts!ēs!āla. Hē-
emxat! āx'ētsō's, qa g'āxēs k'ādila. Wā, hē'misa 'wālasē g'il!ex-
!āla k'āts!ēnaqa āx'ētso's, qa g'āxēs g'enālixa k'!imyaç!a. Wā, lā
20 āx'ēdxa ts!ēts!ak'eyēx'dās k'!ek'!aōk!wa qa's k'!axālēx t!ent!enxe-
dzā'ya. Wā, g'il'mēsē 'wēlāxs laē pēx'idēq lāxēs legwile. Wā
ā!mēsē gwā! pēx'aqēxs laē ālak!āla la tsōsa. Wā, lā āxtslōts lāxa
lālogūmē, qa's tsōselgendēq. Wā, ā!mēsē gwālexs laē yō la gwēx'sa
qūxēx. Wā, g'il'mēsē gwālexs laē mēmēnitsemx'idēda t!ēsēmē
25 xē'x'ulālālēs lāxa legwile. Wā, lā āx'ēdxa āmā'yē q!ōlats!ā, qa's

pours some water into it, until it is half full. She puts it down | be- 26
tween the square box and the fire. Then she takes the large | long-
handled ladle, dips it into the currants, and pours (them) | into the
square box; and when one-half of the currants are in the box || one- 30
half are still in the large dish containing the cleaned berries. |
Then she takes her tongs, picks up the red-hot stones, | and dip them
quickly into the water in the steaming-box and | puts them into the
currants. She puts in six red-hot | stones. Then she dips more of the
cleaned currants with her large || long-handled ladle out of the dish 35
containing the cleaned currants | and puts them over the red-hot
stones. She only | stops when they are all in. Then she again takes
her tongs and again picks | up red-hot stones, which she first puts
into | the water in the steaming-box, and she puts these on the
currants. || She only stops when six stones have been put in. | Then 40
she takes a mat and covers over the currants that she is steaming. |
She leaves them this way all day and all night. Then the woman |
goes into the woods looking for broad skunk-cabbage leaves; and
when she has found some, | she breaks off the broadest leaves. ||
When she has many of these, she digs up spruce-roots, which she | 45
splits in two and which she ties in the middle. When this is done,
she carries everything home and puts it down at the left side of the

gūxts!ōdēsa 'wāpē lāq qa negōyoxsdalēs. Wā, lā hanagōts lāx 26
āwāgawa'yasa k'īmyaxlā lē'wa lēgwilē. Wā lā āx'ēdxa 'wālasē
g'ilt!exlāla k'āts!ēnaqa qa's tsēqēs lāxa q'lēsēna qa's lā tsēts!ālas
lāxa k'īmyaxlā. Wā, g'il'mēsē nexsēda q'lēsēna la tseyādzems
lāxa k'īmyaxlā lē'wa g'ēts!ā lāxa k'īmdēgwats!ē 'wālas lōq!wa, 30
lāē āx'ēdxēs ts!ēslāla qa's k'īp!lēdēs lāxa x'ixsemāla t!ēsema,
qa's lā hanax'wid hāpstents lāx 'wābets!āwasa q!ōlats!ē, qa's
lā k'īp!ēqas lāxa q'lēsēna. Wā, la q!EL!esgema x'ix'exsemāla
t!ēsem lā k'īp!gēmsēq. Wā, lāxaē ētlēd tsēx'itsa 'wālasē g'il-
t!exlāla k'āts!ēnaq lāxa lēx'ts!āla k'īmdēk' q'lēsēna, qa's lēxat! 35
tsēk'eyints lāxa la āxeqelaxa x'ix'exsemāla t!ēsema. Wā, āl'mēsē
gwālēxs lāē 'wī'la. Wā, lāxaē ētlēd āx'ēdxēs ts!ēslāla, qa's k'īp!lē-
dēs lāxaaxa x'ix'exsemāla t!ēsema, qa's lēxat! g'āg'alasila hāpstents
lāx 'wābets!āwasa q!ōlats!ē. Wā, lā k'īp!lēk'as lāx ōkūya'yasa q!lē-
sēna. Wā, āl'mēsē gwālēxs lāē 'wī'lēda q!EL!esgemē t!ēsema. Wā, 40
lā āx'ēdxa lē'wa'yē qa's 'nāxūmdēs lāxa q!ōlase'wasa q'lēsēna. Wā,
āx'sā'mēsē hē gwaēlxa 'nāla lē'wa gānūlē. Wā, lā'mēsēda ts!ēdāqē
lāxa āl!ē ālāxa āwādzoxlowē k'īek!aōk!wa. Wā, g'il'mēsē q!lāqēxs
lāē p!ap!lōx'weqewaxa āwādzoxlowē lāxa k'īek!aōk!wa. Wā,
g'il'mēsē q!eyōlēxs lāē 'lāp!līdxa l!ōp!lēk'asa ālēwasē, qa's pak!lēx- 45
sendēq qā's y!lōyodēs lāq. Wā, g'il'mēsē gwālēxs g'āxaē gemxe-
laq, qa's lā nā'nak' lāxēs g'ōkwē, qa's lā gemxenōlisas lāxēs lē-

48 fire. | Then she takes her husband's crooked knife and | sits down
 where the skunk-cabbage leaves have been placed. She cuts up
 50 the || tying of the spruce-roots which have been split in two, takes
 hold of a | leaf of skunk-cabbage, and she cuts off the mid-rib, so
 that it is the same | thickness in the middle and at the edges, then |
 she takes hold of another one and she does the same as she did with
 the | first one. She continues doing this with the others; and ||
 55 when all have been finished, she heats them by the fire; and when |
 they are soft and thin, she puts them down on a mat. She does | the
 same with all of them. When they are all done, she takes | the
 drying-frames, the same ones that were used for the salal-berry
 cakes, | and she also uses the same cedar measure which she used
 60 for || mixed elderberry and salal-berry cakes. She takes the four |
 cedar-sticks, and puts them on the drying-frames, and she also | takes
 a large horse-clam shell and puts it down. | Finally she takes off the
 mat that has been spread over the steaming-box | in which the cur-
 65 rants are. She takes up another medium-sized || dish and puts it on the
 corner of the square box. She takes the | large shell and skims off the
 juice of the boiled currants, | since the boiled berries have all gone
 down in the | juice. She skims the juice into the dish which she
 placed on the corner of the box; | and she does not stop until the

48 gwilē. Wā, lā āx'ēdex xelxwāla k'lawayosēs lā'wūnemē, qa's lā
 k'!wag'alil lāx gēmxełasasa k'!ēk'!aōk'!wa. Wā, lā t!ōts!endxa
 50 yilōyoyē pāk'!exsaak' L!ōp!ex'sa ālēwasē. Wā, lā dāx'idxa nēmxxa
 k'!ēk'!aōk'!wa, qa's xelxwālēx t!ent!enxedzā'yas, qa 'nemēs wā-
 gwasasa negēdzā'yē lē'wis ēwūnxa'yē. Wā, g'il'mēsē gwālexs laē
 et!ēd dāx'idxa 'nemxs qa's ā'mēxat! hē gwēx'ideq lāxēs gwēx'i-
 daasdāxēs g'ilx'dē āxse'wa. Wā, āx'sā'mēsē hē gwēg'ilaxa waōkwē.
 55 Wā, g'il'mēsē 'wī'laxs laē pex'ideq lāxēs legwilē. Wā, g'il'mēsē
 lēndedzōx'wida, laē pagēdzōlilās lāxa lēbīlē lē'wa'ya. Wā, lā 'nā-
 xwaem hē gwēx'idxa waōkwē. Wā, g'il'mēsē 'wī'laxs laē āx'ēd-
 xa k'!itk'!ēdēsē, yīxaax k'!itk'!ēdēselasēxa negūdzowē t!ēqa.
 Wā, lāxaē hēem menyayosēda k'!waxlāwē, yīxēs mēnselāxa ts!ē-
 60 ts!ēnqēla nek'ūla. Wā, hē'mis āx'ētsō'sēda mōts!aqē menyayowē
 k'!waxlāwa, qa's g'ēdzōlilēs lāxa k'!ēk'!itk'!ēdēsē. Wā, lāxaē
 āx'ēdxa 'wālasē xālaētsōx met!ana'yēx qa's g'āxē g'ig'alilās.
 Wā, lawēsīlē āxōdxa lē'wa'yē lēpēmālitsta k'!lmyaxīa q!ōla-
 ts!ēxa q!ēsēna, qa's g'ig'alilēs. Wā, lā āx'ēdxa ōgū'la'mē hēla
 65 lōq!wa, qa's k'ag'āgēndēs lāxa k'!lmyaxīa. Wā, lā dāx'idxa
 'wālasē xālaēsa, qa's āx'widēxa saaqasa q!ēsēnaxs g'āxaē q!ō-
 kūyēxa q!ōlkwē q!ēsēnaxs laē wūndzēsēs hamaēsē lax āwabā'yasa
 saaqē. Wā, lā āx'utslālas lāxa lōq!wē la hāng'āgēxa k'!lmyaxīa.
 Wā, āl'mēsē gwālexs laē lēmōkwa q!ōlkwē q!ēsēna. Wā, g'il-

boiled currants are dry. When || this is done, she takes the tongs, 70
 with which she searches for the stones | that are still in the bottom
 of the box. | She takes out the stones and puts them down by the
 side of the fire. When | all the stones have been taken out, she takes
 a small dish into which she puts the | powdered skunk-cabbage, and
 she empties it into the boiled || currants. When it is all in, she takes 75
 her tongs and | stirs it; and she only stops stirring when it is all |
 mixed. Now the boiled currants are thick. When she has | done so,
 she takes the heated skunk-cabbage leaves and spreads them | on
 the drying-frame along the whole length. After || doing so, she takes 80
 the cedar-stick measures and lays them down on the drying frame, |
 in this way,¹ so that the four measures are at (1). | She takes the large
 shell and dips it into the boiled currants, | and she pours them out
 inside the measures at (1). Then she turns | the shell on its back
 and spreads (the currants). When they are spread all over, ||
 she presses them so that they fill the corners of the mould and | so 85
 that they are pressed close together. After doing this, | she con-
 tinues doing so with the others, when she makes berry-cakes. When
 the | cakes have all been made to the end of the frame, she puts it
 just over the fire; | and after doing this, she takes another drying-
 frame, and || she does the same as she did to the first one when she 90

‘mēsē g̃wālexs laē āx’ēdxa ts!ēsLāla qa’s k’!ap!elēs lāxa t’!ēsē- 70
 maxs hē’maē ālēs xegwēs lāx ōx!a’yasa k’!myax!a. Wā,
 laem k’!ipūstālaq qa’s k’!lbenōlīsēlēs lāxēs legwīlē. Wā, g’l-
 ‘mēsē ‘wī’lōstēda t!ēsēmaxs laē āx’ēdxa lālogūmē, y!x āxts!ewasasa
 q!wēlkwē tsewēk’ k’!ēk’!aōk!wa, qa’s lā k’!āqas lāxa q!ōlkwē
 q!ēsēna. Wā, g’l’mēsē ‘wī’laqaxs laē āx’ēdxēs ts!ēsLāla qa’s 75
 xwēt!ēdēs lāq. Wā, āl’mēsē g̃wāl xwētaqēxs laē ālak’lāla la
 lēlga. Wā, la’mē la gēnk’ēda q!ōlkwē q!ēsēna. Wā, g’l’mēsē
 g̃wālexs laē āx’ēdxa penkwē k’!ēk’!aōk!wa qa’s lēbedzodālēs
 lāxa k’!l!tk’!ēdēsē lābendālax ‘wāsgēmasas. Wā, g’l’mēsē
 g̃wālaxs laē dāx’!dxa menyayowē k’!waxlāwā qa’s k’!atemg’aale- 80
 lōdē g’a g̃wālēg’asa’ mōts!aqē k’!wēk’!waxen menyayo lāx (1).
 Wā, lā āx’ēdxa ‘wālasē xālaēs qa’s tsēqēs lāxa q!ōlkwē q!ēsēna
 qa’s lā tsēdzōts lāx ōts!āwasa menyayowē lāx (1). Wā, nēlālā-
 masxa xālaēsaxs laē gwēldzōts lāq. Wā, g’l’mēsē gwēldzōdexs
 laē laqwaq, qa lalanēqwēs lāx ēwūnxa’yasa menyayowē. Wā, 85
 hē’mis qa g̃wālelēs q!ēsmenx’wīda. Wā, g’l’mēsē g̃wālexs laē
 āem hē gwē’nākūlaxa wāōkwaxs laē leqaq. Wā, g’l’mēsē lābendē
 leqa’yasēxs laē hēx’!idaem lāstōts lāx neqōstāwasēs legwīlē. Wā,
 g’l’mēsē g̃wālexs laē ēt!ēd āx’ēdxa ‘nemxsa k’!l!tk’!ēdēsa. Wā,
 āemxaāwisē neqemg’l!tewēxs g̃wēg’ilasaxēs g’l!x’dē legēdzōtse- 90

¹ See figure on p. 261.

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same with the next one; | and after all (the cakes) have been turned over, they spread a mat || over them, and they are left there only one 15 night. Then they are | dry all through. Then she takes down the drying (frames) and puts them down. When they have all been put down, she gathers up the | currant-cakes and puts them in piles of five, | and ties them with soft shredded cedar-bark, as she did with the || cakes of elderberries mixed with salal-berries when they were 20 tied into bundles, and about which I talked before. | She also puts them into a dry small box which she keeps | not too far from the fire of the house, so that | the heat of the fire strikes it, for the currant-cakes get damp easily, | unless they take good care of them and if they do not know how to treat them. || That is all about this. | 25

Viburnum-Berries.—While¹ (the man) is carrying in (the berries), 1 his wife goes up the beach, | and the man goes aboard the canoe | to get driftwood. Meanwhile his wife eats. | The husband does not stay away long before he comes back; and as soon as || he reaches the 5 beach, he backs up the stern of his small canoe and | goes ashore. He throws ashore the driftwood that he brought; and when it | is all out, he carries it up on his shoulder into his | house, and he throws it down at the place where he intends to build the fire | to cook the viburnum-berries. As soon as all the wood has been carried up, he

Wā, g'il'mēsē 'wī'la lā lēnkūxs laē ēt'ēd lēbēg'intsā lē'wa'yē lāx ēk'ladzē'yas. Wā, 'nemxsa'mēs la ganōlē hēx'demas gwālale- 15 laxs laē ālak'ālā lā lēm'wida. Wā, lā lēlaxōdxa k'lēk'ltk'lēdēsē, qa's pax'alilēlēs. Wā, g'il'mēsē 'wilg'alilēxs laē q'ap'ēx'idxa q'lēq'ēdzēdzowē t'lēqa, qa's pāpeqōdalēq, qa sēsek'!axsagālēs. Wā lā yaēltsemasa q'lōyaakwē k'ādzek' lāq, lāx gwālaasasa ts'lēts'lēnqela nēgūdzōxs laē yaēltsemakwaxen g'ilx'dā gwāgwēx's'alasa. 20 Wā, lāxaē hānts'lōyo lāxa pēx'tsewakwē xaxadzema, qa's lā hāng'alilem lāxa k'lēsē xēnlēla qwēsālā lāxa legwīlasa g'ōkwē, qa lāg'aasēsā l'ēsalāsa legwīlē, qaxs ālak'ālāē dēlnak'a q'lēdzēdzowē t'lēqaxs k'lēsāē aēk'ilasē'wa yīsa k'lēsē q'ālēla gwēg'ilasāq. 25 Wā, laem gwāla.

Viburnum-Berries.—Wā,¹ g'il'mēsē 'wīlōsdēsa laē lāsdsē genemas, 1 wā, lā lāxsa bēgwānēmaxa t'lēdzēlāts'lēx'dē xwāxwagūma, qa's lā q'lēxats'lēnox's lāxa q'lēxalē. Wā, la'mē l'ēxwa genemas. Wā, k'lēst'la ālaem gālaxs g'āxaē aēdaaqē lā'wūnemas. Wā, g'il'mēsē g'āxalīsexs laē alaxlax'idxēs q'lēxats'lē xwāxwagūma, qa's laltā- 5 wēxs laē sep'lūtālax'idxa q'lēxalē q'lēxānems. Wā, g'il'mēsē 'wī'lōltāxs laē yīlx'ūsdsēlax'idēq, qa's lā yīlgwēlēlaq lāxēs g'ōkwē, qa's lā yīlx'walīlas lāxēs gwe'yō, qa's lex'walī'laslex l'lōbaslasa t'lēlsē. Wā, g'il'mēsē 'wī'lōsdēsexs laē xāmax'ida-

¹Continued from p. 218, line 44.

- 10 [himself] goes || and takes a basket, goes down to the beach, | picks up stones, and puts them into the basket. He puts in as many as he can | carry. Then he stops putting them in and carries them in one hand | up the beach into his house. He puts | them down at the place where he intends to work at the unripe viburnum-berries.
- 15 When || he thinks there are enough stones, he stops. | You know already everything about the ways of building a fire to heat | stones, for there is only one way of heating stones for steaming | and for heating water for steaming. The | man has to go out to get drift-
- 20 wood and stones || for this purpose, because his wife is working at the viburnum-berries. When he has finished building the fire, | he puts on the stones, but he does not light the fire under them. Then | the man goes to help his wife, who is sitting by the side of the mat on which he has poured | out the viburnum-berries; for the woman does that first after she | has eaten, after coming home. She goes
- 25 and spreads a new mat, || takes the large berry-basket, and | pours the viburnum-berries on the mat. She does the same | with the front-basket and with the medium- | sized basket. Now her baskets are empty. | Then she takes the smallest basket, the front-basket, ||
- 30 and puts it down on her left-hand side. She sits down next to the | mat on which the viburnum-berries are, and she takes a bunch of | berries and picks the berries off the stems, and she puts them into

- 10 emxaaxs laē āx'ēdxa lexa'yē, qa's lā lents!ēs lāxa L!ema'isē, qa's lā xex'ts!ālasa t!ēsemē lāxa lexa'yē. Wā, ā'misē gwānala, qa's lākwēsēxs laē gwāl xex'ts!ālaqēxs laē k!ōqūlisaq, qa's g'āxē k!ōx'wūdsēlaq, qa's g'āxē k!ōgwēlelaq lāxēs g'ōkwē. Wā, lā k!ōx'walilas lāxēs t!āts!ēltsē!asLaxa k!ēlx'ē t!ēlsa. Wā, la'mē
- 15 hēx'idaem gwālexs laē k'ōtaq laem hēlalēs xegwānemē t!ēsema. Wā, laemlas 'nāxwa q!ālelax gwēg'ilasasa lā leqwēlaxa ts!āts!ēl-q!waasLaxa t!ēsemē qaxs 'nami'lāla'maē gwayi'lālasa lāxa nek'alē lē'wa q!ōlāxēs q!ōlasōlaxs laē ts!āts!ēlq!waxa t!ēsemē. Wā, hēem lāg'ilas hēx'sāem la ēaxelēda begwānemaxa q!ēxalē lē'wa t!ēsemaxs
- 20 laē genemas ēaxelaxa t!ēlsē. Wā, g'il'mēsē gwāl'alila leqwāxs laē mōkūyālaxa t!ēsemaxs k!ēs'maē mēnabewakwaxs laēda begwā-nemē g'ōx'widxēs genemaxs laē k!ūnxēlilxa lē'wa'yē la qebedzā-lilatsa t!ēlsē, yixs hē'maē g'il āx'ētsō'sa ts!ēdāqaxs g'ālaē gwāl L!ēxwaxs g'ālaē g'āx nā'nakwaxs laē āx'ēdxa Eldzowē lē'wa'ya, qa's
- 25 Lep'lālilēq. Wā, lā āx'ēdxa 'wālasē nāg'ē t!ēlts!āla lexa'ya, qa's lā qebedzōtsa t!ēlsē lāxa Lebēlē lē'wa'ya. Wā, lāxaē hēemxat! gwē-x'idxa nanaāgemē lexa'ya. Wā, lāxaē hēem gwēx'idxēs hēlō-māgemē lexa'ya. Wā, la'mē 'wila lā lōpēmts!āwa laelxa'yas; wā, lā āx'ēdxa āmāyaga'yasēs laelxa'yēxēs nanaāgemē lexa'ya,
- 30 qa's hūng'alilēs lāxēs gemxagawalilaxs laē k!ūnxēlilxa t!ēldzedzāla Lebēlē lē'wa'ya. Wā, lā dāx'idxa nexlāla t!ēlsa, qa's k!ūlpālēxa t!ēlsē lāxēs t!ēldzanowē, qa's lā k!ats!ālasa t!ēlsē lāxa nanaāgemē.

the small basket. | She throws the stems down on the right-hand 33
side. In | this way her husband helps her; and as soon as they have
picked off all the || berries, the man lights the fire under the 35
place where he is about to heat | the stones. As soon as it burns,
he takes the high | steaming-box and puts it down by the side of the
fire. He | takes two large water-buckets and goes to draw fresh
water; | and as soon as he comes carrying a bucket of fresh water in
each hand, || he goes to the place where the steaming-box is standing, 40
and pours the water into it. | There are only two buckets of water
poured in. | That is sufficient for the high steaming-box. After he
has done so, | he takes the basket for holding the berries, puts it next
to the | steaming-box, and he takes the long tongs || and the water- 45
bucket and puts them down. Then he goes to draw | fresh water,
which he places between the steaming-box and the fire. | The red-hot
stones are to be dipped into this water. When it is all there, he |
takes an empty oil-box and puts it down. Then | he draws some
more water in another || large bucket. When he comes back, he 50
pours the water into the | empty oil-box and washes it out. After
doing so, he | goes and puts it down where it is to be left until winter
comes; | however, he has poured away the dirty water with which
the box has been washed out. | As soon as this is done, and when he

Wā, lā ts'eqelasa t'eldzanowē lāxēs hēlk'lotagawaliē. Wā, hē'mis 33
la g'ex^uwidaats lā'wūnemaseq. Wā, g'il'mēsē 'wī'la la k'lūlbekwa
t'elsaxs lāē mēnābōdēda begwānemaxēs gwālēlēx'dēda ts'lāts'le- 35
q'waaslaxat l'ēsēmē. Wā, g'il'mēsē x'iqōstāxs lāē āx'ēdxa lāwats'lēxa
yix^usemē q'ōlats'lā, qā's g'āxē hānōlīsas lāxa legwīlē. Wā, lāxāē
āx'ēdxa māltsēmē āwā naengats'lā, qā's lā tsēx'idex 'wē'wāp'ema.
Wā, g'il'mēsē g'āx wāx'senkūlaxa 'wī'wābets'lāla naengats'lēxs lāē
hē'nākūlaems laxa yix^usemē q'ōlats'lā, qā's lā gūqāsasa 'wāpē lāq. 40
Wā, laem maltsema naengats'lē qōqūt'laxa 'wāpē gūxts'ōyosēxs
lāē hēlats'lāwa yix^usemē q'ōlats'lēxa 'wāpē. Wā, g'il'mēsē gwālēxs
lāē āx'ēdxa k'loxstanowē lexāxa t'elsē, qā's g'āxē hā'nōlīlas lāxa
yix^usemē q'ōlats'lē. Wā, lāxāē ētlēd āx'ēdxa g'ilt'ē k'!plālaa qā's
g'āxē k'at'lālīlas. Wā, lā āx'ēdxa nāgats'lē, qā's lā tsēx'id lāxa 45
'wē'wāp'ēmē, qā's g'āxē hānagōts lāxa q'ōlats'lē lē'wa legwīlē
qā's hābasxēs k'!plālaa. Wā, g'il'mēsē 'wīl'alīlēxs lāēda begwā-
nemē āx'ēdxa dengwats'lēmōtē, qā's g'āxē hāng'alīlas. Wā, lā
ētlēd lā tsā lāxa 'wāpē. Wā, laem hē tsayats'lēsāda 'nemsgēmē
'wālas nagats'lā. Wā, g'il'mēsē g'ax aēdaaqaxs lāē gūxts'lōts lāxa 50
dengwats'lēmōtē qā's ts'loxūg'indēq. Wā, g'il'mēsē gwālēxs lāē
hāng'alīlas lāxēs hēmenēlaslē ha'nēlah lālaal lāxa lāla ts'lāwūn-
x'ēdēl, yixs lāalal gūqōdxa nēqwa 'wāpa yixs tsōxūg'indayāsēq.
Wā, g'il'mēsē gwālēxs lāē dōx'wālēlaqēxs lē'maē menmentsemx'i-

- 55 sees that the stones are red-hot, || he takes his long tongs, | puts the end into the bucket with water which stands between the | steaming box and the fire, and, when the end of the tongs is wet, he picks the | red-hot stones out of the fire and puts them into the steaming-box; he | continues doing this with the other red-hot stones; and when ||
- 60 the tongs catch fire at the end, he puts the end into the | bucket of water. The man is careful that | the water does not boil up, for he only wants it to be real hot. | When it has nearly come to a boil, he stops putting stones into it. | Then he takes the front-basket, which is
- 65 now filled with viburnum-berries, || and pours the berries into the cooking-basket. Then (the woman) | fills the front-basket with more berries, which are in the | medium-sized swallowing-basket, and she pours these too into the cooking-| basket. When it is nearly full, she stops. Then the man takes hold of the | handles of the cooking-basket and puts
- 70 it || into the hot water in the steaming-box. The woman watches | it carefully while it is covered with water, for (the berries) must not be cooked too long. | She takes it out of the hot water every now and then, and watches it. | When (the berries) all turn red, they are at once | taken out and poured into the empty oil-box, ||
- 75 which has already been put down at the place where it is to stay

- 55 dēda t̄lēsemē lāx legwīlas. Wā, lā dāx'īdxēs g'ilt!a k'īplālaa qa's L'ēnxstendēs ōba'yas lāxa 'wābets!āla nagats!ē hanagawālīxa q!ō-lats!ē lē'wa legwīlē. Wā, g'il'mēsē la k'lūnxbalaxs laē k'īp!its lāxa x'ix'exsemāla t̄lēsema, qa's lā k'īpstents lāxa q!ōlats!ē. Wā, lā hanāl hē g'wēgilaxa wāōkwē x'ix'exsemāla t̄lēsema. Wā, g'il-
- 60 'naxwa'mēsē x'ixbax'īdē ōba'yas k'īplālaas laē L'ēnxstents lāxa 'wābets!ālilē nagats!ā. Wā, la'mē q!āgemalēda begwānemē qa k'!ēsēs medelx'wīdēda 'wāpē qa ā'mēs ālak!āla ts!elx'sta. Wā, g'il'mēsē elāq medelx'wīdexs laē g'wāl k'īpstālāsa t̄lēsemē lāq. Wā, lā āx'ēdxa nanaāgemē lexa'ya, yīxs laē qōt!alalīxa t!ēlsē,
- 65 qa's lā gūqāsasa t!ēlsē lāxa k'!ōxstanowē lexa'ya. Wā, lānaxwē ēt!ēd k'!āsasa t!ēlsē lāxa nanaāgemē lexa'yaxa k'!ōts!āwaxa hēlomagemē lexa'ya, qa's lā ēt!ēd gūqāsas lāxa k'!ōxstanowē lexa'ya. Wā, g'il'mēsē elāq qōt!axs laē g'wāla. Wā, lā dāg'aalela lāx k'!ēk!ak'ogwaasasa k'!ōxstanowē lexa'ya, qa's lā k'!ōxstents
- 70 lāxa ts!elx'sta 'wāp q!ōts!āxa q!ōlats!ē. Wā, lā lōmāx'īd q!āq!a-lalaqēxs laē hānendzēsa, qa k'!ēsēs hāx'seq!a L'ōpalaēna'yas. Wā, la'mē yāla k'!ōx'wūstendeq lāxa ts!elx'sta 'wāpa, qa's q!āq!alalēq. Wā, g'il'mēsē 'naxwa la L'āl!ex'semx'īdexs laē hēx'idaem k'!ōx'wūstendeq, qa's lā gūxts!ōts lāxa dengwats!ēmōtaxs laē
- 75 g'walī hā'nēl lāxēs hēmenē!aslē hā'nē!as lālaal lāxa ts!āwūnxla.

until winter. | As soon as the cooking-basket is empty, (the woman) 76
pours | in more raw viburnum-berries; and when it is full, she puts it
down by the side of the | steaming-box, and she puts a few more
red-hot stones | into it. When (the water) nearly boils up, she
puts || the cooking-basket in, and watches it until they | get red or 80
sometimes whitish yellow. Then they are | done. When they have
that color, they are taken out, and | the woman then goes and pours
them into the empty oil-box. When four | basketfuls (of berries)
have been poured into the empty oil-box, || she takes another empty 85
oil-box, washes | it out, and, after doing so, she puts it down along-
side of one that has been filled with | viburnum-berries; and she pours
in also four | basketfuls of steamed viburnum-berries. Sometimes | a
couple will put up as many as ten oil-boxes full of viburnum-berries, ||
when they have a strong desire to do so, for they help each other 90
when they wish to have | many oil-boxes full of viburnum-berries.
When they are all done, | (the woman) goes to draw fresh water in a
large bucket, and | four bucketfuls are poured into each of the oil-
boxes containing steamed viburnum-berries. | When water has been 95
poured into all of them, they || take a board and lay it as a cover on
top of the oil-boxes containing the berries. | They keep it there until
the winter, | when the people will have a winter ceremonial. That
is all about this. |

Wā, g'il'mēsē la lōpts!āwēda k'!ōxstanowē lexā'yaxs laē ēt!lēd gūx- 76
ts!ōtsa k'!l'x'ē t!ēls lāq. Wā, g'il'mēsē qōt!axs laē hānōlīlas lāxēs
q!ōlats!ē, qa's xāl!ex'idē k'!l'pstālx'itsa x'ix'exsemāla t!ēsem
lāq. Wā, g'il'emxaāwisē elāq medelx'wīdexs laē k'!ōxstentsa
t!ēlts!āla k'!ōxstanowē lexā lāq. Wā, laemxaē q!āq!alālaq qa 80
L!āl!ex'semx'idēs lō'xs 'melx'deēlēqālaē lenxēda waōkwaxs laē
L!ōpa. Wā, g'il'mēsē hē gwēstōx'wīdexs laē k'!ox'ūstendeq, qa's
lā gūxts!ōts lāxa dengwats!ēmōtē. Wā, g'il'mēsē lā mewēxla
qōqūt!ēda k'!ōxstanowē lexā, la gūxts!ōyosēxa dengwats!ēmotaxs,
laē ēltēd āx'ēdxa ōgū'la'maxat! dengwats!ēmōta, qa's ts!ōx'wū- 85
g'indēq. Wā, g'il'mēsē gwālexs laē hāngogwalīlaq lē'wa lā hēlats!ā
t!ēlyats!ē dengwats!ēmōta. Wā, lāxaē gūxts!ōtsa mowēxa k'!ē-
k'!oxstanowē laelxē q!ōlk' t!ēls lāq, yīxs 'nāl'nemplenāē
neqasgemē dengwats!ēmōtē t!ēlyats!āsa ha'yasek'āla, yīxa lā-
k'!wēmasas nāqa'yē, qa's g'āwālap!aaxs 'nēk'āē qa q!ēxlēsēs t!ē- 90
t!ēlyats!ē dengwats!ēmōta. Wā, g'il'mēsē 'wī'la L!ōpaxs laē tsēx'id-
xa 'wē'wāp!ēmē, yīsa āwāwē naengats!ā, qa's lē gūqeyindālasa
maēmōsgemē āwā naengats!ē lāxa 'nāl'nemsgemē t!ēlyats!ē
dengwats!ēmōta. Wā, g'il'mēsē q!wālōts!ēwax'sa 'wāpaxs laē
āx'ēdxa 'wādzowē saōkwa, qa's papanaqēs lāxēs t!ēt!ēlyats!ē 95
dengwats!ēmōta, qa pēpāqēmēs. Wā, laem ēdzēllexa ts!āwūnxla,
qō ts!ēts!ēx'idēlē g'ōkūlōtas. Wā, laem gwāla.

- 1 Crabapples.—The woman takes the large basket, | which is still full of crabapples, and pours these | on the mat at the same place where the first lot were poured out. | She does this with all of them,—
 5 the medium-sized basket and the || front-basket. When they are empty, she puts them down all around | the crabapples which she had poured on the mat. After this is done, | she sits down on the right-hand side of the basket in the front corner, and | her husband sits down at the right-hand side of the medium-sized basket. | The
 10 baskets are on the left sides of the || woman and her husband who are sitting down. Then they take up each a bunch | of crabapples and pinch off the stems of the crabapples | with the right hand. With the left they hold the | crabapple-stems, which are in bunches; and when the crabapples have been picked off, | the woman puts the
 15 cleaned crabapples into the front-basket, || and her husband puts the cleaned crabapples into the | medium-sized basket. They continue doing this while they are cleaning them; | and when the baskets have been filled, they pour them | into the large basket. They only |
 20 stop pouring them into the large || basket when it is very full. Then the woman takes a | large dish and pours into it the clean crabapples and those which | her husband has cleaned; and generally

- 1 Crabapples.—Wā, la'mē āx'ēdēda ts!ēdāqaxa nāgāē 'wālas lexa 'ya, y!xs hē'māē ālēs tsēlx'utslā!axa tsēlxwē, qa's gūq!ēqēsa tsēlxwē g'its!āq lāxa lāx-dē gūgedzōyosēxa lēbēlē lē'wa'ya. Wā, la'mē 'nāxwaēm hē gwēx'idxa hēlomāgemē lexa'ya lē'wa nā-
 5 nāgemē lexa'ya. Wā, g'il'mēsē lā lōpemts!āxs lāē hānē'stalas lāxa tsēlxwē lā k'ladzālilaxa lē'wa'yē. Wā, g'il'mēsē gwālexs lāē k!wāg'alil lāx hēlk'lōdenwalilasa nānaagemē lexa'ya. Wā, g'āxē lā'wūnemas k!wāg'alil lāx hēlk'lōdenwalilasa hēlomāgemē lexa'ya. Wā, laēm gēgemxagawalilā lāelxa'yē lāx k!ūdzē'lēna'yasa ts!ē-
 10 dāqē lē'wis lā'wūnemē. Wā, lāx-da'xwē dāx'idxa 'nāf'nemxlāla lāxa tsēlxwē qa's ēp!ēxlē māg'inōdālaxa tsēlxwaxs lāē ēpālaq yisēs hēlk'lōts!āna'yē. Wā, lā hē dālayosēs gemxōlts!āna'yē lāx tsēltselx'mets!ēxlā'yas. Wā, g'il'mēsē 'wīlāwa ts!ēlxwaxs lāē k'lats!ōdēda ts!ēdāqasēs k'imta'yē tsēlx' lāxa nānaagemē lē-
 15 xa'ya. Wā, lāla lā'wūnemas hē k'lats!ālasēs k'imta'yē tsēlxwa hēlomāgemē lexa'ya. Wā, āx'sā'mēsē hē gwēg'ilaxs k'imtaaq. Wā, g'il'mēsē qōqūt!ē k'ēk'imdats!āsēxa tsēlxwaxs lāē gūxts!ōts lāxa 'wālasē k'imdegwats!ēxa tsēlxwē nāg'ē lexa'ya. Wā, āl-
 20 mēsē gwāl gūxts!ā!axa 'wālasē k'imdegwats!ēxa tsēlxwē nāg'ē lēxāxs lāē ālak!āla la qōt!a. Wā, lāxāē āx'ēdēda ts!ēdāqaxa 'wālasē lōq!wa, qa's lā gūxts!ā!asēs k'imta'yē tsēlx' lāq lō' k'im-
 ta'fasēs lā'wūnemē. Wā, lā q'lūnāla āx'ēdxa k'īmuyaxlā lō'xs

she takes a short oil-box or | a high box and pours the cleaned crab- 23
apples into it, | in case she is picking a great many. When all the
crabapples have been cleaned, || the husband of the woman goes to 25
get driftwood, | for it is hard work to prepare crabapples. There-
fore | the man helps his wife. When he gets home from getting |
driftwood, he carries it on his shoulder into the | house, and puts it
down where he is going to build a fire. As soon as || all the drift- 30
wood has been carried in, he puts down two medium-sized logs, |
which will be the side-pieces. Between them he puts small pieces | of
dry driftwood. He places larger pieces of driftwood | crosswise
over the side-pieces for the stones to rest on. When | this is done,
he takes a basket, goes down to the beach, || and puts stones into the 35
basket. | When he thinks he has as many as he can carry, he
carries them on his back up the beach, | and carries them into the
house in which the crabapples are being prepared. | Then he puts
(the basket) down on the wood that is built up for it. | He brings
many stones which he has picked up; and when he has brought in
enough, || he lights the fire under the wood and stones. When | 40
it is burning, he takes an empty oil-box and puts it down along-
side | of the wood and stone in order to heat it. Then he goes and
gets | two large buckets and draws water in them. He | pours the

haē āx'ētse'wa lāwatsa, qa's gūxts!ālasōsa k'imdekwe tselxwa, 23
yixs q'lēnemaēda tselwānemas. Wā, g'il'mēsē 'wī'la lā k'imdekwa
tselxwaxs laē hē'mē lā'wūnemas ts!ēdāqē lā q'lēxaxa q'lēxalē, 25
qaxs lāxūmlaēda tselxwaxs ēaxelase'waē. Wā, hē'mēs lāg'ilas
g'iwālēda begwānemaxēs genemē. Wā, g'il'mēsē g'āxexs q'lēxēx-
dāxa q'lēxālaxs laē hēx'idaem wēx'ideq, qa's lā wēg'ilēlaq lāxēs
g'ōkwē, qa's lā wēx'alīlaq lāxēs lex'walilaslē. Wā, g'il'mēsē 'wī-
'lōsdēsa q'lēxālaxs laē k'at!alīlasa ma'its!aqē hā'yā'ag'it q'lēxala. 30
Wā, hēem k'āk'edenwa'yē. Wā, lā lōlaxōtsa g'ālastōyowē āme-
ma'yastō lemṣwa q'lēxala. Wā, lā āx'ēdxa āwāwastāla q'lēxala,
qa's gēk'eyīndālēs qa t!āxt!emasa t!ēsemē. Wā, g'il'mēsē
gwālēxs laē āx'ēdxa lex'a'yē, qa's lā lents!ēs lāxa l!ema'isē,
qa's lā t!axts!ālasa t!ēsemē lāxēs t!āgats!ēxa t!ēsemē lex'a'ya. 35
Wā, g'il'mēsē gwānala lāx'sēxs laē ōxlex'ideq, qa's lā ōxlōs-
dēselaq, qa's lā ōxlaēlelaq lāxēs tsātselx'sē'lats!ēlē g'ōkwa.
Wā, lā ōxleg'alīlaq qa's lā t!āqeyīndālas lāxēs la gwālīla'ya. Wā,
lā q'lēnemē t!āganemas t!ēsema. Wā, g'il'mēsē hē'alē t!āgane-
masēxs laē tsēnabōtsa gūlta lāxes t!ēqwapayē. Wā, g'il'mēsē 40
x'iqostāxs laē āx'ēdxa dengwats!emotē, qa's g'āxē hā'nōlīsas lāq
lāxa t!ēqwapayas, qa ts!elxsemx'idēs. Wā, hē'mis la āx'ēdaatsēxa
āwāwē ma'itsem naengats!ā, qa's lā tsēx'id lāxa 'wāp, qa's lā
gūxts!ālas lāq. Wā, g'il'mēsē la negōyoxsdālaxa 'wāpaxs laē gwāla.

45 water into the box. When it is half full, he stops. || Then he takes his tongs and puts them down on the floor.¹

(As | soon as this is done, the man takes a bucket and goes to | draw water; and when he comes back, he puts it down between the | empty oil-box and the fire.) Now all | the stones on the fire are red-hot.
50 Then he || takes the tongs, dips the end into the | bucket, and picks out the red-hot stones. He | dips them into the water so that the ashes that stick on them come off; | and after doing so, he puts them into the water in the steaming-box. | He continues doing this, and
55 does not stop until || the water really boils up. Then he takes the | rack and puts it into the boiling water. | After doing this, he takes the large basket containing the cleaned crabapples, | puts them on the rack of the one who steams crabapples, | and he also takes the medium-
60 sized || basket and puts it in, and he also takes the | front-basket and puts it in. | As soon as they are all in, they are covered with hot water. Then | the man takes his tongs and picks up more | red-hot
65 stones, which he dips into the water, || and then puts them in, so that the water really boils up. | When it is boiling, he takes a rest. | His wife watches the crabapples. She takes a ladle | and dips it into

45 Wā, lāxaē āx'ēdxēs k'liplālaa, qa g'āxēs k'adēla.¹ . . . Wā, g'il'mēsē gwālexs laē āx'ēdēda begwānemaxa nagats!ē, qa's lā tsāxa 'wāpē. Wā, g'il'mēsē g'āx aēdaaqaxs laē hanāgōts lāxa dengwats!emotē lē'wa legwilē. Wā, la'mē 'nāxwa la mēmēnt-tsemx'idēda tlōsemē tlāxlālālēs lāxa legwilē. Wā, hē'mis lā
50 dāx'idāats!ēxēs k'liplālaa, qa's L!enxstendēs lāxa 'wābets!āwasa nagats!āxs laē k'lip!its lāxa x'ix'exsemāla tlēsēma. Wā, lāxaē hāpstents lāxa 'wāpē, qa lawāyēs k!wēk!ūtsemayaq gūna'ya. Wā, g'il'mēsē gwālexs laē k'lipstents lāx 'wābets!āwasa q!ōlats!āxa tselxwē dengwats!emota. Wā, lā hēx'sā gwēg'ilē. Wā, āl'misē
55 gwālexs laē ālak'lāla la maemdelqūlēda 'wāpē. Wā, lā āx'ēdxa k'ltk'!edēsē, qa's lā pāxstents lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē gwālexs laē āx'ēdxa 'wālasē k'imdegwats!ē nāg'ē lexa'ya, qa's lā hāndzōts lāxa k'ltk'!edēsasa tsātselx'silāxa tselxwē q!ōlase'wa. Wā, lāxaē āx'ēdxa k'imdegwats!āxa tselxwē hēlōmā-
60 gem lexa'ya, qa's lāxat! hā'nōdzents lāq. Wā, lāxaē āx'ēdxa k'imdegwats!āxa tselxwē nanaāgem lexa'ya, qa's lā hānāgōts lāq. Wā, g'il'mēsē 'wīlastaxs laē t!epsemxa ts!elx'usta 'wāpa. Wā, lā āx'ēdēda begwānemaxēs k'liplālaa, qa's ēt!ēdē k'lip!its lāxa x'ix'exsemāla tlēsēma, qa's lāxat! hāpstents lāxa 'wāpē. Wā,
65 lā xāl!ex'id k'lipstālas, qa ālax'idag'ēs medelx'widēda 'wāpē. Wā, g'il'mēsē ālak'lāla la maemdelqūlaxs laē x'ōs'ida. Wā, hēt!alē genemas la q!āq!alalaq. Wā, laem āx'ēdxa k'āts!enaqē,

¹ Then follows the description of the manufacture of a drying frame, p. 171, line 1, to p. 172, line 27.

the crabapples and feels if they get soft. | When they are soft all through, they are done. Then she || calls her husband to take out the three | baskets with the boiled crabapples. They pour these into 70 the empty oil-box | which has been washed out by the wife of the man, and which is now ready to be placed | where the crabapples are to be kept. They | pour in the steamed crabapples. If they do not boil all the || other crabapples, the woman puts the green cleaned | 75 crabapples into the three baskets, and | her husband puts more red-hot stones into the cooking-box. | As soon as the water boils up, he puts in | the three baskets with crabapples and does the || same as he 80 did before; and after the crabapples have been boiled, | he takes the two large buckets, goes to draw some | water, and pours it on, because he wants to have two- | thirds more water than crabapples. | After he has done this, he takes a short board and puts it on. || He 85 keeps them there until winter comes, when the tribe of the crabapple-owner have a winter ceremonial. | Sometimes the chiefs want to give a crabapple-feast, for | this is one of the great feasts of the tribes. | That is all about the cooked crabapples. |

qa's tsēx'īdēs lāxa tsēlxwē, qa's plēx'widē, qa telxelx'semx' 68
idē. Wā, g'il'mēsē lā telxelx'semxs laē L!ōpa. Wā, la'mē lē-
'lāxēs lā'wūnemē qa's k'lōx'ūstalax'īdēxa yūdux'semē q'lēq'lōlx' 70
ts!āla laelxāxa tsēlxwē, qa's lā gūxts!ālas lāxa ōgū'la'max'at!
la ts!ōxūg'itsō'sa genemasa begwānemēxa la gwā'ilil ha'nēl lāxēs
hēmenē'laslē ha'nēlasa tsēl'wats!ē dengwats!emōta. Wā, hē'mis la
gūxts!ālatsēsa q!ōlkwē tsēlxwa. Wā, g'il'mēsē k'lēs 'wī'la q!ōl'īdxa
waōkwē tsēlxwa laē ā'ma ts!edāqē xwēlaxts!ōtsa lēn!ēnxsemē 75
k'imdekwe tsēlx' lāxa yūdux'semē lā tsētselx'uts!ālaxa tsēlxwē la-
a!ēs lā'wūnemē ēt!ēd k'!lpstālasa x'ix'exsemāla t!ēsem lāxēs q!ōlas-
laq. Wā, g'il'emxaāwisē medelx'widēda 'wāpaxs laē k'lōxstendā-
lasa yūdux'semē tsētselx'uts!āla laelxā lāq. Wā, āemxaāwisē ne-
qemg'itewēxēs g'ilx'dē gwēg'ilasa. Wā, g'il'mēsē 'wī'la la q!ōlkwē 80
tsēlxwasēxs laē āx'ēdxēs āwāwē ma'itsem naengats!ā, qa's lā tsāxa
'wāpē, qa's lā gūq!aqas lāq. Wā ā'mēsē 'nēx' qa ma'ip!ēnēs
hē 'waxēda 'wāpē 'waxaasasa tsēlxwaxs laē gwāla. Wā, g'il'mēsē
gwālēxs laē āx'ēdxa ts!ats!ets!ax'semē qa's lā pāqemlīfas lāq. Wā,
laem lālaa! lāxa ts!āwūnxla, qō ts!ēts!ēx'īdlē, g'ōkūlōtas tsēl'wadās 85
lōxs k'ilxwase'waasa g'igema'yas tsēlxwēlilaxa tsēlxwē, yīxs hē-
'maē g'igēxa 'wālasē k!wēladzemxa q!ēnemē lēlqwālaLa'yaxa
tsēlxwē. Wā, laem gwā! lāxa q!ōlkwē tsēlxwa.

- 1 Qōt!xolē.¹—When she has finished, she takes a dish and | puts the berries into it. Then she takes oil and pours | much of it on. There is more oil than there are berries. | When this is done, she takes a
5 wooden spoon and puts it down next || to her seat. Then she calls her husband and her | children to come and eat the berries; | and when they have all come, the woman gives them spoons; | and after doing so, she takes up the dish with the berries | and puts it before
10 them. Then they all begin to eat the berries. || They eat them with their spoons. | Whoever is not accustomed to eat them drains off the oil to make them dry when | he is eating them, but the berries choke one when they are eaten; | and therefore any one who does not like to eat oil with them must chew them a long time, and | can not
15 swallow them: he just has his mouth full || of berries. But if he is experienced in eating them, he does not take many | berries in his spoon, and he takes much oil, | when he puts them into his mouth; and he does not chew them long | before swallowing, for the oil makes them slippery. After eating the berries, | they do not drink water,
20 and just || go out of the house. They do not drink water for a long time, because they | do not want the oil to rise into their throats. This is one way to do with the berries, when | they are given at a

- 1 Qōt!xolē.¹—Wā, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē, qa's k'la-ts!ōdēsa qōt!xolē lāq. Wā, lā āx'ēdxa L'lē'na, qa's kūnq!eqēsa q'lēnemē lāq. Wā, laēm hē q'lāgawa'ya L'lē'nāsa qōt!xolē. Wā, g'il'mēsē gwālexs laē āx'ēdxa k'k'āyemē, qa g'āxēs g'aēl lāx hēmē-
5 nē'lasē k'!waelats. Wā, hē'mis la L'lē'lalatsēxēs lā'wūnemē lē'wis sāsēmē qa g'āxēs k'lūs'ālila, qa's qōtqwat!lēdēxa qōt!xolē. Wā, g'il'mēsē g'āxda'xūxs laēda ts!ēdāqē ts!awanaēsasa k'āk'ets!ēnaqē lāq. Wā, g'il'mēsē gwālexs laē k'āg'ililaxa qōtqūdats!lēlō lōq!wa, qa's lā k'ax'dzamōlilas lāq. Wā, hēx'ida'mēsē 'nāxwa qōtqwa-
10 tlēdxa qōt!xolē. Wā, la'mē yōsasēs k'āk'ets!ēnaqē lāq. Wā, hēm yāg'ilwat qōtqwata x'ats!ālaxa L'lē'na, qa lēmōkwēsēxs laē qōtqwat!lēdeq, qaxs ālak!ālaē mekwa lax qōtqwatse'waē. Wā, hēm gēg'ilil wūl'em malēkwaqāxa k'iltāsa L'lē'na. Wā, la k'leās gwēx'idaas nex'wīdeq. Wā, hē'mis la āēm la qōt!aēl!ē-
15 xālatsexa qōt!xolē. Wāx'ida ēg'ilwatē, yīxs k'lēsaē q'lēsgema qōt!xolāxs xex'uts!āē lāx k'ats!ēnaqas. Wā, hēt!a q'lēnema L'lē'nāxs laē yōsk!ēdzents. Wā, k'lēstlē gēg'ilil mālēkwaqēxs laē nex'wīdeq, qaēda L'lē'nāxs tsāx'aē. Wā, g'il'mēsē gwāla qōtqwa-dāxa qōt!xolāxs laē k'lēs nāgēk'ilaxa 'wāpē. Wā, la'mē āēm
20 hōqūwēsa. Wā, la'mē k'lēs geyōl nāx'ēdxa 'wāpē qaxs gwāq!ē-taē lēwumsa L'lē'na. Wā, la'mē gwāl lāxa 'nemx'idāla, yīxs hē'maē gwēqūxs laē qōtelag'ila q'lēnemē lēlqwālala'ya lāx gwāla-

¹ This description follows that of the gathering of qōt!xolē (p. 218, line 1, to p. 219, line 39).

feast to many tribes. It is the way | I have described before. I 23
will only talk about it | when they are put into boxes for winter use.
They are just put into || (square) boxes, and the cover is put on and 25
it is tied down. | Then they are put in a cool corner of the house, |
and they are eaten in the way I have just described. | That is all. |

Qōt!xolē mixed with Oil.—When many berries have been picked by 1
the | woman, she asks her husband to get a | high box that does not
leak and to put it down; and then he builds up | the fire and puts
stones into it. There || are very many stones. Then he takes his 5
bucket and goes to draw | a bucketful of water; and when he comes
back, | he puts it down next to the fire. When this is done, he takes
his | tongs and puts them down by the fire. He takes his | oil-box
and puts it down by the fire. When || this has been done, he takes 10
the basket with berries and | puts them down next to his high boxes,
and pours | them in. As soon as (the boxes) are nearly full, he
stops pouring them in. | He continues doing this until the other
boxes are all full. | As soon as (the berries) are all in, he just waits
for the || stones which he put on the fire to be red-hot; and when he 15
sees | that they are getting red-hot, he takes his tongs, | picks up
the red-hot stones, dips them into the | water in the bucket so that

asasen lā q!wēl'idayowa, yīxa lōx'aemlen gwāgwēx's'ex'idaasL 23
lāqēxs lāē hānkwa qaēda ts'āwūnxē, yīxs ā'maē k'lāts!ōyo lāxa
xēxetsemē. Wā, ā'mēsē la yīkūyintsōsēs yīkwāya'yaxs lāē t'lēmāk't- 25
yīntse'wa, qa's lā hāng'alilem lāxa wūdanēgwīlasēs g'ōkwaxa qō-
dats!ē xēxetsema. Wā, hē'mis qōtqwat!ēnēqen lāx'dē gwāgwēx'-
s'ālasa. Wā, laem gwāla.

L'ākwē qōt!xolā.—Wā, hē'maaxs q'lēnemaē qōdānemasa ts!ē- 1
dāqē qōt!xolā. Wā, lā āxk'lāxēs lā'wūnemē, qa āx'ēdēsēxa lā-
watsaxa ālā la emxa, qa g'āxēs hāx'hanīla. Wā, lā leqwēlax'id
lāxēs legwīlē. Wā, lā xex'lālaxa t'lēsemē lāxēs legwīlē. Wā, lā
q'lēnemk'as'ma t'lēsemē. Wā, lā āx'ēdxēs nagats!ē, qa's lā tsāsa 5
'nemsgemē nagats!ē lāxa 'wāpē. Wā, g'il'mēsē g'āx aēdaaqaxs
lāē hā'nōlīsas lāxēs legwīlē. Wā, g'il'mēsē gwālexs lāē āx'ēdxēs
k'!plālaa, qa's g'āxē k'adenōlīsas lāxēs legwīlē. Wā, lā āx'ēdxēs
dengwats!ē qa's g'āxē hā'nōlīsas lāxēs legwīlē. Wā, g'il'mēsē
gwālexs lāē āx'ēdxēs qēqot!xōleats!ē laelxa'ya, qa's g'āxē 10
hānemg'alitelas lāx hāx'ha'nē'lasasa lēlāwatsa. Wā, lā gūxts!ō-
dālas lāxa lēlāwatsa; wā, g'il'mēsē elāq qōt!axs lāē gwāl gūqas
lāq. Wā, lā hēx'sāem āwāxats!ā lāxa waōkwē lēlāwatsa. Wā,
g'il'mēsē 'wīlts!āxs lāē āem la ēsela qa mēmentsemx'idēsa
t'lēsemē xex'lālalis lāxa legwīlē. Wā, g'il'mēsē dōx'wale- 15
lāqēxs lē'maē mēmentsemx'idēxs lāē dāx'idxēs k'!plālaa, qa's
k'!plīdēs lāxa x'ix'exsemāla t'lēsema qa's lā hāpstents lāxa

the ashes that stick to them come off, | and puts them into the oil
 20 which is in the oil-box. || He continues doing this, and does not stop
 until the oil in the box begins to boil. | He does not dip out | the
 boiling oil immediately to pour it on the berries in the box, | but he
 takes a large shell of a horse-clam and skims off the | froth floating
 25 on the hot oil. When that is all off, || he takes a long-handled ladle
 and dips it into the hot oil. | Then he pours it on the berries, and he
 does not stop until | the berries are covered by the boiling oil. He
 leaves them there, on the floor of the house, | until the oil thickens.
 He leaves them there for two days to get entirely cooled off. | Then
 30 he takes the boxes containing the berries and the oil and || puts them
 down in a cool corner of the house. After he has put them there,
 he | takes the cover, puts it on, and ties it down. | After he has
 done so, he takes an old mat and | spreads it over them, and there
 they will stay until winter comes. |

1 Curing Seaweed (1).¹—A woman inexperienced in working | seaweed
 spreads it out at once on the beach to | dry. Then the seaweed
 that is treated that way is tough. | An experienced woman only takes
 5 the || seaweed out of the canoe, and she takes a mat and | covers it
 over on the beach, after she has piled it up on the beach, | even when
 the day is fine. She does not spread it for a long time, for she wishes |

18 'wābets!āwasa nagats!ē, qa lawāyēs k!wēk!ūtsemayaq gūna'ya.
 Wā, lā k!lpsstents lāxa L!ē'nats!āwasa dengwats!ē. Wā, lā hēx-
 20 sāem gwēg'ilāq. Wā, āl'mēsē gwālexs laē ālak!āla lā maemdel-
 qūlēda L!ē'nats!āwasa dengwats!ē. Wā, k!lēst!a yānaga'ala tsēx'īd-
 xa maemdelqūla L!ē'na, qa's lā gūqeyints lāxa qōdats!ē lāwatsa.
 Wā, lā āx'ēdxa 'wālasē xālaētsa met!āna'yē, qa's a'x'widēxa
 a'āwās ōkūya'yasa ts!ēlx'sta L!ē'na. Wā, g'il'mēsē 'wī'lāwa
 25 a'āwāxs laē āx'ēdxa tsēx!a, qa's tsēx'īdēs lāxa ts!ēlx'sta L!ē'na
 qa's lā gūqeyindālas lāxa qōt!xolē. Wā, āl'mis gwālexs laē t!ēpe-
 yēda qōt!xolāxa maemdelqūla L!ē'na. Wā, lā hēx'sāem hāx'ha'nīlē
 qa L!ax'īdēsa L!ē'nāxa la mā'lexsa 'nāla, qa ālak!alēs wūdex'īda.
 Wā, lā āx'ēdxēs L!āgwats!āxa qōt!xolē lāwatsa, qa's lā hāng'a'lī-
 30 las lāxa wūdanēgwīlasēs g'ōkwē. Wā, g'il'mēsē gwā'alīlexs laē
 āx'ēdex yīkūya'yas, qa's yīkūyindēs lāq. Wā, la'mē t!ēmāk'tyīn-
 deq. Wā, g'il'mēsē gwālexs laē āx'ēdxa k!āk!ēk!ōbana, qa's
 lēpeyindēs lāq. Wā, laem lālaa! lāxa ts!āwūnxla hēlgwaēlē.

1 Curing Seaweed (1).¹—Wā, g'il'mēsē yā'g'ilwatēda ts!edā'qē a'axsī-
 laxa lēq!estē'naxs la'ē hē'x'īdaem lex'alīsaq lā'xa L!ēma'isē qa
 lēnx'wī'dēs. Wā, hē'em L!asL!ēxdzō lēq!estē'nēda hē gwē'x'ī-
 tsē'wē. Wā, g'il'mēsē ē'g'ilwatēda ts!edā'qaxs la'ē ā'em moltō'd-
 5 xa lēq!estē'nē la'xēs yā'yats!ē. Wā, la āx'ē'dxa lē'wa'yē qa's
 'na'x'semli'sēs la'qēxs la'ē q!ap!ēsgēmlisa la'xa L!ēma'isē yīxs
 wa'x'maē ē'k'a 'nā'la. Wā, la k!lēs gēyol lex'alī'saq qaxs 'nē'k'āē
 qa xas'ī'dēs. Wā, hē't!a la mō'xsē 'nā'lāsēxs la'ē lē't!ēdxa lē'wa'yē

¹ Continued from p. 186, line 21.

it to rot. After it has been in this way for four days, she takes off the mat | cover. Then she takes a drying-rack made for the || seaweed, 10 to dry it on. It is made of broad split cedar, and is | one fathom in length, and three | spans is the length of the four crosspieces. | That is the width of the drying-rack. Then she spreads the seaweed | on it. Now she dries it in the sun and the wind. || Sometimes one woman has 15 ten drying-frames on which | seaweed is drying. When it is a fine | day, she turns the seaweed over at noon, and | in the evening it is entirely dry. When it is dried, | the woman rolls it all up and puts it away in her house. || Now it is rolled up in a mat; and when it is a 20 fine day, | she starts again in her canoe. She is going to get chitons. As soon | as she has many, she goes home.¹ |

After² the men have eaten the chitons, they go out of the house | after they have drunk water. The woman takes the dish from which they have eaten || and puts it down at the place where she is going to 25 work at the seaweed. | Then she takes her small box and puts it down at the place where | the dish is. Then she takes cedar-branches and breaks off the | soft tops and puts them down. Then she takes the cover of her | little box and puts it down on its back. Then she takes the seaweed and spreads || it on the box-cover. She folds it over 30

na'küyēs. Wā, la āx'ē'dxa k'itk'ledē'sēxa hēkwē'lē'mē qaē'da
leq'leste'nē qa le'm'wats yīxa āwā'dzōs xā'yē k'waxlā'wa, latla 10
'ne'mplenk' la'xens ba'lē āwā'sgemasas. Wā, latla yū'dux'plenk'
lāxens q'wā'q'wax'tslāna'yēx, yī'xa mō'ts!aqē gayō'lems. Wā,
hē'mis 'wa'dze'watsa k'itk'ledē'sē. Wā, la hentsō'tsa leq'leste'nē
lāq. Wā, lae'm le'mxwaq la'xa l'ē'sela lē'wē yā'la. Wā,
lae'm 'ne'ne'mplēna 'neqa'xsēda k'itk'ledē'sē lemō'dzōsa 15
'nemō'kwē tsledā'qa la'xa leq'leste'nē. Wā, g'ī'l'mēsē ē'k'a
'nā'lāxs la'ē lē'x'idaemxa leq'leste'naxa 'neqā'la. Wā, la le'mx-
'widaem 'na'xwaxa la dzā'qwa. Wā, g'ī'l'mēsē lem'wi'dexs laē'da
tsledā'qē lē'x'endeq 'wi'la qa's lē g'ē'xaq lā'xēs g'ō'kwē. Wā,
lae'm lē'x'ēnālaxa lē'wa'yē. Wā, g'ī'l'mēsē ē'k'a 'nā'lāxs la'ē 20
ē'tlēd alē'x'wida. Wā, lae'm lāl q'le'nsax q'lanā'sa. Wā, g'ī'l'mēsē
lā'la q'le'nemaxs g'ā'xāē nā'nakwa.¹ . . .

Wā,² g'ī'l'mēsē gwā'lexs la'ē hō'qūwelsēda q'le'nsq'lasē, yīxs la'ē
gwāi nā'qaxa 'wā'pē. Wā, lēda tsledāqē āx'ē'dxa ha'maatslē'x'dē
fō'q'wa qa's lē hā'ng'a'lilaxs la'xēs ē'axe'laslaxa leq'leste'nē. 25
Wā, la āx'ē'dxēs xā'xadzemē qa's g'ā'xē hā'ng'a'lilās lāx la ha'nē'-
'lat'sa lō'q'lwē. Wā, la'xaa āx'ē'dxa ts!ap!a'xē qa's k'oqā'lēx tel-
tel-gūtā'yas qa's āx'ā'lilēlēs. Wā, la āx'ē'dex yikūya'yasa xā'xa-
dzemē qa's ne'ā'lilēq. Wā, la āx'ē'dxa leq'leste'nē qa's lebe-
dzō'dēs lā'xa yikūya'yē. Wā, la q'lanepi'lā'laq qa 'nemala'sēs 30

¹ Here follows a description of how the chitons are cooked and eaten (see p. 483).

² Continued from p. 484, line 18.

- 31 so that it is folded the same size | as the box-cover. Then she takes a mouthful of the liquid of the | chitons, and she spreads it out again. Then she blows water from her mouth over it. | She takes four mouthfuls of the dirty water and blows | it on it. Then the seaweed
35 gets all wet, || and she folds it up again to the size of the cover. | Now it is four fingers thick. | As soon as this is done, the woman takes the soft tips of | cedar-branches and puts them in the bottom of the small box. Then she takes the | seaweed and puts it on the branches;
40 and she takes more || cedar-branches and lays them over the seaweed. When | no more shows, she takes another piece of seaweed and | does the same as she did to the first one which is in the | little box; and she does not stop until all the seaweed is in the | small box. As
45 soon as she has finished, she takes a long || rope and ties it around the small box. Then she draws the rope tight, | because she does not wish the small box to burst open, and she | puts stones on top of it. As soon as she has finished, she takes | short boards and measures the size of the top of the small box, so | that they fit the corners of the
50 inside of the small box. Then she puts it down flat || on the seaweed. Then she takes up stones and puts them on the | small box containing the seaweed; and she does not stop until there is no | room to put stones on, for there are | many stones to put on the top of the box

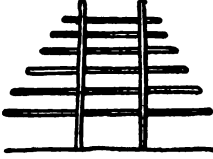
- 31 k'lo'xwa'yas lē'wa yikūya'yē. Wā, la hā'msgemd lāx 'wā'pālasa q'lana'sē qa's ē'tlēdē lēp'lē'deq. Wā, la seibex'wī'ts lax āwā'ga-yas. Wā, mō'p'lena hā'msgemd lā'xa nēqwa 'wā'pa qa's seibex-wī'dēs lāq. Wā, lae'm 'nā'xwaem la lēx'ē'dēda lēq'ēste'naxs
35 la'ē ē'tlēd k'lo'x'wōdeq qa 'nemā'lasēs lē'wa yikūya'yē. Wā, la'xae mō'den lā'xens q'wā'q'lwax'ts!āna'yēx yix wā'gwasas. Wā, g'ī'l'mēsē gwā'lexs la'ēda ts!edā'qē āx'ē'dxa teltelx'ba'yasa ts!ā'p'laxē qa's ts!ak'!ēx'lē'ndēs lā'xa xa'xadzemē. Wā, la āx'ē'dxa lēq'ēste'nē qa's āxyī'ndēs lā'xa ts!a'p'laxē. Wā, ē'tlēd āx'ē'dxa
40 ts!a'p'laxē qa's hamelqeyī'ndēs lā'xa lēq'ēste'nē. Wā, g'ī'l'mēsē k'leō's la nē'lalasēxs la'ē ē'tlēd āx'ē'd lā'xa lēq'ēste'nē qa's ā'mēxat! 'negeltōdxēs g'ī'l'x'dē gwē'g'ilasxa lā'g'its!ā lā'xa xa'xadzemē. Wā, a'l'mēsē gwā'lexs la'ē 'wī'!ts!āmasxa lēq'ēste'nē lā'xa xa'xadzemē. Wā, g'ī'l'mēsē gwā'lexs la'ē āx'ē'dxa g'ī't!a de-
45 ne'ma qa's qex'se'mdēs lā'xa xā'xadzemē. Wā, lae'm lēk'lūtēlē'da dene'mē qaxs gwā'q!ēlaaq yīm!ts!ē'da xa'xadzemē qō xeqū-yī'ntsa t!ē'semē lāq. Wā, g'ī'l'mēsē gwā'lexs la'ē āx'ē'dxa ts!ā'ts!ax'semē qa's 'mē'ns'idēs lāx ō'kūya'yasa xa'xadzemē qa benbanē'qwēs lāx ō'ts!āwasa xa'xadzemē. Wā, la pā'qeyints
50 lā'xa lēq'ēste'nē. Wā, la t!ā'x'idxa t!ē'semē qa's lē t!āqeyīndālas lā'xa lēga'tslē xa'xadzema. Wā, a'l'mēsē gwā'lexs la'ē k'leō's la gwa'yak'!ālas ē'tlēd la t!ā'x'ālelēda t!ē'semē qaxs la'ē q!ē-nema la t!āqelālela lāx ō'kūya'yasa lēga'tslē xa'xadzema. Wā,

containing the seaweed. | Sometimes they are left this way in the house for one month. || When the woman thinks that the seaweed 55 sticks together, | she takes off the stones when it is a fine day. | Then she takes out the seaweed, which is now one | finger thick. Then she takes it out of the | house and puts it flat on the beach, where it is dry; and || when it is evening, she takes it up and takes it into the 60 house. | Then she puts it back into the small box, and she again | puts cedar-branches between them; and she also puts | stones on it again. She does this four times; and after | she has done so four times, she puts them into a small box, || after she has taken out the 65 cedar-branches and also the | stones on it. Now she only puts on the cover, and the cover is | tied down. Then it is put away. That is all about this. |

Curing Seaweed (2).—They drive into the floor two | poles half a fathom long, and sharp at the ends. Then || they split cedar-wood; 70 and when it is in thin pieces, these are two | finger-widths wide and half a finger-width | thick, and they are a little more than half a fathom long. | Then they take split narrow cedar-bark and tie one end to the pole | standing alongside of the fire, and they do the same

la 'nā'l'nemp!ēna 'ne'msgemgilaxa 'mekū'la hē gwaē'lē lā'xa
g'ō'kwē. Wā, g'ī'l'mēsē k'ō'tēda ts!ēdā'qaq lae'm k!ūtō'x'wi- 55
dēda lēq!estē'naxs la'ē t!āqaxōdxa t!ē'semē yīxs ē'k'aēda 'nā'la.
Wā, la āx'wūlts!ō'dxa lēq!estē'naxs la'ē 'nā'l'nemden lā'xens
q!wā'q!wax'tslāna'yēx yīx wā'gwasas. Wā, la lā'wēlsas la'xēs
g'ō'kwē qa's lē pā'x'alīsēlas lā'xa l!ēma'isa lā'xa lē'm'wēsē. Wā,
g'ī'l'mēsē dzā'qwas la'ē āx'ali'saq qa's lē laē'las lā'xēs g'ō'kwē. 60
Wā, la'xaē xwē'laxts!ōts lā'xa xā'xadzemē. Wā, lā'xaē ts!ā'ts!ē-
k'odālāsa ts!ā'p!axē laq. Wā, lā'xaa ē't!ēd'emxat! la t!ā'qeyīntsa
t!ē'semē lāq. Wā, la mōp!ēna hē gwē'x'īdeq. Wā, g'ī'l'mēsē
mō'p!ēnaxs la'ē gwā'la. Wā, lae'm g'ē'ts!āyo lā'xa xā'xadzemē,
yīxs la'ē lā'woyewēda ts!ā'p!axē. Wā, hē'mēsa t!ā'gemē t!ē'- 65
sema. Wā, la ā'em la yīkūy!ntsōsēs yīkūya'yē. Wā, la t!ē-
mā'k'īntse'wa. Wā, la g'ē'xase'wa. Wā, lae'm gwā'la'xēq.

Curing Seaweed (2).—Wā, lā'xaē dē'x'walēlema maits!a'qē dzo'-
xuma na'q!ēbōdē āwā'sgemasas. Wā, la dzō'dzēx'baa'kwa. Wā, la
xō'x'witse'wēda k!waxla'wē qa pē'lspadzōwēs. Wā, la maē'malden 70
lā'xens q!wā'q!wax'tslāna'yē āwā'dzewasas. Wā, la k!ō'denē wē-
wā'gwasas. Wā, la hāyaxk!ō'dbōdē āwā'sgemasas lā'xens bā'lax.
Wā, la āx'ēdxa ts!ēxekwē ts!ēq! denasa qa's yī'lālelōdēs ōba'yas
lāxa la lānā'lēs lā'xa lēgwī'lē dzō'xuma. Wā, la ē't!ēd hē gwē'x-
'īdxa āpsba'yē. Wā, la q!ēl!ets!ā'qa xō'kwē k!waxlā'wa la 75

5 at || the other end. There are six split cedar-sticks | tied to the poles in this way:
 seaweed, break it
 are thin and flat,
 80 rack. As soon as
 turned over; and
 taken down from

 When it is done, | they take the
 in pieces, and, when | the pieces
 they hang them over the | drying-
 it is browned by the fire, || it is
 when it is browned again, | it is
 where it had been put, and
 placed on dressed deer-skin. Then it is made into a bunch. | A wedge
 is taken, and with it it is beaten as it is | lying on the board on
 the floor of the house. Then it is just like | powder after it has been
 85 beaten, and it is shaken into the || small box. Then a tight cover is
 put on, and it is placed in a | dry place in the house.

Boiled Huckleberries.—The woman goes | to get driftwood after
 she has picked huckleberries, | when she has many and they have been
 cleaned. | She goes herself to get driftwood; and when she gets
 5 home, || she carries it up the beach into the house, and | she throws
 it down. After she has carried in all the driftwood, she takes a
 medium-sized | basket and goes down to the beach in front of her
 house. She | puts stones into it, as many as she can carry. | Then
 10 she carries it on her back into her house || and puts it down. Then
 she continues carrying stones. | When she thinks she has enough,

76 yaē'llala lā'xa dzō'xumē g'a gwā'lōg'a (*fig.*). Wā, g'il'mēsē gwā'-
 lēxs la'ē āx'ētse'wa leq'leste'nē qā's pa'pex'sālasē'wē. Wā, g'il'-
 'mēsē la pe'lspe'la g'il'sg'ildēdzōxs la'ē gē'x'walelodalayu lā'xa
 lem'x'dema. Wā, g'il'mēsē la kūlx'widēxs laē 'wi'la lē'x'itse'wa.
 80 Wā, g'il'emxaā'wisē la kūlx'widēxs la'ē 'wi'la āxa'maxoyā qā's
 āxdzo'dayuwē lā'xa 'wā'dekwē. Wā, la q'lenē'psemtse'wa.
 Wā, la āx'ē'tse'wēda le'mg'ayowē qā's t'le'lx'widyowē laqē'xs
 la'ē āxdzā'lilxa paē'lē saō'kwa. Wā, lae'm la yō gwē'x'sa ts'lō'-
 layōxs la'ē gwāl t'le'lx'wase'wa. Wā, ā'mēsē la laaxts'lō'yo lā'xa
 85 xa'xadzemaxs laē aemxase'wēs yikūya'yē qā's g'ē'xase'wē lā'xa
 lem'wi'lē lā'xa g'ō'kwē.

1 **Boiled Huckleberries** (Dzēg'ek' gwādem).—Wā, hēm g'il āx'ē-
 tsō'sa ts'edāqa q'lēxalē leqwa, yīxs g'ālaē gwāl k'!elaxa gwāde-
 mē, yīxs q'leyōlāaq. Wā, laemxaāwisē ēk'legekwa. Wā, laem
 gwālilaxs laē ānēqaxa q'lēxalē. Wā, g'il'mēsē g'āx nā'nakūxs laē
 5 hēx'idaem wēx'wūsdēselaq, qā's lā wēg'ilēlaq lāxēs g'ōkwē, qā's
 lā wēx'alilaq. Wā, g'il'mēsē 'wi'losdēsxa q'lēxalaxs laē āx'ēdxa hēla
 lēxa'ya qā's lā lentslēs lāxa l'ema'isasēs g'ōkwē. Wā, lā xē'x'-
 ts'lōdālāsa t'lēsemē lāq. Wā, ā'mēsē gwanāla, qā's lākwēsēxs laē
 ōxlex'idēq qā's g'āxē ōxlosdēselas qā's lā ōxlaēlelaq lāxēs g'ō-
 10 kwē qā's lā ōxleg'alīlas. Wā, lā hana' xeqwaxa t'lēsemē. Wā,
 g'il'mēsē k'ōtaq laem hēlaxs laē āx'ēdxa ma'its'laqē hāa'yalaq'it

she takes two medium-sized | pieces of driftwood and puts them 12
 down as side-pieces at the place where she intends to | build her fire,
 and between them she puts kindling-wood. When | the kindling-
 wood is level with the two side-pieces, || she takes short pieces of 15
 driftwood and puts them crosswise over the side-pieces. | The stones
 are to be placed on these. When (the wood) is all on, she puts the
 stones on top of it; | and after the stones are all on, she lights | the
 fire underneath. When it blazes up, she takes the | huckleberries,
 which she is going to cook in a high square box, which she puts down
 next to the fire which she has made, and also her || long tongs and a 20
 bucket filled with water. She | places the bucket with water next
 to the fire, so that it may get warm. | After doing so, she takes
 spawn of the humpback-salmon and | puts it down in a dish. She
 takes her huckleberry- | baskets and pours the huckleberries into the
 high box in which || they are to be cooked. When the box is nearly 25
 full, she stops | pouring in huckleberries; and when the stones get
 red-hot, | the woman who cooks the huckleberries takes her | tongs,
 picks up the red-hot stones, and | dips them into the water in the
 bucket, so that the || ashes that stick to them come off. Then she 30
 puts them into the huckleberries which she is cooking. | She con-
 tinues doing this, and the hot stones sink down | in the berries.
 There are not very many stones which she puts in, | when they begin

q'lexala qa's k'āk'edenōdēs lāxēs gwe'yō qa's lex'wāllasxēs le- 12
 qwēla'yē. Wā, lā āx'ōdālasēs g'ālastayowē lāq. Wā, g'il'mēsē lā
 'nemāk'eyēda g'ālastayowē lē'wa malts!aqē xwēxwālenwa'yaxs
 laē āx'ēdxa ts!ēlts!Ex'stowē q'lexala, qa's gēk'ey'indālēs lāq, qa 15
 xē'x'demasa t!ēsēmē. Wā, g'il'mēsē 'wilg'aalelaxs laē xeqūy'indā-
 lasa t!ēsēmē lāq. Wā, g'il'mēsē 'wilk'ey'indexs laē menābōtsa
 gūlta lāq. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs dzēg'ats!ēlaxa
 g'wādemē lāwatsa, qa g'āxēs hānālēsxa leqwēla'yas. Wā, hē'mēsa
 g'ilt!a k'!lplālaa. Wā, hē'mēsa nāgats!ē qōt!axa 'wāpē. Wā, laem 20
 hānōlisasa 'wābets!āla nāgats!ē lāxa leqwēla'yas qa ts!ēlxstax'i-
 dēs. Wā, g'il'mēsē g'wālexs laē āx'ēdxa gē'nā hānōnē, qa's g'āxē
 hāng'ali'lasēxs g'ēts!āē lāxa lālogūmē. Wā, lā āx'ēdxēs g'wēgwa-
 dats!ē laelxa'ya, qa's lā gūxts!ālasa g'wādemē lāxa lāwatsaxa
 dzēg'ats!ēlāq. Wā, g'il'mēsē elāq qōt!ēda lāwatsaxs laē g'wāl 25
 gūqasa g'wādemē lāq. Wā, g'il'mēsē mēmentsemx'īdōda t!ēsē-
 maxs laē hēx'īda'ma dzēk'alaxa g'wādemē ts!edāq dāx'īdxēs
 k'!lplālaa, qa's k'!lplīdēs lāxa x'ix'exsemāla t!ēsēma, qa's lā
 hānax'wid hāpstents lāx 'wābets!āwa nāgats!ē, qa 'wilāwēsa
 gūna'yē k!wēk!ūtālaq. Wā, lā k'!lpey'ints lāxa g'wādemē dzē- 30
 k'asō's. Wā, lā hānāl hē g'wēg'ilē ā'mēsē hāmēnselēda ts!ēlqwa
 t!ēsēm lāq. Wā, k'!lēst!a ālaem q!ēnema t!ēsēmē lā k'!lplēgēmaē-
 qēxs laē medelx'wida. Wā, lā k'āg'ililāxa gē'nēts!āla lālogūma,

to boil. Then she takes the dish with spawn | and empties it on the
 35 boiling huckleberries. Next she takes || a mat and covers (the high
 box), so that the steam does not come out; | and she piles up the fire
 over the rest of the red-hot stones. | Then she rests a long time before
 she takes off the mat covering. | When she sees that the salmon-
 spawn is turning white, she takes a | broken paddle and stirs with it
 40 the huckleberries which have been || mixed with salmon-spawn. As
 soon as they are mixed, she puts down her | broken stirring-paddle. She
 takes the tongs and | feels for the stones which are piled together in
 the bottom of the box in which the | huckleberries were boiled. She
 puts them down by the side of the | fire. When they are all out,
 45 she takes up more || red-hot stones that are on the fire. She first |
 dips them into the bucket with water, and then she | puts them again
 into the huckleberries that she is cooking; and she only stops | when
 the huckleberries mixed with salmon-roe are thoroughly boiling. |
 50 Then she spreads the mat over them. || After doing so, the woman
 goes into the woods to break off | broad leaves of skunk-cabbage.
 She does not break off very many of them, and | takes them home.
 Then she | takes her husband's crooked knife and cuts off the veins |
 in the middle of the leaves. As soon as (the veins) are all cut
 55 off, she warms the leaves by the fire to make them || pliable and

qa's güqeyindēs lāxa la maemdelqūla gwādema. Wā, lā āx'ēdxa
 35 lē'wa'yē, qa's nāxwodēs lāq qa k'lēšēs kex'sālēda k'lālela. Wā,
 ā'mēsē q'ap!ēsgemtsa legwilē lāxa waōkwē x'ix'exsemāla t'ēsema.
 Wā, lā gagālaxs laē x'ōs'idexs laē āxōdxa 'nāxumaliē lē'wa'ya.
 Wā, g'il'mēsē dōqūlaxa gē'nē la 'mel'melsgemx'ida laē āx'ēdxa
 q'ekwasē sē'wayowa, qa's xwēt'idēs lāxēs dzēk'ase'wē gwādema,
 40 qa lelgowēs lē'wa gē'nē. Wā, g'il'mēsē lelgoxs laē g'ig'alitaxēs
 xwēdayowē q'ekwas sē'wayowa. Wā, lā āx'edxēs k'liplālaa qa's
 k'!ap!elēs lāxa t'ēsemaxs laē xeq!ūxlālēs lāxa dzēg'ats!āxa
 gwādemē k'!imyxla, qa's k'!ip!ālilēlēs lāx māg'inwalisasa
 legwilē. Wā, g'il'mēsē 'wi'lōstaxs laē ēt!ēd k'!ip!ēd lāxa x'ix'ex-
 45 semāla t'ēsēm xex'lālālēs lāxa legwilē, qa's lā g'āg'alasēla
 k'!ipstents lāx 'wābets!āwasa nagats!ē. Wā, lāxāē ēt!ēd k'!ipe-
 yints lāxa dzēk'ase'wasēda gwādemē. Wā, āl'em gwālexs
 laē ālak!āla la maemdelqūlēs dzēk'ase'wē mālaqela gē'nē lē'wa
 gwādemē. Wā, lāxāē āx'ēdxa lē'wa'yē, qa's lēpeyindēs lāq.
 50 Wā, g'il'mēsē gwālexs laē lāxa āl!ēxa ts!edāqē, qa's lā p!ōx'wid
 lāxa āwādoxlowē k'!ek!aōk!wa. Wā, lā k'lēš q'lēxsē p!ōgwāne-
 masēxs g'āxāē gemxelaqēxs g'āxāē nā'nakwa. Wā, hōx'ida'mēsē
 āx'ēdex xelxwāla k'!āwayāsēs lā'wūnemē, qa's k'!axālēx t!ent!en-
 xedzā'yas. Wā, g'il'mēsē 'wi'lāxs laē pex'ideq lāxa legwilē, qa
 55 lenlendedzōx'widēs. Wā, g'il'mēsē gwālexs laē lā'wūnemas āx'ēd-

thin; and after she has done so, her husband takes | a short board 56 and makes a cover for the box. He | fits it so that it will not leak. Then his wife | takes olachen-fat that is left after the oil has been dried out of the olachen in | Knight Inlet. She puts it on a board, takes a stone || and hammers it until it becomes a thick paste, which 60 is very sticky. | After she has done so, she takes her tongs and with them picks the | stones out of the bottom of the box in which the huckleberries with salmon-spawn have been cooked. | When all the stones are out, she takes the pounded fat | and puts a little all around the opening of the || box. Then she fits the cover on the box so that 65 it | lies on the olachen-fat and so that it is air-tight. | Then her husband sits down on it, and the woman takes more olachen-fat and | smears it all around between the box and the cover. She takes | the heated skunk-cabbage leaves, cuts off a strip two finger-widths wide, || and sticks it on to the olachen-fat | all around the box cover. 70 When this is done, she puts it down in a | cool corner of the house. She leaves it there until the | season of the winter-ceremonial. |

I have forgotten this. She spreads the heated skunk-cabbage leaves || over the boiled huckleberries mixed with salmon-spawn. | 75 She spreads them smoothly all around the corners; and after doing so, she puts on | the cover. All this is done in the same way with

xa ts!äts!ax"samē, qa's y!küyäg'ilēq qaēda lāwatsa. Wä, la'mē 56 babanaakwa qa k'!ēsēs hatsälēda hasa'yē laq, y!xs lāalēs genemē äx'ēdxa q!abōqwē y!x semyak'awa'yasa semk'āxa dzax'ünē lāx Dzāwadē, qa's legedzōdēs lāxa sax"dzesē. Wä, lā äx'ēdxa t!ēsēmē, qa's leselgendēs lāq, qa ālak'lālēs genx'īda, qa ālak'lālēs k'lūta. 60 Wä, g'il'mēsē gwālexs laē äx'ēdxa k'l!plālaa, qa's k'l!p'üstälēs lāxa t!ēsemaxs laē xeq'lūxlālēs lāxa dzēg'ikwē malaqelaxa gē'nē lē'wa gwādemē. Wä, g'il'mēsē 'wi'lostēda t!ēsemaxs laē äx'ēdxa ledze-kwē q!abōqwa, qa's xal!ex'īdē gels'its lāx āwē'stās āwaxsta'yasa lāwatsa. Wä, lā äx'ēdxa y!küya'yē, qa's y!küyīndēs lāq. Wä, 65 la'mē pāpaxk'enaxa q!abōqwē, qaxs aemxaakwaē. Wä, lā k!wā-k'eyīndē lā'wūnemaseqēxs laēs genemē äx'ēdxa q!abōqwē, qa's gēltsē'stālīs lāx āwē'stās pāqalaēna'yasa 'y!küya'yē. Wä, lā äx'ēdxa penkwē k'!ek'!aōk!wa, qa's bexālēxa mālēdēndzāyaakwē lāxens 'q!wāq!wax'ts!āna'yēx. Wä, lā k'lūdeg'ints lāxa q!abōqwē lāx 70 āwē'stāsa y!küya'yē. Wä, laem gwāl laxēq. Wä, lā hāng'alīlas lāxa wūdanēgwīlasēs g'ōkwē. Wä, laem lālaa! lāxa tsēts!ēq!en-xaxa ts!āwūnxē hā'nēl lāq.

Wä, hēxōlēn l!Elēwēsōxs lēpeyīndaasa penkwē k'!ek'!aōk!wa lāxa dzēg'ikwē malāqelaxa gē'nē lē'wa gwādemē. Wä, laem aē-k'axs laē lēpeyīnts lāq. Wä, g'il'mēsē gwālexs lāwislaē y!küyīnts y!küya'yas. Wä, hēem 'nami'lālōtē gwāg'ilasaxa gwādemē lē'wa

- 78 huckleberries, | with large blueberries, small blueberries, and scarlet berries (?). All of these are treated in the same way, | the four kinds that I have just named, in the same way as the red huckleberries are
80 treated when they are || picked and eaten. The eating of the large blueberries, the eating of the small blueberries, | and the eating of the mountain scarlet berries (?) is the same. | Another name of the small blueberries is "mouldy blueberries." That is all about this. |
- 1 **Viburnum'-Berries with Oil.**—Now I will talk about | the viburnum-berries mixed with oil, for there is only one way of cooking them, | as I have described. When they have been cooked, | they pour them
5 into the large swallowing-basket and the || medium-sized swallowing-basket, and also into the front-basket; and when | they are all full of steamed viburnum-berries, the woman takes a | high box, which is
10 two spans | wide and long, | and which is three spans high. || The cover is made to fit on (air-tight). This is put down by the | woman. Then she takes a large dish and puts it down next | to her seat, and she takes oil and pours it | into the large dish. When it is half full, she stops | pouring in the oil. She takes a small basket, goes down
15 to the beach, || and puts six stones into it. She carries them back in one hand, | coming up from the beach, and carries them into the house, and | she puts them down next to the fire. Then she puts

- 78 selemē lē'wa nōxwa lē'wa tseltselē; 'nāxwaem hē gwēg'ilase'wa mōx'widālxen lēlēqelase'wē lāx gwayi'lālasaxa gwādemaxs laē
80 k'elāse'wa lōxs laē gwatgūtse'wa, lē'wa seselemg'āxa selemē, lē'wa nōx'nāxwaxa nōxwa, lē'wa tsettseltselēg'āxa tseltselē. Hēem 'nem lēgemsa 'nōxwē qūxalas. Laem 'wi'la gwāla.
- 1 **Viburnum'-Berries with Oil.**—Wā, la'mēsen ēdzaqwa! gwāgwēx's'ālāl laxa l'ākūē t'elsa yixs 'nemaalē gwēg'ilasaqēxs laē l'āl'lop!ase'wa lāxen g'ālē wāldema. Wā, hē'maaxs laē gwāla l'āl'lop!āqēxs laē l'ōpa. Wā, ā'misē gūxts!ālayo lāxa nāg'a'yē lē'wa hēloma-
5 gemē lexa'ya lōxs lē'maēda nanaagemē lexa'ya. Wā, g'il'mēsē 'nāxwa qōqūt!axa q'ōlkwē t'elsaxs laēda ts!edāqē āx'ēdxa lāwa-tsaxa yix'semē, yixs ma'ip!enx'sē'stālaē lāxens q!wāq!wax'tslā-na'yēx, yix 'wadzogemasas. Wā, lāxaē hēem g'ildō'latsē. Wā, lā yūdux'p!enk'ē 'wālasgemasas lāxens q!wāq!wax'tslāna'yēx.
10 Wā, lā bābanaakwē yikwa'yas. Wā, hēem g'āx hāng'alilēmsa ts!edāqē. Wā, lā āx'ēdxa 'wālasē lōq!wa, qa's g'āxē hāng'alilas lāxēs k!waēlasē. Wā, lāxaē āx'ēdxēs l'ē'na, qa's lā gūxts!ōts lāxa 'wālasē lōq!wa. Wā, g'il'mēsē negōyoxsdalaxs laē gwāl gūqas. Wā, lā āx'ēdxa lālxamē, qa's lā lents!es lāxa l'ēma'isē,
15 qa's xē'x'ts!ōdēsa q!ēl!esgemē t'ēsem laqēxs g'āxaē k'lōxk'lōte-laqēxs g'āxaē lōsdēsela, qa's lā k'lōgwēlelaq lāxēs g'ōkwē. Wā, lā k'lōgūnōlilas lāxēs lēgwilē. Wā, hēx'ida'mēsē xex'lentsa t'ēsemē

¹ *Viburnum pauciflorum* Pylaine.

them | on the fire, and she takes the bucket of water and | puts it
down where she is going to work. She takes her tongs and || puts 20
them down. Then she takes a small dish and puts it down. | Then
she takes a bucket of water, and she pours the water | into the small
dish. Now she watches the stones which are on the | fire until they
are just hot enough to be a little red. | As soon as they have that
color, she takes her tongs, || picks up the stones, dips them into the 25
small dish with water | in it, so that the ashes on them come off, and
she | puts them into the oil. She does the same with the other |
stones; and when all the oil is melted, she takes a | bucket of water
and pours it on the melted || oil. After it has staid there a little while, 30
she picks the stones out | and throws them down by the side of the
fire. After she has taken them all out, she | takes a large ladle, dips
it into the oil and water, and moves it up and down. | When she has
done this a little while, the oil and water are mixed, and | they get
cold, and the mixture of oil || and water looks white. When they are 35
well mixed, she takes a basket of viburnum-berries | and pours the
berries into the high box. When | they are all emptied out, the box
is full. Then she takes the dish in which she has | the water mixed
with oil, and places it across the corner of the berry-box, and | pours
(the contents) very slowly over the || viburnum-berries. Then the 40

lāxēs legwīlē. Wā, lā āx'ēdxa nagats!ē 'wābets!ā!axa 'wāpē, qa's 18
g'āxē hāng'alīlas lāxēs ēaxelasē. Wā, lā āx'ēdxēs ts!ēs!āla, qa
g'āxēs k'ādēla. Wā, lā āx'ēdxa lālogūmē qa's g'āxēxat! k'āg'ali- 20
las. Wā, lā āx'ēdxa nagats!ē 'wābets!ā!īlxa 'wāpē, qa's lā gūqā-
sas lāxa lālogūmē. Wā, lā dōqwalaxa t!ēsemē xex!lā!ālēs lāxa
legwīla, qa ā'mēs hē!ālē ts!ēlqwalāēna'yas qa halsela'mē x'ixsem-
x'ida. Wā, g'il'mēsē hē g'wēgūsgēm x'idexs laē āx'ēdxēs ts!ēs!āla,
qa's k'!lp!idēs lāxa t!ēsemē, qa's lā hāpstents lāxa 'wābets!ā!i- 25
laxa lālogūmē, qa 'wi'lāwēsa gūna'yē k'!wēk!ūtsemēq. Wā, lā
k'!lp!eqas lāxa l!ē'na. Wā, lā hānai hē g'wēg'ilaxa waōkwē
t!ēsema. Wā, g'il'mēsē 'wī!la yāx'idēda l!ē'nāxs laē āx'ēdxa
nagats!ē 'wābets!ā!īlxa 'wāpē, qa's lā gūq!eqas lāxa yaxekwē
l!ē'na. Wā, g'il'mēsē gāgā!axs laē k'!lp'ūstalaxa t!ēsemē lāq, 30
qa's k'!lbenōlīselēs lāxēs legwīlē. Wā, g'il'mēsē 'wī!lō'staxs laē
āx'ēdxa 'wālasē k'ats!ēnaqa, qa's tsēg'ostālēsa l!ē'na pē'wa 'wāpē.
Wā, g'il'mēsē gēg'ilīlīexs laē lēlgowēda l!ē'na lē'wa 'wāpaxs laē
wūda'stax'ida. Wā, la'mē ālak!āla lā 'melstowa qelōkwē l!ē'na
lē'wa 'wāpē. Wā, g'il'mēsē lēlgōxs laē āx'ēdxa t!ēt!ēlts!āla 35
laelxa'ya, qa's lā gūxts!ālas lāxa yix'semē lāwatesa. Wā, g'il-
'mēsē 'wī!lōsexs laē elāq qōt!a. Wā, lā k'āg'ilīlīlaxa qelōx'ts!ā!āxa
l!ē'na lōq!wa, qa's lā k'āg'āgents lāxa t!ēlts!āla lāwatsa, qa's
k'!ēsē ēā!tsilāxs laē qebe'nākūlasa qelōkwē l!ē'na lāx ōkūya'yasa
t!ēlsē. Wā, hē'mis la ts!axalts!ā!atsa qelōkwē l!ē'na lāx awāga- 40

41 water and oil run down among the | berries. She keeps the dish with the mixed oil and berries turned over for a long time, | because the mixture does not run very fast. It runs in among the | viburnum-berries. When the mixed water and oil does not run in any more, she puts | the dish upright and places it on the floor of the house, 45 for || the berries are now covered with water and oil. She takes the cover of the | box, and her husband takes a | drill and his straight knife and splits good | red-pine wood. He cuts it out and makes pegs out of it. When | he has done so, he drills through the cover 50 and the edge of the || box, pulls out his drill, wets the pegs with his saliva, | and, when one is wet all over, he puts it into the | drill-hole and takes a stone and drives in the peg. | The drill-holes are three 55 finger-widths apart. | He puts a peg into every hole. After || he has done so, he puts the box down in a cool corner of the house. That is all about this. |

1 **The First Dog-Salmon of the Season.**—Now I will talk | about the salmon obtained by those who fish [on the rivers] at the mouth of the | river, when they are going to eat (the salmon) quickly. When the dog-salmon are seen | jumping at the mouth of the river, the 5 man at once || takes his fishing box and opens it, and he takes out | his two harpoon points, and he prepares them. And after | he

41 'yasa t!elsē. Wā, lā gāēl qōgñ'nāktūlasa qelōgwats!āxa L!ē'na lōq!wa qaxs k!ēsaē ālbalēda qelōkwē L!ē'nāxs laē ts!āts!aqelaxa t!elsē. Wā, g'il'mēsē gwāl ts!āxelēda qelōkwē L!ē'nāxs laē t!ax'īd- 45 xa qelōx'ts!ā!āxa L!ē'na lōq!wa. Wā, lā hāng'alilāxa lōq!wa, qaxs lē'maē t!ēpeyā!āxa qelōkwē L!ē'na. Wā, lā āx'ēdex y!kūya'yasa L!āgwats!āxa t!elsē lāwatsa. Wā, lā āx'ēdē lā'wūnemasēxēs selemē lē'wa nexx'āla k!āwayowa, qa's xōx'widēxa ēg'aqwa wūnāgūlā. Wā, lā k!ax'wīdeq, qa's lāpēlax'īdēq. Wā, g'il'mēsē gwā!exs laē selx'īdex y!kūya'yas hēx'sāla lāx ōgwāga'yasa lā- 50 watsa. Wā, lā lexūlēlōdxēs selemāxs laē melx'ūntsēs k!ūnēl!ē-xawa'yē lāq. Wā, g'il'mēsē la k!ūnxenā!āxs laē lāstōts lāxēs sela'yē. Wā, lā āx'ēdxa t!ēsemē, qa's dēx'betendēsa lābēmē. Wā, lā yaēyūdux'denē āwālagā!āsaē sela'yas lāxens q!wāq!wax'-ts!āna'yēx, y!xa la q!wālxostā!āxa lābēmē. Wā, g'il'mēsē gwā!exs 55 laē hāng'alilā lāxa wūdanēgwīlasēs g'ōkwē. Wā, laem gwāla.

1 **The First Dog-Salmon of the Season.**¹—Wā, la'mē'sen gwā'gwēx's'ā-lal laqē'xs g'ā'laē lā'lōl!asōsa wīwamēts!ēnoxwē lāx ō'x'siwa'yasa wā, qa's hala'xwase'wa. Wā, hē'maaxs la'ē dō'gula gwa'xni'sē ek'a lāx ō'x'siwa'yasa wā. Wā, hē'x'ida'mēsēda begwā'nēmē 5 āx'ē'dxēs wī'wak'ayewa'ts!ē qa's x'ō'x'widēq. Wā, la āx'wūts!ō'd-xēs ma'ltse'm mēmā'sa qa's hashē'naqēq. Wā, g'il'mēsē gwāl hashē'naqāqēxs la'ē āx'ē'dxēs t!ā't!aq!wayowē qa's hashē'naxē-

¹ Here follows a prayer to the salmon (see p 609, also p. 223).

has prepared them, he takes his harpoon shaft and prepares | it, 8
putting on the prongs, so that they fit on firmly. | As soon as he has
done so, he goes to the beach where his fishing canoe is. || Then he goes 10
to spear the salmon, which swim in the | mouth of the slough. Then
he begins to spear them. If there are many | dog-salmon, it does
not take long until he has obtained many. | Then he goes home.¹ |

Then the woman herself² replies, "Yes," and goes up from the bank
of the river, and || takes an old mat and spreads it out on the beach 15
seaward from | the high-water mark. As soon as she has done this,
she goes down to the beach | where the spearsman's canoe is, and
she puts her fingers into the gills of two | dog-salmon, two in each
hand. Then she carries the | four salmon up from the beach, and
she puts them on the old mat which is spread out on the beach. ||
After she has taken them all out, she takes her fish-knives and | sharp- 20
ens them on a whetstone; and after she has sharpened | them, she
takes a small mat and spreads it out on the beach by her side. Then
she | puts the salmon on it. Then she can just reach the | salmon,
when she takes it to cut it open. Then she does the same as she ||
does when she is cutting open dog-salmon to be roasted, and she 25
only | cuts the meat thin along its skin, and the | edges of the cut
salmon are left on in this manner.³ | After she has cut it on her

dēx dzē'gūmas qa's bē'nx'idēsa mē'māsē lāq qa e'l'alālēs. Wā, 8
g'f'l'mēsē gwā'lexs la'ē la'entslēs lā'xēs t!ā't!aq!waats!āxs hā'nē'-
saē. Wā, la'e'm lāi t!ā't!aq!walxa k'!ō'telāxs menā'laē lāx ō'x"si- 10
wa'yas wā'yalasas. Wā, la'mē'sē t!ax'wī'da. Wā, g'f'l'mēsē q!ē'nē-
mēda gwa'xnīsaxs la'ē k'!ēs gē'x'idēxs la'ē q!eyō'la. Wā, g'āx
nā'nakwa.¹

Wā, la q!ūlē'x's'em' wā'xēda ts!edā'qaxs la'ē lā'sdēs qa's lē
āx'ē'dxēs k'!ā'k'!ōbanē qa's g'ā'xē Lep'lā'lisāq lāx L!ā'sa'yasa 15
yaā'xmōtē. Wā, g'f'l'mēsē gwā'ialisē āxā'yasēxs la'ē le'ntslēs
lāx hā'nē'dzasasa t!ā't!aq!waats!ēx'dē. Wā, la gasx'ex'f'dxa maē'-
ma'ē gwa'xnīs lāx wā'x'sōlts!ānās. Wā, la'mē'sē gasō'sdēselaxa
mō'wē k'!ōtela qa's lē k'!ēgdzō'dalas lā'xa Lebē'sē k'!ā'k'!obana.
Wā, g'f'l'mēsē 'wī'lōltāmasqēxs la'e āx'ē'dxēs xwā'xūlayowē qa's 20
g'ē'xelalax'idēq lā'xa g'ē'xēsdēmē. Wā, g'f'l'mēsē gwāl g'ē'xa-
qēxs laē āx'ēdxēs āmay'ē lē'wa'ya qa's Lep'lā'lisēq lā'xa ō'gwāgē-
lisas k'!ēg'ats!ā'sēxa k'!ō'tela. Wā, ā'mēsē hē'its!āpelaxa k'!ō'te-
lāxs la'ē dā'x'idēq qa's xwā'f'idēq. Hē'emxaa gwē'g'ilaqē gwē'-
g'f'lazasa xwālāxa L!ōbekwēlasē'wa gwa'xnīsē. Wā, lē'x'a'mēsēx 25
pela'ē t!ē'lsa'yas yix q!emelts!ā'yas L!ē'sas. Wā, hē'mēsēxs k'!ā'-
k'!ewasēnxelaēda t!Elē'kwē; g'ā gwā'lēg'a (fig.³).

Wā, g'f'l'mēsē gwāl t!ē'lsaq lāxēs t!Elē'dzowē xag'a gwā'lēg'a 'la'ē

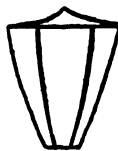
¹ Here follows a prayer, p. 609.

² She answers her own prayer.

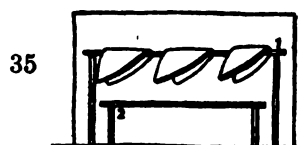
³ See first figure on p. 304.

⁴ On a slanting board supported by a log See figure on p. 250.

cutting-board in this manner,¹ |
 30 and puts into it what she has
 ries it up on the beach and takes it
 she takes the | drying-poles, which
 places in the houses of the river
 hangs the cut salmon lengthwise on the drying-poles in this manner: |



she takes her basket
 cut. Then || she car-
 into her house. Then
 are always left in their
 people. | Then she



35

After she has done so, she takes short boards
 and | puts them under the place where she has
 hung up her cut salmon. She does || not
 allow the heat to strike what is now hanging
 lengthwise on the | drying-poles. Sometimes
 it hangs for one day; then the woman | looks
 at it. As soon as it is half dry, the woman takes it down; and | she
 gathers together the drying-poles, and she puts the cut salmon up
 40 again; | but it is spread out. Now it is spread out when she || puts
 it up again; and it only differs from preserved skin of salmon | caught
 with a hook in the upper part of the river, in that (the salmon) is not
 fat | when it is found spawning | in the upper part of the river,
 while it is really fat when it is speared at the | mouth of the river.
 45 And as soon as they finish cutting up || the speared salmon, the
 woman at once gathers the slime and | everything that comes from
 the salmon, and puts it into the basket, and | she goes and pours it
 into the water at the mouth of the river.

āx'ēdxēs lexa'yē qa's āxtslōdalēsēs t!ēlsa'yē lāq. Wā, la k'lōx'-
 30 ūsdēselaq qa's lās laē'las lā'xēs g'ō'kwē. Wā, la'mēs āx'ē'dxa
 gayōqaxs hē'menāla'maē āx'a'lalela lā'xa wī'wamēdzatslē g'ō'kwa.
 Wā, la'mē'sē āō'ts!aqālēda t!ēlē'kwē lā'xa gā'yowē; g'a g'wā'lēg'a
 (fig.). Wā, g'ī'l'mēsē g'wā'lēxs la'ē āx'ē'dxa ts!ā'ts!ēx'semē qa's
 hē'lewabōdēs lā'xa la g'īlā'lalelats t!ēlē'kwē. Wā, lae'm
 35 k'lēs hē'lq!alaq xa'mag'aalelēda l!ē's'ala lā'xa la g'īlā'lalela lā'xa
 gayō. Wā, la 'nā'l'nem!ēna xa'mālaelaxs la'ēda ts!edā'qē dō'x-
 'wideq. Wā, g'ī'l'mēsē k'lā'yax'widexs la'ēda ts!edā'qē āxā'xōdeq
 qa's q!ā'plēg'aalelōdēxa gēgā'yowē. Wā, la'mē'sē xwē'laqōstōd
 lep!ā'lēlōtsa t!ēlē'kwē lā'xa ē'k'lē. Wā, lae'm lepā'laxs la'ē
 40 ē't!ēd ē'k'lē'stendeq. Wā, lē'x'aem ō'gūqālayōs lā'xa t!ē'lsa
 qa's xāmsilaxs hā'ēla ga'lē 'ne'ldzāsa wāxs la'ē ts!ē'nas'idēda
 gwa'xni'saxs la'ē xwē'la'wa lā'xēs la q!ā'nem qa's xwē'la'waas
 lāx 'ne'ldzāsa wī'wā, yixs ā'laē tse'n'xwēda seg'inē'tē lāx ōx'-
 siwa'yasa wī'wa. Wā, hē'mēsēxs g'ī'l'maē g'wāl xwā'lase'wa
 45 seg'inē'taxs l'āē hēx'ida'ma ts!edāqē q!ap!ēx'idxa k'lēlē lē'wa
 'na'xwa g'ayō'l lā'xa k'lōtēla qa's lēxts!ō'dēs lā'xa lexa'yē qa's
 lā qepste'nts lāxa ōx'siwa'yasa 'wā.

¹ On a slanting board supported by a log.

IV. RECIPES

Roasted Salmon.—This is when the man goes catching salmon | at 1 night. That is what is called by the river people “taking salmon | with hooks at night up the river,” when they are going to dry | the roasted dog-salmon for winter. Dog-salmon are speared || by the 5 river people at the mouth of the river when they are going to eat them at once, | while the dog-salmon are still phosphorescent. Then they will not | keep a long time without getting mouldy when they are roasted, for they are fat. |

Now I shall talk about the salmon speared at the mouth of the river | when it is still phosphorescent. When the man || who spears 10 the salmon gets one, he goes home as soon as he has | speared it. His wife at once takes an | old mat and spreads it over her back; then she takes her | belt and puts it on over the old mat on her back. | Then she takes along a large basket in which to carry the dog-salmon on her back. || She goes to the canoe of her husband and puts | four 15 dog-salmon into her carrying-basket. Then she goes up the beach to the place | where she is going to cut them. She puts them on an | old mat, which is spread on the ground outside of the house. As soon as | she has thrown them on the ground, she takes her fish-knife and sharpens it; || and after she has sharpened it, she cuts off the gills of 20

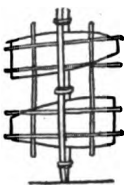
Roasted Salmon.—Wā, hē'maaxs la'ēda begwā'nemē yā'l'nekū- 1
|axa gā'nulē; wā, hē'em gwe'yō'sa wiwayā'laēnoxwē nēgwī'saxa
gā'lāxa gwa'xni'saxa gā'nulē lā'xa 'ne'ldzāsa wā, yīxs x ilē'laxēs
L'lō'pasōlē gwa'xni's qaē'da ts!āwū'nxē. Wā, hē'mis sek'a'sōsa
wiwayā'laēnoxwa gwa'xnisē lāx ō'x'siwa'yasa wās, yīxs hā'labālēlē 5
ha'mā'xs hē'maē ā'lēs be'nkwēda gwa'xni'sē, qaxs k'leā'saē
gwe'x'idaas gā'la k'lēs x'its!ex'ī'dēda L'lō'bekwaxs tse'nxwāē.

Wā, hē't!alēn gwā'gwēx's'ālasLa seg'inē'tē lāx ō'x'siwa'yasa wā,
yīxs hē'maē ā'lēs be'nkwēda gwa'xni'sē. Wā, hē'maaxs la'ē
sek'ē'da yā'l'nek!wēnoxwaxa gwa'xni'sē. Wā, g'ī'l'mēsē gwāl 10
sek'a'xs la'ē nā'nakwa. Wā, hē'x'ida'mēsē gene'mas la āx'ē'dxēs
k'!ā'k'lobanē qa's Lēbēg'ī'ndēs lā'xēs āwī'g'a'yē. Wā, la āx'ē'dxēs
wūsē'ganowē qa's qek'iyū'ndēs lā'xēs Lē'bēg'a'yē k'!ā'k'lobanē.
Wā, la'mēs ō'xlex'ī'dxēs 'wā'lasē ō'xlaats!āxa gwā'xni'sē. Wā,
la'mēs lāx yā'yats!āsēs lā'wūnemē. Wā, la'mēs k'!exts!ō'tsa 15
mō'wē gwā'xni's lā'xēs ō'xlaakwē lexa'ya. Wā, la'mēs lā'sdēts
qa's lēs lā'xēs xwā'l'idaasLaq. Wā, la'mēs āxts!ō'ts lā'xa
k'!ā'k'lobanē Lep!esa' lāx L!ā'sanā'yasēs g'o'kwē. Wā, g'ī'l'mēsē
qep!elsaqēxs laē āx'ēdxēs xwālayowē qa's t!ēx'īdēq. Wā, g'īl-
'mēsē gwāl t!ēk'a'qēxs la'ē t!ō's'īdex q!ō'sna'yasa gwā'xnisē. 20

- 21 the dog-salmon. | When the gills are off, she cuts around the | neck, but she does not cut off the head from the backbone. Then | she cuts from the back of the neck down to four finger-widths from the tail on the upper side. | Now a thin strip of flesh is left on the backbone. ||
- 25 As soon as the cut reaches down to the belly, she turns it around, | and she begins to cut from the tail upward to the back of the neck. | As soon as she takes off the backbone, she | takes her roasting-tongs and takes the slime and rubs it | over the roasting-tongs, so that they
- 30 may not get burned when they stand || by the fire of the house. Then she winds cedar-bark around the tongs one | span from the bottom of the roasting-tongs; | and when this is done, she takes one of the cut salmon and | puts it crosswise into the roasting-tongs. Then she takes cedar-bark and ties it | tight above the cut salmon;
- 35 and after she has || tied it, she takes another salmon and puts it | the other way, above the one that she put in first. | Then she again takes cedar-bark and ties it above the salmon. | After she finishes tying it, she splits cedar-wood,—| long and slender pieces. These are called “the
- 40 lock.” || Then she pushes one of these on each side, two finger-widths from | the edge of the salmon-meat, through between | the legs of the roasting-tongs, lengthwise of the salmon; | and after she has finished this, she pushes long ones across | the salmon and the “locks” which

- 21 Wā, g'í'lmēsē lawā'masxa q'ō'sna'yaxs la'ē t'lō'tsē'ste'ndex ōxā'-wa'yas; la k'lēs qak'ō'dex hē'x't!a'yas lāx xek'lā'dzās. Wā, la xwā't'idex ō'xlaatā'yas hā'xela lā'xa mō'denē lāx ē'k!a'yas ts!ā'sna'yas. Wā, lae'm pelē' q!emeldzā'yasa xā'k!adzowē. Wā,
- 25 g'í'lmēsē lā'g'aa lāx tek'lāsēs xwā'lase'waxs la'ē xwē't'idex. Wā, la g'ā'betend xwā't'idex welxwā'xsa'yas ē'k!ōtela lāx ō'xlaatā'yasēs xwā'lase'wē. Wā, g'í'lmēsē lawā'masex xā'k!adzāsēs la'ē āx'ē'dxēs L!ō'psayowē qa's āx'ē'dēxa k'lē'la qa's yilts!ē'ē'ndēs lā'xa L!ō'psayowē qa k'lē'sēLES k'lūmēlx'ī'dēl qō lāl lānā'lēsl
- 30 lā'xa legw'ī'las. Wā, lā qex'ī'tsa denā'sē la'xa 'ne'mp!enk'ē la'xens q!wā'q!wax'ts!āna'yē, g'ā'x'īd lāx ō'xla'yasa L!ō'psayowē. Wā, g'í'lmēsē g'wā'lexs la'ē āx'ē'dxa xwā'lek'wē k!ō'tela qa's gē'ts!ōdēs lā'xa L!ō'psayowē. Wā, la āx'ē'dxa denā'sē qa's yil'ī'dē lek'lūdē'ts lāx ē'k!a'yasa xwā'lek'wē k!ō'tela. Wā, g'í'lmēsē
- 35 g'wā' yila'qēxs la'ē ē't!ēd āx'ē'dxa 'ne'mē k!ō'tela qa's xwē'la-lēmasēqēxs la'ē gē'ts!ōts lāx ē'k!lēlāsa g'í'lx'dē āxts!ō'yōs. Wā, lā'xaa āx'ē'dxa denā'sē qa's yil'ī'dēs lāx ē'k!ēnxa'yas. Wā, g'í'lmēsē g'wā'lē yilā'yasēs la'ē xō'x'wīdxa k!wa'xlā'wē, wī'swūltā, la g'í'lg'īlstā. Wā, hē'em lē'gades k!ā'ademē. Wā,
- 40 la'mē'sē lā's'itsa 'nā'l'nemts!aqē lā'xa mā'l'denē g'ā'x'īdē lāx ēwū'nxa'yasa q!ē'mladza'yasa k!ō'tela. Wā, la nā'qōdālx ē'wanuts!exsta'yasa L!ō'psayowē ao'ts!aqāla lē'wa k!ō'tela. Wā, g'í'lmēsē g'wā'lxēq la'ē lā's'itsa g'í'lg'īlstowē lāx nā'qawa'yasa

she first put on. Now there is || one on each side of the roasting. 45
 tongs in this manner: | other side. After this is
 tongs) up by the side of meat side towards the
 turns it around to the done, the || man requests
 vite his friends | to come it is warm. | As soon as his wife tells him to go ahead and call
 them, | the man goes and invites them. Then his wife takes a
 mat, | which is to be the food-mat of the guests of her husband;
 then she || spreads a mat for the guests of her husband to sit on; 55
 and it does not | take long before her husband comes back fol-
 lowed by his guests, for | they try to come before the roasted
 salmon cools off. | Immediately they sit down on the mat that has
 been spread out; and when | they are all in, the woman takes the
 food-mat and || spreads it in front of her husband's guests. Then 60
 she goes back | and takes the two roasted salmon in the tongs; and
 she takes them out, | one for each two men. Then she lays them
 skin down, | on the food-mat. When there are four men, | there
 are two food-mats, and there is one || roasted salmon. There is no 65



k'lo'tela lɛ'wa g'i'lx-dɛ ɔx'a'LElōyōs k'lā'adema. Wā, laɛ'm 'nāl-
 'nemtslaq lāx wā'x'sōt!ɛna'yasa L'lō'psayōwē; g'a g'wā'lēg'a (fig.). 45
 Wā, laxa'ē hē'em g'wā'lēda ɔpsā'dza'yas. Wā, g'i'l'mēsē g'wā'lɛxs
 la'ēda ts!edā'qē lā'nolisas lā'xēs legwi'lē. Wā, laɛ'm g'wā'sala
 lāxēs q!E'm!adza'yē lā'xa legwi'lē. Wā, g'i'l'mēsē L'lō'pɛxs la'ē
 lē'x'ideq lā'xēs L'lō'sadza'yē. Wā, g'i'l'mēsē L'lō'pɛxs la'ēda
 begwā'nemē hanā'k'axēs gēnē'mē, qa's lē'lalɛxēs 'nē'nemō'kwē 50
 qa g'ā'xēs hexhā'q'uxa L'lō'bekwaxs hē'maē ā'lēs ts!E'lqwē. Wā,
 g'i'l'mēsē wā'xē gēnē'mas qa lē'lālag'is la'ē hē'x'ida'mēda
 begwā'nemē la lē'lāla. Wā, lā'lā gēnē'mas ɔx'ē'dxa lē'wa'yē
 qa ha'mā'dzōLES lē'lānēmlasēs lā'wūnemē. Wā, lā'xaa Lep'lā-
 līlax k!wadze'wē'sōlas lē'lānēmlasēs lā'wūnemē. Wā, k'lē'st!a 55
 gā'laxs g'ā'xaē lā'wūnemas hōgwi'k'elaxēs lē'lānēme, qaxs
 ha'yā'lemk!aaqōxs k'lē's'maē wūdex'ī'dēda L'lō'bekwē. Wā,
 hē'x'ida'mēsē k!ūdzedzō'līlxa lēbē'lē lē'wa'ya. Wā, g'i'l'mēsē
 'wi'lg'alilɛxs la'ēda ts!edā'qē ɔx'ē'dxa ha'mā'dzowē lē'wa'yē qa's
 lē Lepdzamōlīlas lāx lē'lānēmasēs lā'wūnemē. Wā, g'āxē aēdaaqa 60
 qa's ɔx'ē'dēda L'lōpts!ā'la ma'l L'lēL'lō'bekwa qa's lē x'ik!EX'ī'dxa
 'nē'mē qaē'da ma'lō'kwē bē'begwānema. Wā, la neledzō'līlas
 lā'xa ha'mā'dzowē lē'wa'ya. Wā, g'i'l'mēsē mō'kwa bē'begwānē-
 maxs la'ē ma'ēla ha'mā'dzowē lē'elwa'ya; wā, la 'nāl'nemēda L'lō'-
 bekwē. Wā, laɛ'm k'lēā's L'lē'na ts!epa's qaxs L'lō'maē tse'nxwēda 65

66 oil for dipping, for the | dog-salmon is very fat while it is still phosphorescent, when it is jumping in the mouth of the rivers. | Then the guests themselves break it and eat the salmon | speared at the mouth of the river. Early in the morning, | dog-salmon speared at the mouth
 70 of the river is not eaten, for it is fat; || it is only eaten in the afternoon and evening. | Whenever it is eaten in the morning, it makes those who eat it feel sleepy the whole day long, | for it is very fat. Therefore they are afraid | to eat it in the morning. As soon as the
 75 guests finish eating it, | the man takes what is left and eats it || with his wife, while his guests drink water freshly | drawn. After they finish drinking, the guests go out. | They only wash their hands in their houses; and | after the man has finished eating with his wife,
 80 he | gathers the bones and the skin left by his guests, || puts them on a mat, and throws them into the sea on the | beach. This is all about the salmon speared at the mouth of the river.

1 **Blistered Salmon.**—And we will also talk about the green | salmon almost dry. The woman takes the almost dried green | salmon from the place where it is hanging. | She takes her tongs and picks up the
 5 green salmon, and || blisters the meat-side of the green salmon by the fire. As soon as | the green salmon gets grey, she turns it and places the skin-side | towards the fire; and as soon as the skin is

66 gwā'xni'saxs hē'maē ā'lē's be'nikwēxa me'nā'la lāx ō'x'siwa'yasa wī'wa. Wā, la q'lūlē'x'sem LE'nqwēda k'lwē'laxs hexhā'qwaaxa seg'inē'tē lāx ō'x'siwa'yasa wā. La k'lēs gaā'xstēxagaā'lēda hexhā'qwaaxa seg'inē'tē gwā'xnē'sa lāx ō'x'siwa'yasa wā qaxs tse'nxwāē.
 70 A'l'em ha'mx'it'sōxa la gwāl neqā'lēda 'nā'la lē'wa dzā'qwa. G'f'l'emla hexhā'x'sōxa gaā'lāxs la'ē lōx'mē'qa se'nbēxa 'nā'lāda ha'mā'paq qaxs xe'nlelāē tse'nxwa. Wā, hē'mēs lā'g'ilas k'f'lēm ha'mā'xa gaā'la. Wā, g'f'l'mēsē gwāl hexhā'qwa lē'lānemaxs la'ē hē'x'ida'mēda begwānemē la āx'ēdxa ha'mōtē qa's wā'waq!aayowē
 75 lē'wis gene'maxs lā'alāl nax'ē'dēs lē'lanemaxa ā'lta 'wāp tsā'nems. Wā, g'f'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsēda k'lwē'ldē. Wā, lae'm ā'l'eml ts!e'nts!enkwal lā'xēs g'ig'ō'kwē. Wā, g'f'l'mēsēda begwā'nemē gwāl wā'waq!aayō lē'wis gene'maxs la'ē q!ap!ē'x'idxēs ha'mōtē xāq lē'wa lē'sasēs k'lwē'ladzemaxs la'ē
 80 āxdzō'ts lā'xa lē'wa'yē qa's lē k'l'a'stē'nts lā'xa de'msx'ē lā'xa l!ema'isē. Wā, lae'm gwāl lā'xa seg'inē'tē lāx ō'x'siwa'yasa wā.
 1 **Blistered Salmon.**—Wā, hē'emlxaens gwā'gwēx's'ālala ā'l'xwasē k'lō'lōxwa. Wā, g'f'l'em qā'tsē'stalēda hā'yālāxa ā'l'xwasē k'lō'lōxwa la'ēda ts!ēda'qē āx'ē'dxa k'lō'lōxwē lā'xē gē'xwalaasē. Wā, la āx'ē'dxēs ts!ē'slāla qa's k'l'ip!ē'dēs lā'xa k'lō'lōxwē qa's
 5 pex'ā'lēs k'lsadza'yasa k'lō'lōxwē lā'xa gū'lta. Wā, g'f'l'mēsē qūxdzō'nākūlēda k'lō'lōxwaxs la'ē lēx'idēq qa's gwā's'idēq lē'sas lā'xa gū'lta. Wā, g'f'l'mēsē hamelgedzō'dēda pe'nsa lāx lē'sasa

covered with blisters, | the woman knows that it is done. Then | 8
she puts it on the dish-mat. ||

She takes water and sprinkles it over it to make it soft; | and after 10
she has sprinkled it with cold water, she takes the | oil-dish and
pours oil into it; and after she has done so, she | takes the blistered
green salmon and puts it down flat, and places it before | those who
are going to eat it. Then she takes an oil-dish and puts it || outside 15
of the blistered green salmon.¹ . . . As soon as the woman | takes the
cup, the man breaks off a piece of the blistered | salmon and dips it
into the oil, and puts it into his mouth. | He himself breaks off bits
from what he is eating. |

Scorched Salmon.—Dried² salmon is the breakfast of the Kwakiutl. ||
In the morning, as soon as they arise, the wife of the | chief takes 20
dried salmon and scorches it by the fire. As soon as | she finishes
scorching it, she pounds it on a mat spread out on the floor, to |
remove the scales loosened by the fire. As soon as she finishes
pounding it on the floor, | she rubs it to make it soft; and after she
has rubbed it, || she pounds it again on the floor of the house. Then 25
she folds up the scorched dried salmon | and puts it down on the
floor. Then she takes a dish and puts it down at | the place where

k'!ō'loḡwaxs la'ē q!ā'lēda ts!Edā'qaqēxs le'ma'ē L!ō'pa. Wā, la 8
āxdzō'ts lā'xa hē'laḡstā'lilē lē'wa'ya.

Wā, la āx'ē'dxa 'wā'pē qa's xōseldzō'dēs lāq qa pē'qwēs. Wā, 10
g'!l'mēs gwāl xō'sasa wūda'sta' 'wāp lā'qēxs la'ē āx'ē'dxa ts!E-
ba'ts!ē qa's k!ūnxts!ō'dēsa L!ē'na lāq. Wā, g'!l'mēsē gwā'la la'ē
āx'ē'dxa la ne!dzā'lilatsa pe'nkwe k'!ō'loḡwa qa's lē āxdzamō'lilas
lā'xa ha'ma'plaq. Wā, la āx'ē'dxa ts!Eba'ts!ē qa's lē k'ā'x'its
lāx L!ā'sa'yasa pe'nkwe k'!ō'loḡwa'. . . Wā, g'!l'mēsēda ts!Edā'qē 15
dā'x'īdxa k!wa'stā'xs la'ēda begwā'nemē k'!ō'p!ēd lā'xa pe'nkwe
k'!ō'loḡwa qa's ts!Eplē'dēs lā'xa L!ē'na qa's ts!ō'qūsēs lā'xēq.
Wā, lae'm q!lūlē'x'sem k'!ō'pk!opa lā'xēs ha'mā'yē.

Scorched Salmon.—Wā,² hē'em gaā'xstēsa Kwā'g'ula xa'mā'sē.
Wā, hē'maaxs g'ā'laē lā'x'widxa gaā'la, wā, la āx'ē'dē gene'masa 20
g'!gāma'yaxa xa'mā'sē qa's ts!Ex'īlēq lā'xa legwī'lē. Wā, g'!l-
'mēsē gwāl ts!Ex'ā'q la'ē xūsxūdzi'laq lā'xa lēbī'lē lē'wa'ya qa
lā'wēsa ts!Ex'mō'tasa gū'lta. Wā, g'!l'mēsē gwāl xūsxūdzi'laqēxs
la'ē q!wē'x'īdeq qa pē'x'widēs. Wā, g'!l'mēsē gwāl q!ō'yaqēxs
la'ē ē't!lēd xūsxūdzi'laq. Wā, la k'!ō'x'semdxā ts!E'nkwe xa'mā'sa 25
qa's g'!g'alilēq. Wā, la āx'ē'dxa lō'q!wē qa's āx'ā'lilēq lā'xēs
k!waē'lasē. Wā, la ē't!lēd āx'ē'dxa ts!E'nkwe xa'mā'sa qa's ts!a-

¹ Part of the description of the eating of the salmon has been omitted, it being a repetition of previous descriptions.

² Lines 19-22 repeated from Publ. Jes. Exp. Vol. V, 427-428.

27 she is sitting, and she takes up again the scorched dried salmon, | opens it, and spreads it out; then she breaks out the belly-part | and puts it down. Then she breaks the dried salmon to pieces and puts
30 it into the || dish. As soon as she has finished, the woman arises again and | dips some oil out of the oil-box which stands in the corner of the | house. Then she takes an oil-dish [dipping-recéptacle], and when it is full | she [comes] and puts it down on the floor at the place where she is sitting.¹ . . . After (the man) | has taken a drink
35 he takes a piece of the dried salmon, folds it up, chews || it, and then dips it into the oil.

1 **Preserved Brittle Salmon.**—Many men | like to eat preserved brittle old salmon roasted. | When a man goes to visit one who has |
5 preserved roasted salmon, the one who has || roasted old salmon at once requests the one who comes to visit him to go himself and | invite his friends. Immediately the man goes | and invites his friends who are sitting on the summer-seat. | As soon as the one who invites them comes, | they all go out of (the summer-seat), and they all go into the house with the one who goes to visit. Then a mat ||
10 is spread out, and the one who goes to visit shows the guests where to sit. | Then the one who goes to visit does not sit among | his friends. Immediately the woman goes and opens the | basket in which the roasted salmon is kept, and her husband tends the fire. |

28 x'wí'dēq qa Lep'lē'dēs. Wā, lā'wisla k'lō'pōdex tek!eqa's qa's g'í'g'alilēs. Wā, la k'lō'k'lūpsālaxa xa'ma'sē qa āxtslā'lēs lā'xa
30 lō'q'wē. Wā, g'í'l'mēsē gwā'la, lē ē't!léd lāxūlilēda ts!edā'qe qa's lē tsā'x'id lā'xa de'ngwats!ē L!ē'naxs ha'nēlaē lāxa onē'gwilasa g'ō'kwē. Wā, lae'm la dā'laxa ts!eba'ts!ē. Wā, qō't!a'mēsēxs g'ā'xae k'ā'g'alilaq lā'xēs k!waē'lasē.¹ . . . Wā, g'í'l'mēs gwāl nā'qaxs la'ē āx'ē'd lā'xa xa'mā'sē qa's k'lō'x'semdēq. Wā,
35 la mā'lēx'bendēq qa's ts!ep!lē'dēs lā'xa L!ē'na.

1 **Preserved Brittle Salmon.**—Wā, la q!ē'nema bē'begwānemē āx'ē'xsd qa's ha'mā'pēxa la gē'masxa tsō'sa ts!elā'k L!ō'bekwa. Wā, g'í'l'em la qā'tsē'stālēda 'nemō'k' begwā'nem lā'xa āxnō'gwādāsa gē'masē L!ō'bekwa; wā, la hē'x'ida'mēsa āxnō'gwādāsa
5 ts!elā'k'ē L!ō'bek' āxk!ā'laxa qā'tsē'stāla qa lēs q!ūlē'x's'em Lē'lālaxēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsē la qā's'idēda begwā'nemē qa's lē Lē'lālaxēs 'nē'nemō'kwaxs awā'qwa'laē lā'xa awā'qwa'yē. Wā, g'í'l'mēsē lēda Lē'lālāqēxs g'ā'xae hōqūwēls qa's g'ā'xē 'wi'la hō'gwīl lā'xēs qā'tsē'stālasē. Wā, lae'm gwā'lēlēda lē'wa'yē
10 Lēbegwīlka. Wā, ā'mēsē hē'ma qā'tsē'stalax'dē q!ā'x'sīdēxēs Lē'lānemē. Wā, la'mē'sēda qā'tsē'stalax'dē k'lēs la k!wā'g'ililxēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsa ts!edā'qē la x'ōx'wīdxēs L!ō'begwats!ē L!ā'bata. Wā, lā'la lā'wunemas hē'faxēs legwī'lē.

¹ Part of the description of the eating of the salmon has been omitted.

Then the one who went to invite takes roasted salmon and puts it down flat || on the fire, with the skin of the roasted salmon down- 15 ward. | As soon as the skin is scorched, he breaks it quickly to pieces and | puts it on the mats that have been spread out. The woman only | looks on. As soon as he has done so, he takes the dish and | puts the broken roasted salmon into it. Then he also takes || oil and 20 pours it into an oil-dish; and | after he has done so, he takes up the dish and the oil-dish which he puts into the dish | at the farther side, and he also takes water for them. | Then they rinse their mouths; and after they have rinsed their mouths, | they drink. After they have finished drinking, they eat. || Then the owner of the house just 25 watches the one who | came to visit him when he is attending to the oil; for the guests take much oil | for dipping. They sometimes drink oil | when they get choked; and the one who went to invite will pour in oil | whenever the oil-dish is empty [of oil]. When || they 30 nearly finish eating, the one who went to invite draws fresh water, | and he does not stay long before he comes back, and | he places the bucket with the water in it in front of his friends. | Then he takes away the dish, and puts it down at | the place where the woman is sitting, and the guests drink at once of the || water. After they have 35 finished drinking, they just | wait for the second course. That is the end. |

Wā, lē'da qā'tsē'stālax-dē āx'ē'dxa L'ō'bekwē qa's pelx'LE'ndēs lā'xa legwilē. Wā, lae'm bēna'dza'yē L'ē'sasa L'ō'bekwē. Wā, 15 g'ī'l'mēsē ts!EX'ī'dē L'ē'sasēxs la'e hā'labala LE'nLENXSENDēq qa's āxdzō'dēs lā'xa lē'wa'yē la LEBēla'. Wā, ā'mēsēda ts!EDā'qē x'ī'-ts!ax'ilaq. Wā, g'ī'l'mēsē gwā'lexs la'ē āx'ē'dxa lō'q!wē qa's k'lā'ts!ōdēsa LE'ngēkwē L'ō'beku lāq. Wā, hē'emxaā'wisē āx'ē'dxa L'ē'na qa's k'lūnxts!ō'dēs lā'xa ts!Eba'ts!ē. Wā, g'ī'l'mēsē 20 gwā'lalilexs la'ē k'ā'x'itsa lō'q!wa L'ē'wa ts!Eba'ts!ē la k'anē'q lāx L'ā'sanēqwasa lō'q!wa. Wā, hē'emxaā'wisē la'sa 'wā'pē lāq. Wā, la'mē'se ts!EWē'L!EXōda. Wā, g'ī'l'mēsē gwā! ts!EWē'L!EXōdēxs la'ē nā'x'ida. Wā, g'ī'l'mēsē gwā! nā'qaxs la'ē hām'x'ī'da. Wā, la'mē'da āxnō'gwadāsa g'ōkwē ā'em x'ī'ts!ax'ilaqa qā'tsē- 25 'stālax-dāxs la'ē aa'xsilaxa L'ē'na, qaxs lē'ma'ē q!ē'q!Ebalēda k!wē'laxa L'ē'nāxs ts!Epaē. Wā, la nā'x'ēdē 'nā'xwa lā'xa L'ē'nāxs la'ē 'mek!EXā'. Wā, hē'mis la k'lūnxts!ō'daatsa qā'tsē'stālax-dāxs la'ē 'wī'lg'ēlts!āwēda ts!Eba'ts!āxa L'ē'na. Wā, g'ī'l'mēsē 30 elā'q gwā'la ha'mā'paxs la'ēda qā'tsē'stālax-dē tsāx a'ltā 'wā'pa. Wā, k'lē'st!a gā'x'idēxs gā'xaē aē'daaqa. Wā, ā'mēsē la hā'nx'dzamōlilasa nagats!ē' 'wā'bets!āla lā'xēs 'nē'nemō'kwē. Wā, hē'x'ida'mēsē āx'ē'dxa lō'q!wē qa's lē hā'ng'alilās lāx k!wa-ē'lasasa ts!EDā'qē. Wā, la hē'x'ida'em nā'x'idēda k!wē'laxa 'wā'pē. Wā, g'ī'l'mēsē gwā! nā'qaxs la'ē ā'em la āwū'lgemg'a'lil 35 qa's hē'lēg'intse'wē. Wā, lae'm gwā'la.

- 1 **Cold Roasted Salmon.**—But now this is finished with two ways of doing with | roasted salmon-backs,—the fresh roasted salmon-backs; | and we have talked about the old soaked roasted | salmon-backs.
- 5 Now we will go on and talk about the || roasted salmon-backs when they are fed to young men, even | when they are really dry, in winter. When they are | given to young men, they are broken into three pieces | and put on the food-mat. | They are just put down in
- 10 front of the guests, || and the oil-dish is also put down | in front of what is to be eaten. Then water is taken by the | man and given to his guests to | rinse their mouths, and they drink some of it after they have finished rinsing their mouths; | and after they have finished drinking, they eat the dry salmon, which is really brittle; ||
- 15 and only that is different from the soaked salmon, | that they do not take much oil when they dip it; but they take | much oil when the brittle salmon-back is dipped in, for | the food chokes them. There is also always a bucket | of water standing in front of those
- 20 who are eating the roasted salmon-back; || for, as soon as those who are eating it get choked, they | take some water and wash down what chokes them.¹ . . . | As² soon as the young men finish eating, they drink much | oil; namely, the oil that is left in the oil-dish; | and after

- 1 **Cold Roasted Salmon.**—Wā, lae'mīa gwā'la ma'lē'dala gwē'g'ilasxa L!ō'bedzowē xā'k'!adzā. Wā, lā'xa ā'līxwa'sē L!ō'bedzō xā'k'!adzā. Wā, lā'x'dens gwā'gwēx'sāla lā'xa gē'masē t!ēlk' L!ō'bedzō xā'k'!adzā. Wā, la'mē'sens wā'g'il gwā'gwēx'sāla lā'xa
- 5 L!ō'bedzō xā'k'!adzāxs hāmg'ī'layāē lā'xa hā'yā'f'a, wā'x'maē la ā'lak'lāla la le'mxwaxa ts!āwū'nxē. Wā, hē'maaxs la'ē hamg'ī'layō lā'xa hā'yā'f'a la ā'em yā'lyūdux'send k'ō'k'ex'sen-tse'wa qa's āxdzō'dayuwē lā'xa hē'lexstaliē ha'madzō' lē'wa'ya. Wā, ā'mis la āxalē'lem lāx L!ā'sex'dzamā'yasa Lē'la-
- 10 nemē. Wā, ā'emxaā'wisē la hā'ng'alēlema ts!ēba'ts!ē lāx L!ā'senxēlitsa ha'mō'Lē. Wā, lae'mxaā'wisē hē'em g'il āx'ē'tsō'sa begwā'nema wā'pē qa's lē tsā'x'its lā'xēs Lē'lānemē qa ts!ewē'-L!exōdēs. Wā, la nā'x'id lā'qēxs la'ē gwāl ts!ewē'L!exōda. Wā, g'ī'lēmēsē gwāl nā'qaxs la'ē hāmx'ī'dxa lē ā'lak'lāla la tsō'sa
- 15 qaē'xs la'ē le'mxwa. Wā, lē'x'a'mēs!al ō'gūqalayōs lā'xa t!ē'lkwaxs k'lē'saē q!ē'q!ēbalaxa L!ē'nāxs ts!ēpa'ē. Wā, lā'la q!ē'-q!ēbalaxa L!ē'nāxs ts!ēpaā'sa tsō'sa L!ō'bedzō xā'k'!adzā, qaxs mekwaē laxō'x ha'ma'yēx. Wā, la hē'menī'ēmxat! ha'nēlēda nagats!ē lāx L!ā'sex'dzamālīlasa ha'mā'pxa L!ō'bedzowē xā'k'!adzā, qa's g'ī'lēmaē 'mek'!Exō'wēda ha'mā'paqēxs la'ē hē'x'idaem
- 20 tsā'x'id lā'xa wā'pē qa 'mekwā'xēs 'mek'!Exā'wa'yas.¹ . . . Wā, g'ī'lēmēsē gwāl ha'mā'pa hā'yā'laxs la'ē q!ā'q!ēk'!Eya nā'x'ēdxa L!ē'na, yīxē's ānē'x'sā'yē lā'xa L!ē'na g'ī'ts!āxa ts!ēba'ts!ē. Wā;

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V., p. 428.

² Continued from ibid., p. 428.

they finish drinking the oil, they drink some more water; || and after 25 they finish drinking water, they wait for the | next course. That is all. |

Old Salmon, roasted.—Now I will talk about the | roasted old salmon when it is eaten before it is quite dry. | It is broken to pieces and put into a dish, || and the oil-dishes are filled with oil, for much 30 oil | is mixed with fresh salmon coming from the upper part of the rivers; for | people really choke with this food, and sometimes those who eat | the roasted old salmon have to drink oil when they get | choked. The host always pours oil into the || oil-dishes of his guests. 35 After the guests finish eating, | they drink much water. This is also the breakfast-food | of the Kwakiutl, and they also do the same: they rinse | their mouths with water before they eat. Now we have finished with this. |

Boiled Salmon.—Now I will talk about the cooking of salmon that is speared, | when it is not really dry. When | the speared salmon is half dry, the woman takes it down. | Then she takes a kettle and puts it on the || fire, and she pours water into it. Then she takes her | fish-knife and cuts (the salmon) to pieces in this way: and | after she has cut it, she puts it into the kettle before



5

g'í'l'mēsē gwāl nā'qaxa L'lē'nāxs la'ē ē'tl'ēd nā'x'id lā'xa 'wa'pē. Wā, g'í'l'mēsē gwāl nā'qaxa 'wā'paxs la'ē āwū'lgamg'alil qa's 25 hē'lēg'intsē'wē. La'mē gwāl.

Old Salmon, roasted.—Hē'emlxaen gwā'gwēx's'alala ts!ēlā'k'ē L'lō'bekwa, yixs hāmgi'layāxs k'lē's'maē le'mx'wēda ā'la'ma. Wā, la'e'm k'lō'k'lūpsālase'wa qa's āxts!ō'yuwē lā'xa lō'q!wē. Wā, la qō'qut!ēda ts!ēts!ēba'ts!āxa L'lē'na qaxs q!ē'q!ēbalayā'ēda 30 alxwa'sē ts!ē'nas g'ā'yo! lāx 'ne'ldzāsa wīwā', qaxs ā'lak!ā-laē 'mekwa' lā'xōx ha'ma'yēx. Wā, la 'nā'l'nemp!ēna nax-nā'qēda ha'mā'paxa ts!ē'lg'inētē L'lō'bex'xa L'lē'nāxs la'ē 'mek!ēxā'. Wā, la hē'menala'ma k!wē'lasē gūqa'sa L'lē'na lāx ts!ē-ts!ēba'ts!āsēs L'lē'lānemē. Wā, g'í'l'mēsē gwāl ha'mā'pēda k!wē'- 35 laxs la'ē q!ā'q!ēk!ēya nā'x'ēdxa 'wā'pē. Wā, g'ae'mxaat! gāx-stēsa Kwā'gulaxa gāā'la. Wā, hē'emxaa gwē'g'ilaxs ts!ēwē'L!ē-xōdaaxsa 'wā'paxs k'lē's'maē hāmxi'da. Wā, la'mens gwāl lāq.

Boiled Salmon.—Wā, la'mē'sen gwā'gwēx's'alal lā'xa seg'inē'taxs 1 la'ē hāmē'x'silase'wa, yixs k'lē's'maē ā'laem le'mx'wēda. Wā, hē'maaxs la'ēda seg'inē'tē k!ā'ya'x'wīda, la'ēda ts!ēdā'qē āxā'-xōdēq. La'mē's āx'ē'dxa hā'nx'lanowē qa's hā'nx'LEndēs lā'xa legwī'lē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, la āx'ē'dxēs xwā'- 5 layowē qa's t!ō't!ēts!ēndēq; g'a gwā'lēs t!ō'sa'yēg'a (fig.). Wā, g'í'l'mēsē gwāl t!ō'saqēxs la'ē āx'stē'nts lā'xa hā'nx'lanāxs k'lē's'maē

8 it | begins to boil. Then she takes a stone and puts it on top
 of it | to keep it under the water; and after she has done so, she
 10 takes || a dish and a kelp bottle with oil in it, and puts them | at the
 place where she is sitting; and she does not leave (the salmon) long on
 the fire, | before it is done. Then she takes it off, and at once she |
 takes her tongs and lifts it out and puts it into the dish. | After it is
 15 all out, then she smoothes it in the dish, so || that it is level. Then she
 takes her kelp with oil in it, and she | pours it over the quarter-dried
 salmon in the dish. | After she has done so, she gives water to those |
 whom she is going to give to eat. As soon as they have rinsed their
 mouths, they drink; | and after they finish drinking water, she puts the
 20 dish || before those whom she is going to give to eat. When this is
 done, they go to draw | fresh water for them to drink after they have
 eaten; and it is not | long before he who went to draw water comes
 back; and after those | to whom she has given to eat have eaten, the
 woman takes soft | white cedar-bark and gives it to those to whom
 25 she has given to eat, to wipe their hands with, || and to take the oil
 off of the hands of those to whom she has given to eat, for there is
 really much | oil on their hands, and they are always covered with
 oil when they are eating quarter-dried | speared salmon with oil for
 their food. After they have | wiped their hands, the woman takes |

8 mede'lx'wida. Wā, la āx'e'dxa t!ē'semē qa's 'mekwayi'ndēs lāq
 qa wū'nsalayōs. Wā, g'ī'l'mēsē gwāl aa'xsilaqēxs la'ē āx'e'dxa
 10 lō'q!wa lē'wēs 'wā'wadē l!ē'nats!āla qa's g'ā'xē āx'ā'litas lā'xēs
 k!waē'lasē. Wā, k!ē'st!a gē'x!alēda hā'n!endās lā'xa legwī'laxs
 la'ē l!ō'pa. Wā, la'mē'sē hā'nx'sendeq. Wā, hē'x'ida'mēsē
 āx'e'dxēs tsē'slāla qa's lēx'ūste'ndēq qa's āxts!ā'lēs lā'xa lōq!wē.
 Wā, g'ī'l'mēsē 'wi'lō'staxs la'ē gwē'laits!ōts lā'xa lōq!wē qa
 15 'nemā'k'iyēs. Wā, la āx'e'dxēs 'wā'wadē l!ē'nats!āla qa's k!ūn-
 geleyi'ndēs lā'xa la g'its!ā'xa lō'q!wēda k!ūngegekwe ts!ēts!ēle-
 māla. Wā, g'ī'l'mēsē gwā'l'alilexs la'ē tsā'x'itsa 'wā'pē lā'xēs
 hā'mg'i'lasōlē. Wā, g'ī'l'mēsē gwāl ts!ewē'l!exōdexs la'ē nā'x'ida.
 Wā, g'ī'l'mēsē gwāl nā'qaxa 'wā'paxs la'ē k'ā'g'imlilasa lō'q!wē
 20 lā'xēs hā'mg'i'lasōlē. Wā, g'ī'l'mēsē gwa'l'alilexs la'ē tsā'x'itse-
 'wēda ā'ltā 'wāp qa nā'gēg'iles qō gwāl hā'mā'plō. Wā, k!ē'st!a
 gā'laxs g'ā'xāē aē'daaqēda tsā'xa 'wā'pē. Wā, g'ī'l'mēsē gwāl
 hā'mā'pa hā'mg'i'lase'waxs la'ēda ts!edā'qē āx'e'dxa q!ō'yaakwē
 k'ā'dzekwa qa's lē ts!ās lā'xēs hā'mg'i'lase'wē qa dēdē'nx'widēs
 25 qa lawā's q!ē'lq!elts!āna'yasēs hā'mg'i'lase'wē qaxs ā'laē q!ē'nemē
 q!ē'lq!elts!āna'yas qaxs hē'menā!ā'maē t!ēbgegi'sa k!ū'nqa'yasa
 seg'inē'tē ts!ē'ts!ēlēmā!axa l!ē'nāxs hā'mā'yaē. Wā, g'ī'l'mēsē
 gwāl dēdē'nkwēda hā'mg'i'lase'waxs la'ēda ts!edā'qē āx'e'dxa
 ō'gū'la'mē lō'q!wa qa's qepts!ō'dēsa 'wā'pē lāq. Wā, la ē't!ēd

another dish and pours water into it, and she || puts it before those 30 to whom she has given to eat, and they wash their hands. | After they have done so, the woman gives them water | to drink. After they have finished drinking, they wait for | the next course. That is the end. |

Old Dried Salmon.—Now we will again talk about dried salmon. | 1 That is the way of cooking fresh dried salmon, what I said first;¹ | and this is the way of cooking old dried salmon, what I am going | to say. This is when it is the middle of winter, when || all the women put 5 down the soaking-boxes in the corner of their houses. | Then (the woman) puts into the water much dried salmon. Now she soaks it | to make it soft. In the morning, as soon as day comes, the woman | takes some of the soaked dried salmon and folds it up; then she puts it | into a kettle and places it over the fire of her house. || Next she pours not much water on it. Then it begins to boil; | and 10 the kettle is not over the fire long, when | she takes it off. Then the woman takes a dish and | puts it down, and she takes (the salmon) out with her tongs and | puts it into the dish. Then she waits until it gets cool; || and as soon as it is cool, she takes it and breaks it 15 into | small pieces. Then she puts it into the dish; then | she takes the oil-dish and pours oil into it; and then | she puts it before him to whom she is going to give to eat. Others pour the | oil on the

qax·dzamō'lilas lā'xēs hā'mg'ī'lase'we. Wā, lae'm ts!ēnts!ēn- 30 x'wida. Wā, g'ī'l'mēsē gwā'lexs la'ēda ts!edā'qē tsā'x'itsa 'wā'pē lāq qa nā'x'idēs. Wā, g'ī'l'mēsē gwā' nā'qaxs la'ē āwū'lgemg'alil qa's hē'lēg'intse'wē. Wā, lae'm gwā'la.

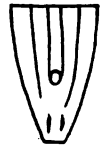
Old Dried Salmon.—Hē'emlxæns gwā'gwēx's'ālasla xa'mā'sē. 1 Wā, hē'em hamē'x'silaēnē'xa ā'lxwasē xā'mā'sen g'ī'lx.dē wā'ldema. Wā, hē'ēmis hamē'x'silaēnē'xa gē'masē xa'mā'sg'īn lā'LEK'āl wā'ldema.¹ Wā, hē'ēmaaxs la'ē negeltse'mēg'ī ts!āwū'nxa la'ē 'nā'xwa'mēda ts!ē'daqē āx'ā'lilxa t!ē'lats!ē lāx ō'nēgwiłasēs g'ō'kwē. 5 Wā, la mō'staliltsa q!ē'nēmē xa'mā's lāq. Wā, lae'm t!ē'laq qa tē'lx'widēs. Wā, g'ī'l'mēsē 'nā'x'idxa gāā'lāxs la'ēda ts!edā'qē āx'ēdxa lā'xa t!ēlkwē xa'mā'sa qa's k!ō'x'semdēq qa's āxts!ō'dēs lā'xa hā'nx'lanō qa's hā'nx'LEndēs lā'xa legwiłasēs g'ō'kwē. Wā, la ā'l'em gū'q!eqasa k!ē'sē q!ē'nem 'wap lāq. Wā, lē mēdēlx- 10 'wida. Wā, k!ē's'emxaā'wisē gē'x'Lāla hā'nx'Lāla lā'xa legwī'fāxs lā'ē hā'nx'sentsē'wa. Wā, la āx'ē'dēda ts!edā'qaxa lō'qwē qa's hā'ng'alilēs. Wā, la āx'ē'dxēs ts!ē'slala qa k!īpūstē'ndēq qa k!īpts!ō'dēs lā'xa lō'q!wē. Wā, la k!ā'k'ewaqa qa wūdex'ī'dēs. Wā, g'ī'l'mēsē wūdex'ī'dēxs la'ē āx'ē'dēq qa's k!ō'k!ūpse'ndē 15 qa ām'Emā'yastowēs la'ē āxts!ōdalas lā'xa lō'q!wē. Wā, la āx'ē'dxa ts!ēba'ts!ē qa's k!ūnxts!ō'dēsa L!ē'na laq. Wā, lae'm k!ā'gemlilas lā'xēs hā'mg'ī'lasō'Lē. Wā, lē'da wāō'kwē k!ū'nq!eqasa

¹ See p. 310.

20 soaked salmon when they break it into the dish; and || the Koskimo drink the liquid of the soaked salmon as they eat it, for | they have no oil. |

Fresh Dried Salmon.—The food of those who catch salmon | is fresh dried salmon. Before the (dried) salmon is dry, | it is taken by the
25 woman and put down on a mat. Then || she takes her fish-knife and cuts the quarter-dried salmon; | and she puts it into a kettle, and she puts the kettle over the | fire of the house. Then she pours water into it; | and it does not stay there long boiling, when she takes the kettle off the fire. | Then she puts it down on the floor, and takes a dish,
30 and oil from a || kelp bottle in which the oil is kept. Then she puts (the salmon) down at the place where she is sitting. | Then she takes her largest spoon and scoops out | the quarter-dried salmon and puts it into the dish. As soon as she has | spread out the quarter-dried salmon evenly in the dish, she takes the kelp bottle | in which the oil is, and pours (the oil) over the food to be served. ||

1 **Green Salmon.**—This is another breakfast-food of the | Kwakiutl, when they live at the river catching salmon. It is the "green salmon" | cut straight along the back. This is the way it is cut:
At this time it is not | really dry, and therefore it is called
5 "half-dry || green salmon." The woman just takes it down from where it is hanging; | then she puts it on a food-mat, |



20 L!E'na lā'xa t!ō'lkwaxs la'ē k'!ō'pts!Ewak" lā'xa lō'q!wē. Wā, lē'da Gō'sg'imoxwē nā'xnaqax 'wā'palāsa t!ēlkwaxs t!ō't!alaē qaxs k'!ēa'saē L!ē'na.

Fresh Dried Salmon.—Wā, hē'em ha'mā'sa wī'wā'misēda dzē'-
dzeimāla t!ēlē'ku. Wā, hē'maaxs hē'maē ā'lēs dzē'lēda xa'mā'sē
la'as āx'xayāsa ts!edā'qē qa's āxadzō'dēs lā'xa lē'wa'yē. Wā, la
25 āx'ē'dxēs xwā'layowē qa's t!ō't!ets!endēxa dzē'dzeimāla xa'mā'sa.
Wā, la āxts!ō'ts lā'xa hā'nx'lanowē. Wā, la hā'nx'lents lā'xa
legwīlasēs g'ō'kwē. Wā, lawī'slā gū'q!eqasa 'wā'pē lāq. Wā,
k'!ē'st!a gē'g'īltsila mae'mdelqūlaxs la'ē hā'nx'sendxēs hā'nx'lendē.
Wā, la hā'ng'alīlasēxs la'ē āx'ē'dxa lō'q!wē lē'wis L!ē'na, lā'xa
30 'wā'wadēts!ālx-dē L!ē'na. Wā, la āx'ā'līlas lā'xēs k'!waē'lasē. Wā,
la āx'ē'dxa 'wā'lēgafyasēs k'ā'k'ets!enaqē, qa's xelō'stendēs lā'xa
dzē'dzeimāla qa's āxts!ō'dēs lā'xa lō'q!wē. Wā, g'f'l'mēsē 'wī'laxs
la'ē 'nema'g'aalts!ōdxa dzē'dzeimālāxs la'ē āx'ē'dxa 'wā'wadē
g'ī'tsēwatsa L!ē'na qa's k'!ū'nq!eqēs lā'xēs hā'mg'ī'lāyulē.

1 **Green Salmon.**—Wā, g'ae'mxat! 'nemx'īdāla gaā'xstēsa Kwā'-
gulaxs la'ē g'ō'kūla lā'xēs wī'wamē'dzasēda k'!ō'loxwēxa negē'-
g'a'yas xwā'La'yē. Â'emg'a gwālē xwā'La'yasēg'a (fig.). Wā, la k'!ēs
ā'laem lē'mxwa. Wā, hē'mis lā'g'ilas la lē'gades k'!ā'yaxwa
5 k'!ō'loxwa. Wā, lae'mxaa ā'mēda ts!eda'qē āxā'xōdqēxs gē'xwa-
laLElaē. Wā, lae'm āxdzō'ts lā'xa hā'mē'x'siladze'wē lē'wa'ya.

and she takes her fish-knife and cuts up the green salmon. | 7
 Then what she is cutting is in small pieces. When she finishes this
 work, | she takes the kettle and puts it over the fire, and she || pours 10
 water into it. As soon as it boils, she takes | the half-dry green
 salmon and puts it into the | boiling water on the fire. However, it
 is not on the fire really long, when she takes it off. | Then she puts it
 down and takes a dish, which she puts down; | then she takes oil from
 the kelp bottle and puts that down; then she || takes an oil-dish and 15
 puts it down; and as soon as | all these things named have been
 brought, she takes the tongs and takes out | the cut pieces of green
 salmon and puts them into the dish. She | takes them up with the
 tongs because they are [not] quarter dry, and they are not | dry. This
 is called "half-dry green salmon." As soon as the dish is || full, she 20
 levels it out so that it is level. Then she | takes an oil-dish and
 pours the oil into it.¹ | . . . (The² man who eats it) takes what he is
 going to eat and folds it up. He chews | one end of it; and as soon
 as what he has chewed is soft, he dips it | into the oil and puts it
 into his mouth; and he continues doing this while || eating. | 25

As soon as he finishes eating, the woman rises from her | place and
 takes the dish and the oil-dish. Then she | puts them down near

Wā, la āxē'dxēs xwā'layowē qa's t!ō't!ets!ē'ndē lā'xa k!ō'loxwē. 7
 Wā, lae'm ām'amā'yastowē t!ō'sa'yas. Wā, la g'wā'lē āxā'yasēxs
 la'ē āxē'dxa hā'n'x'lanowē qa's hā'n'x'lendēs lā'xa legwi'lē. Wā,
 la gūxts!ō'tsa'wā'pēlāq. Wā, g'f'l'mēsē medelx'wi'dexsla'ē āxē'd- 10
 xa la k!ā'yaxwa k!ō'lox^u qa's āxste'ndēs lā'xa la hā'n'x'lala
 mae'mdelqūla. Wā, k!ē'st!a ā'laem gē'x'lālaxs la'ē hā'n'x'sen-
 deq. Wā, la hā'ng'alilaqēxs la'ē āxē'dxa lō'q!wē qa's hā'ng'alilēs.
 Wā, la āxē'dxēs L!ē'na 'wā'wadēts!āla qa's āx'ā'lilēs. Wā, la ē't!ēd
 āxē'dxa ts!ēba'ts!ē qa's hā'ng'alilēs. Wā, g'f'l'mēsē 'wi'la g'āx 15
 āxē'lēn lē'lēqelase'waxs la'ē āxē'dxa ts!ēslāla qa's k!pūstā'lēxa
 t!ō't!ets!aa'kwē k!ō'loxwa qa's k!ppts!ā'lēs lā'xa lō'q!wē. Hē'em
 lā'g'ilas k!pūstālaqēxs k!ē'saē dzē'dzel'māla. Wā, la k!ēs
 lē'mxwa. Hē'em lē'g'ades k!ā'yaxwa k!ō'loxwa. Wā, g'f'l'mēsē
 qō't!ēda lō'q!wāxs la'ē 'nemā'g'aalts!ōdeq qa 'nemā'k'iyēs. Wā, 20
 la āxē'dxa ts!ēba'ts!ē qa's k!ūnxts!ō'dēsa L!ē'na lāq.¹ . . Wā,² la
 dā'x'īd lā'xēs ha'mā'lē qa's k!ō'x'semdeq. Wā, la malē'x'ubēn-
 deq. Wā, g'f'l'mēsē la tē'l'x'widē malē'kwa'yasēxs la'ē ts!ēp!ē'ts
 lā'xa L!ē'na qa's ts!ō'q!ūsēs. Wā, hē'x'sā'mēs la g'wē'g'ilaxs
 ha'mā'pāē. 25

Wā, g'f'l'mēsē g'wāl ha'mā'pēxs la'ēda ts!ēdā'qē lā'xūlil lā'xēs
 k!waē'lasē qa's lē āxē'dxa lō'q!wē lē'wa ts!ēba'ts!ē qa's g'ā'xē

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 429.

² Continued from *ibid.*, p. 429.

28 the place where she is sitting. Then she pours | the green salmon
that is left over back into the kettle in which it was boiled.¹ . . . Then²
30 the man sits down || and waits for her to give him the second course.
I shall | talk about this later on, for I am talking now about | the
breakfast. |

1 **Soaked Green Salmon (1).**—Now I will talk again | about soaked
green salmon,—the food of those who do not go to catch | salmon in
green salmon that have been dry for a long time. | They are always
5 winter,—soaking in a soaking-box, which stands in the || corner of the
house, full of water. Dried green salmon are always kept | in it. After
they have been soaking for two days, | they get soft; then the soaked
green salmon are taken | and folded up. The kettle is taken, | and
the soaked green salmon are put into it. Then (the kettle) is put ||
10 over the fire of the house. As soon as it is well over the fire, |
water is poured into it; but now it is a longer time over the fire |
boiling before the cook takes it off. Then she takes | a dish and she
puts it down, and she again takes an oil-dish | and oil and puts it on
15 the floor where she is sitting. Then she || takes her tongs and takes
up the soaked green salmon | out of the kettle and puts them into
the dish. Then she | waits for them (to cool off). Then she takes a
food-mat and spreads it | before the one to whom she is going to give

28 k'ā'g'alilas lā'xēs k!waē'lasē. Wā, la qapste'ntsa hē'maxlā'yē
k'!ō'lox^u lā'xa hā'nx'lēndaats!ēx'dāq.¹ . . . Wā,² la k!wāg'alilēda
30 begwānem, qā's āwū'lgemg'alilē qā's hē'lēg'intse'wē. Wā, ā'lēmliwī-
sen gwa'gwēx's'alāl lāq qā'e'n lē'xa'ēnē'mē gwa'gwēx's'alasa
hā'mā'yaxa gāā'la.

1 **Soaked Green Salmon (1).**—Wā, hē'men lāl ē't!lēdel gwa'gwēx's'alā-
lasla t!ē'lkwē k'!ō'loxwa. Wā, hē'em hā'mā'yasa k'!ē'sē wī'ēwa-
mēts!ēnoxwaxa ts!āwūnxa la gā'las lemō'kwa k'!ō'loxwa. Wā,
la hē'menālaem t!ē'lasō' lā'xa t!ē'lats!āxs hā'nē'laē lax onē'-
5 gwiłasa g'ō'kwe qō't!axa 'wā'pē. Wā, la hē'menālaem āx'stā'-
'layōwēda lē'mō'kwē k'!ō'lox^u lāq. Wā, hē't!la la malp!ē'n'stēla
t!ē'lasēwē k'!ō'lox^u lā'qēxs la'ē pē'x'wida. Wā, la āx'ē'tse'wēda
t!ē'lkwē k'!ō'loxwa qā's k'!ō'x'semtse'wē. Wā, la āx'ē'tse'wēda
hānx'lanowē qā's āxts!ō'yowēda t!ē'lkwē k'!ō'lox^u lāq. Wā, la
10 hā'nx'lanō lā'xa legwī'lasa g'ō'kwē. Wā, g'ī'lēmēsē ē'lg'aaLelaxs
la'ē gū'q!eqasōsa 'wā'pē. Wā, la'mē'slā gē'gēx'lālaem mae'm-
dēlqūlaxs laēda hā'mēx'silelg'isē hānx'sendēq. Wā, la'mēs āx'ēdxa
lō'q!wē qā's āx'ā'lilēs. Wā, laemxaa'wisē āx'ēdxa ts!ēba'tslē
lē'wa l!ē'na qā's āx'ā'lilēs lā'xēs k!waē'lasē. Wā, la ē't!lēd
15 āx'ē'dxēs ts!ē'slāla qā's k!lpū'stē'ndēxa t!ē'lkwē k'!ō'loxwa
lā'xa hānx'lanowē qā's k!lpts!ōdēs lā'xa lō'q!wē. Wā, la
k'ā'k'ewaq. Wā, la āx'ē'dxa hā'madzō lē'wa'ya qā's lē'lepemli'-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

² Continued from *ibid.*, p. 430.

breakfast; and as soon as the soaked (salmon) are lukewarm, | she breaks them in pieces small enough for one || bite.¹ . . . 20

As soon as she has finished breaking the soaked green salmon, she spreads them out | so as to make them level in the dish. Then she takes the oil-dish | and pours the oil into it. As soon as she has done so, she takes | the dish and the oil-dish and puts them || in front of the one to whom she is going to give to 25 eat. She puts down the oil-dish just | outside of the dish; and after doing so, she draws water and | gives it to him who is going to eat. Then the man who is going to eat takes | a mouthful of water and rinses the mouth; and after | rinsing the mouth, he drinks. After drinking, he takes || a piece of the soaked salmon and dips it in the 30 oil and puts it into his mouth. | He never chews it, because it is soft. Then he keeps on | doing this while he is eating; and when it is nearly all gone, he stops | eating². . . |

After he finishes drinking, he waits for the second course. || That is 35 the end of this.

Soaked Green Salmon (2).—When a man wishes to | invite his tribe 1 the following day, he | asks permission of his wife to give a feast (to his friends) on the following day. | The woman at once makes her husband go and fetch || water and pour it into the soaking-box. 5

las la'xēs gaā'xstalā'matse'wē. Wā, g'il'mēsē k'ō'x'widēda t'lē'l 18
kwaxs la'ē k'ō'k'lūpsendeq qa hāyā'f'astowēs lāx 'ne'mpl'en-
q!ets!a'yē.¹ . . . 20

Wā, g'il'mēsē g'wāl k'lōpaxa t'lēlkwē k'lōloxūxs laē goli'lālaq
qa 'nemag'aaitslowēs lāxa lōqlwē. Wā, lā āx'ēdxa ts!ebatslē,
qa's k'lūnxts!ōdēq yīsa l'lē'na. Wā, g'il'mēsē g'wālexs laē āx'ē-
dēda ts!edāqaxa lōqlwē lē'wa ts!ebatslē qa's lā k'ax'dzamōtsa
lōqlwē lāxēs hā'mg'ilase'wē. Wā, lā k'ax'itsa ts!ebatslē lāx l'lā- 25
sa'yasa lōqlwē. Wā, g'il'mēsē g'wālexs laē tsēx'idxa 'wāpē qa's
lā ts!ās lāxa ha'māplē. Wā, lā dāx'idēda ha'māplaxa 'wāpē,
qa's hāmsgemdilaq qa's ts!ewēl!exōdē. Wā, g'il'mēsē g'wāl ts!e-
wēl!exōdexs laē nāx'ida. Wā, g'il'mēsē g'wāl nāqaxs laē dāxa
lāxa t'lēlkwē k'lōlox^u qa's ts!ep!ēdēs lāxa l'lē'na qa's ts!oqlūsēs. 30
Wā, lae'm hēwā'xa mā'lēx^ubendeq qaxs tē'lqwaē. Wā, ā'x'sā'mēs
hē g'wē'g'ilaxs ha'mā'paē. Wā, g'il'mēsē elā'q 'wī'laxs la'ē g'wāl
ha'mā'pa.² . . .

Wā, g'il'mēsē g'wāl nā'qaxs la'ē āwe'lgemg'alit qa's hē'leg'in-
tse'wē. Wā, lae'mxaa g'wā'la. 35

Soaked Green Salmon (2).— Wā, hē'maaxs la'ē 'nē'k'ēda begwā'nemē 1
qa's lē'lalixēs g'ō'lg'ūkulōtaxa lā'la ē't!ēdēl 'nā'x'idēl. Wā, la-
'mēsē hanā'k'axēs gēne'mē qa's k'wē'lasēlqēxa lā'la 'nā'x'idēl.
Wā, hē'x'ida'mēsa ts!edā'qē āxk'lā'laxēs lā'wūnemē qa lēs tsāx
'wā'pa qa's qepts!ō'yōxa t'lē'lats!ē. Wā, hē'x'ida'mēsē la tsā'yē 5

¹ Here follows p. 750, lines 1-3.

² The description of the eating of the salmon has been omitted.

- 6 Her husband goes at once | and pours water into the soaking-box, that stands in the | corner of the house; and when it is half full of water, the | woman takes roasted salmon and puts it into it; and | when it is
10 done, the man goes to get fire-wood and || takes it into his house. Now it is evening. As soon as | night comes, they lie down; and therefore in the morning, when daylight comes, | the man arises and builds a fire in his house; and as soon as the | fire in the house blazes up, he sends one of his house-fellows to go and | call all the men; and
15 it is not long before the messenger || comes back. Immediately they clear the house; | and after they finish clearing it, they take the kettle and | put it down in front of the fire; and the woman takes | her dishes and places them at the place where she is sitting, and also |
20 the oil-dishes and oil. As soon as this is all ready in the house, || the man goes to call the guests again. He stays a long time outside calling them, but | the men come in one by one into the house. At last they are | all inside. Then a drum is taken and is | put down on the right-hand side of the guests. Immediately the | song-
25 leader begins to sing the new songs. Now they || sing a feast-song, and the host takes the soaked | salmon out of the water and puts it into the large kettle. | When it is full, it is put over the fire, and | then water is poured into it. It does not boil long | before the kettle

- 6 lā'wūnemas qa's qepts!ā'lēs lāxa t!ē'lats!āxs ha'nē'laē lā'xa
ō'nēgwilasēs g'ō'kwē. Wā, g'ī'l'mēsē negō'yōxa 'wā'paxs la'ēda
ts!edā'qē āx'e'dxa L!ō'bekwē qa's lē axstē'nts lāq. Wā, g'īl-
'mēsē gwā'lexs lā'asēda begwānemē ānē'x'ēdxa leqwa' qa's g'ā'xē
10 āx'ā'lilas lā'xēs g'ō'kwē. Wā, lae'm dzā'qwa. Wā, g'ī'l'mēsē gā'-
nūl'idexs la'ē kū'l'x'ida. Wā, g'ī'l'g'il'mas 'nā'x'īdxa gāā'lāxs la'-
ēda begwā'nemē lā'x'wīd qa's legwī'lēxēs g'ō'kwē. Wā, g'ī'l'mēsē
x'ī'qōstāwē legwī'la'fayasēxs la'ē 'yā'laqasēs 'nema'ēlwūtē qa lēs
Lē'lālaxa 'nā'xwa bē'begwānema. Wā, k'lē'st!a gā'laxs g'ā'xāē
15 aē'daaqēda Lē'lalelg'isē, wā, hē'x'ida'mēsē. ē'x'wīdxa g'ō'kwē.
Wā, g'ī'l'mēsē gwāl ē'kwaqēxs la'ē āx'e'dxēs hā'n'x'lanowē qa
g'ā'xēs ha'ni'l lā'xa ōstā'lilasēs legwī'lē. Wā, lē'da ts!edā'qē āx'e'd-
xēs lō'elqlwē qa g'ā'xēs mexē'l lā'xēs k!waē'lasē. Wā, hē'misa
ts!ē'ts!ebats!ē Lē'wa L!ē'na. Wā, g'ī'l'mēsē 'wī'la la gwa'lila, laasa
20 ē'tsē'sta. Wā, lae'm gē'g'īlsa ē'tsē'sta. Wā, lae'm!a 'nā'l'nemō'-
k!ūmk'ēda begwā'nemāxs g'ā'xāē hōgwi'LEla. Wā, ladzā'la'mē
'wī'laēla. Wā, hē'x'ida'mēsē āx'ētse'wēda mena'ts!ē qa's lē āxā-
lēlēm lāx hē'lk'lōdenūlemalilasa k!wē'lē. Wā, hē'x'ida'mēsē
nā'q!aq!a'fayas dā'qālasa ā'ltsemē q!ē'mdema. Wā, la'x'ēda'x'mē
25 k!wē'lāla de'nxela. Wā, lā'lēda k!wē'lasē āx'ūste'ndxa t!ē'l-
kwē L!ō'bek' qa's g'ā'xē āxts!ō'ts lā'xa 'wā'lasē hā'n'x'lanowa.
Wā, g'ī'l'mēsē qō't!axs la'ē hā'n'x'Lents lā'xa legwī'lē. Wā, a'l-
'mēsē gūq!eqa'sa 'wā'pē lāq. Wā, k'lē'st!a gē'g'īl! māe'mdēlqū-

is taken off. It is only on the fire waiting || for the guests to finish 30
singing. As soon as they finish singing, | the man takes a mat and
spreads it out, and he takes | his long tongs and takes the roasted
boiled salmon out with them. | Immediately the woman takes one
roasted salmon and | puts it into each dish; and when || one roasted 35
salmon has been put into each, the woman breaks it into small pieces |
just the right size for our mouths; and | after she has broken it in
pieces, she pours oil into the | oil-dish. After she has done so, the
man | takes the drum and puts it down by the door of the house;
and || he puts down the dishes and gives one dish to each two men, | 40
when really all the tribes are guests in the house; | and as soon as all
the dishes have been put down, he takes a bucket and | places it
before the guests highest in rank, and they rinse | their mouths; and
after they have rinsed their mouths, they || drink. After they have 45
finished drinking, they begin to eat; and | when they begin to eat,
the man goes to draw fresh water, for | they drink after they finish
eating. After they have eaten, | the man takes away the dishes and
takes them to the place where his | wife is sitting. After he has
taken them away, he puts the bucket || with water before the guest 50
highest in rank; then he dips | the cup into it and gives it to him;

laxs la'ē hā'nx'sanā. Wā, ā'mēsī'la hā'nē'la ē'sela qa g'wā'-
lē's de'nxelēda lē'lanemē. Wā, g'ī'l'mēsē g'wāl de'nxelaxs la'ē 30
āx'ē'dēda begwā'nemaxa lē'wa'yē qa's lep'lā'lilēq. Wā, la āx'ē'd-
xēs g'ī'ltla ts'lē'slāla qa's lexūstā'lēxa hā'nx'laakwē l'lō'bekwa.
Wā, hē'x'ida'mēsēda ts!edā'qē āx'ē'dxa 'nāl'ne'mē l'lō'bekwa qa's
āxts!ō'dalēs lā'xa 'nāl'ne'mē'xla lō'elq!wa. Wā, g'ī'l'mēsē q!wā'-
lōts!ewax'sa l'lō'bekwaxs la'ēda ts!edā'qē k'lō'k!ūpsālaq qa ām'ā'- 35
mayastowēs qa ā'mēs hā'yā'tats!ek'ila lā'xens se'msēx. Wā, g'ī'l-
'mēsē g'wāl k'lō'k!ūpsālaqēxs la'ēda ts!edā'qē k'l'ūnxts!ōdalaxa ts!ē'-
ts!eba'ts!āsa l'lē'na. Wā, g'ī'l'mēsē g'wā'talilexs la'ēda begwā'ne-
mē āx'ē'dxa mena'ts!ē qa's lēs lā'xa t!ex't!āsēs g'ō'kwē. Wā, lā
k'ā'x'itsa lō'elq!wē. Wā, lae'm maēma'lō'kwa begwā'nemē lā'xa 40
'nemē'xla lō'q!wāxs ā'laē 'wī'laēlela k!wē'la lē'lqwālala'yē. Wā,
g'ī'l'mēsē 'wī'lg'alilēda lō'ēlq!wāxs la'ē k'lō'kūlilxa nā'gats!ē qa's
lē's lāx nexdzamā'lilasa nēnā'xsālāsa k!wē'lē. Wā, la'x'da'xwē ts!e-
wē'l!exōda. Wā, g'ī'l'mēsē g'wāl ts!ewē'l!exōdexs, lā'x'da'xwāē
nā'x'ida. Wā, g'ī'l'mēsē g'wāl nā'qaxs la'ē hām'x'ī'da. Wā, 45
g'ī'l'mēsē hām'x'īdexs la'ē tsāyēda begwā'nemax ā'ttā 'wā'pa qa
nā'gēg'ilts qō g'wāl ha'mā'plō. Wā, g'ī'l'mēsē g'wāl ha'mā'pexs
la'ēda begwānemē k'ā'g'ililxa lō'elq!wē qa's lēs lax k!waē'lasasēs
genē'mē. Wā, g'ī'l'mēsē 'wī'lamaseq la'ē hāngemli'lasa 'wā'be-
ts!āla nā'gats!ē lā'xa nā'xsālaga'yasa k!wē'lē. Wā, la tsā'x'itsa 50
k!wa'sta' lāq qa's ts!ewē's lāq. Wā, lā'x'da'xwē 'wī'la nā'x'ida.

52 then they all drink; | and after they finish drinking, the woman
washes | four dishes and pours water into them, and the | man puts
55 them before the guests. Then || they all wash their hands; and after
they have washed their hands, | they wait for the next course.
That is the end of this. |

Salmon Preserved in Cellars.—(It has been described before [p. 237],
how salmon is kept in cellars for winter use.)

1. When there are no more | salmon in the rivers, the cellar is dug
up. The salmon are washed in water | until all the clay and sand
come off. As soon as all | the dirt is off, they are soaked in the river
5 and are left there over || night. As soon as day comes, the woman
takes | out of the river what has been soaking. Now the quarter-
dried | green salmon are thick; they are just like fresh salmon. | The
woman just takes her fish-knife, and they are cut this way |
10 into twelve pieces. Then she puts them into a || kettle;
then she puts it on the fire and pours water over | it.
Then it is boiled a long time before it is taken off. | She
stirs (the meat). As soon as it is all to pieces, she | puts
the kettle back over the fire. Then it is left over the fire a very
long time. | When it is done, it becomes a mush; and she pours |
15 oil into it while it is still over the fire, and it is stirred again. | Then
the kettle is taken off and put down. Then | spoons are given to the



52 Wā, g'í'l'mēsē gwāl nā'qaxs la'ēda ts!edā'qē ts!ō'xūg'indxa mo-
wē'xla lō'elq!wa qa's gūxts!ō'dēsa 'wā'pē lāq. Wā, lē'da bē-
gwā'nēmē hāng'alilās lāx nexdzamā'lilasa k!wē'lē. Wā, la'mē'sē
55 'nā'xwa ts!ē'nts!enx'wida. Wā, g'í'l'mēsē gwāl ts!ē'nts!enkwxas
la'ē āwū'lgemg'alil qa's hē'lēg'intse'wē. Wā, lae'm gwāl lā'xēq.
1 Salmon Preserved in Cellars.—Wā, g'í'l'mēsē la k!lēō's k!ō'k!ū-
telēda wī'wāxs la'ē 'lā'p!eqoya qa's lē ts!ō'x'witsō' lā'xa 'wā'pē
qa 'wī'lē's lawā'ēda L!ē'q!a lē'wa ē'g'isē. Wā, g'í'l'mēsē 'wī'lē-
wēda ts!eqwā'xs la'ē t!ē't!ideq lā'xa wa. Wā, la xā'mastalisxa
5 gā'nulē. Wā, g'í'l'mēsē 'nā'x'idexs la'ēda ts!edā'qē āxwūste'nd-
xēs t!ē'lase'wē lā'xa wā. Wā, lae'm la wā'kwēda dzē'lē'lakwē
k!ō'lox'. Yū'em la gwē'x'sa alō'masē k!ō'tela. Wā, ā'mēsa
ts!edā'qē āx'ē'dxēs xwā'layowē qa's t!ōt!ets!ē'ndēq; g'a gwā'lag'a
(fig.) māleg'eyō'wēxs la'ē t!ō't!ets!aakwa. Wā, la āxts!ō'ts lā'xa
10 hā'nx'lānowē. Wā, la'mē'sē hā'nx'lentsēxs la'ē qep!eqa'sa 'wā'pē
lāq. Wā, la'mēs la gē'g'iltse lae'm mae'mde!qūlaxs la'ē hā'nx'se'n-
deq. Wā, la xwē't!ēdeq. Wā, g'í'l'mēsē q!wē'q!ūts!ēxs la'ē
xwē'laqa hā'nx'lēdeq. Wā la'mē'sē la ā'la la gē'x'lala hā'nx-
lala; wā, g'í'l'mēsē la L!ō'pexs la'ē xa'sida. Wā, la gū'q!eqasō'sa
15 L!ē'nāxs hē'maē ā'lēs hā'nx'lalē. Wā, lā ē't!ēd xwēt!ētsē'wa.
Wā, lawī'sla hā'nx'sentse'wa qa's hā'ng'alilēs. Wā, lae'm ts!ā'yēda
k!ā'k!āts!ēnaqē lā'xa k!wē'lē. Wā, la āx'ē'dēda ts!edā'qaxa lēlō'q!wē

guests, and the woman takes the dishes | and she pours into them the 18 quarter-dried salmon that is to be eaten with spoons. Then the dishes are nearly | full,¹ . . . They are not given a second course. Sometimes || green salmon are just put into a kettle and boiled for a 20 short time, | when they are taken off and cut to pieces. They are put | into the dish without water. Then oil is poured over them. | The man only takes them from the dish with his hands | and eats them.¹ . . . Then (the guests) just lie down on their seats and || wait for the next course until it is done. Another | course is not 25 given when they have eaten with spoons the quarter-dried green salmon. This is | the way of the Denax-da-xu in Knight Inlet.

Middle Part of Salmon, cold or boiled.—The description of a feast continues with the following notes on the preparation of middle parts of the salmon²:

(1) Then the woman | takes a dish and puts it down at the place 1 where she is sitting; then she goes | and opens the basket in which the middle part of the salmon is, | and she breaks off the cedar-bark with which the middle parts of the salmon are twined together. When there are four || men, the woman takes eight middle parts | of 5 salmon and breaks them up into two dishes, | four pieces into each dish. As soon | as she has broken them, she takes her oil-dish and pours | oil into it.³ . . . They⁴ take up what they are going to eat and || fold it over, and chew it to make it soft, and then they dip it | 10

qa's ts!ēts!ā'lēsa yewi'kwē dzē'lē'lak^u lāq. Wā, g'f'l'mēsē elāq 18 qō't!axs¹. . . Wā, lae'm klēs hē'lēg'intsē'wa. Wā, lē 'nāl'ne'm-plēna ā'em āxts!ō'yo lā'xa hā'nx'lanowē qa's yā'was'idē medē'lx- 20 'widēxs la'ē hā'nx'sentsē'waxs la'ē t!ō't!ets!aak^u. Wā, ā'mēsē āxts!ō'yo lā'xa lō'qlwē k'leō's 'wā'paga'ya. Wā, la k'lūnqlēqasō'sa lē'na. Wā, lē'da begwā'nemē ā'em dāltā'laq lā'xa lō'qlwāxs la'ē ha'mā'peq.¹ . . . Wā, lā'la ā'em t!ē'k'imgā'lila. Wā, lae'm ē'sa'lil qa's hē'leg'intsē'wē. Wā, lae'm g'wā'la. Wā, lā'la k'lēs 25 hē'leg'indg'ilēxs yō'sasē'waēda dzē'lē'lakwē k'lō'loxwa. Wā, g'ae'm g'wē'gilatsa Dena'x-da'xwē lāx Dzā'wadē.

Middle Part of Salmon, cold or boiled.—¹Wā, lē'da ts!edā'qē 1 āx'ē'dxa lō'qlwē qa's k'ā'g'alilēs lā'xēs k!waē'lasē. Wā, la qā's'id qa's lē x'ō'x'widxa l!ā'batē, ylx g'ē'ts!ē'wasasēs qlā'q!aga'yē. Wā, lā ā'lēdxa dena'sē ya'pōlayōsa qlaq!agayē. Wā, g'f'l'em mō'kwa bē'begwānemāxs laē'da tsedā'qē āx'ē'dxa ma'lgūna'lēxsē qlā'qla- 5 ga'ya, qa's plōxts!ā'lēs lā'xa ma'lēxlē' lōelqlwa. Wā, lāe'm maē'moxsē plō'xts!ōyōs lā'xa 'nā'l'nemē'xla lō'qlwa. Wā, g'f'l-'mēsē g'wāl plō'qwaxs la'ē āx'ē'dxēs ts!ēba'ts!ē qa's k'lū'nxts!ōdēsa lē'na lāq.³ . . . Wā, lae'm āx'ē'd lā'xēs ha'mā'lē qa's k'lō'x'- semdēqēxs la'ē malē'x'bendeq qa tē'lx'widēsēxs la'ē ts!ēp'l!ts 10

¹ Here follows a description of the eating of the food, which has been omitted.

² Continued from Jesup Expedition, etc., Vol. V, p. 436, line 24.

³ Continued from ibid., p. 431, line 7.

⁴ Continued on ibid., p. 430, line 25.

11 into the oil; and then they put it into their mouths and they begin to eat,¹ . . . and (the men) wait for the second course. | That is the end. |

(2) When the middle parts of the salmon are really dry, they are
15 soaked || in the soaking-box, which stands in the corner of the house. | It is always filled with water; and the woman | always puts the middle parts of the salmon into it, so that it is full; and when | she goes to take the middle parts of the salmon to cook them, she | puts in again some more dried middle parts of the salmon, and changes ||
20 them for those that have been taken out.² . . . When her husband comes, | the woman takes the soaking middle parts of the salmon and | counts two pieces of the middle parts of the salmon for each | man; and so she takes twelve pieces. She | puts them into the
25 kettle; and her husband puts the kettle || on the fire, and he also pours water into it. | Then the woman takes two dishes and also | two oil-dishes, and puts them down where she sits. | The kettle is not very long over the fire, when it is taken off; | and the man also
30 takes the tongs || and takes out the soaked middle parts of the salmon and puts them also into | a large dish which stands on the floor of the house, | made for this kind of cooking.³ . . . |

11 lā'xa l'ē'na. Wā, la'wisla ts!ō'q!ūsas, wā, lae'm ha'mx'ī'dex-da'xwa.¹ . . . Wā, lae'm āwū'lgemg'alīl qa's hē'lēg'ntse'wē. Wā, lae'm g'wā'la.

(2) Wā, g'il'mēsē la ā'la la le'mx'wēda q!ā'q!aga'yaxsla'ē t!ē'lasō
15 lā'xa t!ē'lats!āxs hā'nē'laē lā'xa ōnēgwilasa g'ō'kwē. Wā, lae'm hē'menalaem la q!ō'ts!āsōsa 'wā'pē. Wā, la'mē'sa ts!edā'qē hē'menalaemxat! āxstā'lasa q!ā'q!aga'yē lāq qa qō't!ēs. Wā, hē'maaxs la'ē āx'wūste'ndxa q!ā'q!aga'yē qa's ha'mē'x'silase'wē. Wā, la ā'em xwē'laqa āx'ē'dxa le'mxwa q!ā'q!agē qa's l'ā'yo'ste'ndēs
20 lā'xēs la āxūstā'nā.² . . . (Wā, g'il'mēsē g'āxē lā'wunemasēxs) la'ēda ts!edā'qē āx'ē'd lā'xēs t!ē'lase'wē q!ā'q!aga'ya. Wā, lae'm hō'semtsa maē'ma'lexsa q!ā'q!agē lā'xa 'nā'f'nemōkwē begwā'nema. Wā, lae'm āx'ē'dxa ma'lexsā'g'eyowē. Wā, hē'mis la āxts!ō'yosēxa hā'nx'lanowē. Wā, la'mē'sē hā'nx'lanōs lā'wūne-
25 mas lā'xa legwī'lē. Wā, hē'emxaā'wisē la gū'q!eqasa 'wā'pē lāq. Wā, la āx'ē'dēda ts!edā'qaxa ma'lexla' lēlō'q!wa. Wā, hē'misa ma'lexla'maxat! ts!ēts!eba'ts!ā qa's lē k'ā'g'alēlas lā'xēs k!waē-lasē. Wā, lā k'lēs ā'laem gē'x'lalēda hā'nx'lanāx, la'ē hā'nx'sanā lā'xa legwī'l. Wā, hē'em'xaā'wisēda begwā'nemē āx'ē'dxa ts!ē's-
30 lāla qa's k'!p'wūstā'lēxa t!ē'lkwē q!ā'q!agē qa's k'!pts!ā'lēs lā'xa ō'gū'la'maxat! 'wā'las lō'q!wa g'āx hā'nē'la; hēkwē'lēm qaē'da hē g'wā'las ha'mē'x'silase'wē.³ . . .

¹ Continued in Jesup Expedition, etc., Vol. V., p. 431, lines 1-14.

² Continued in ibid., p. 431, lines 15-39.

³ Continued in ibid., p. 431, line 40, to p. 432, line 4.

Her husband breaks to pieces the soaked middle parts of salmon, 33
and | he measures what he is breaking so that they will be the right
size for our mouths; || and his wife pours oil into the oil-dishes; | and 35
after the man has finished breaking what he is working at, | the guests
finish singing.¹ . . . Then (the man) takes up two |
oil-dishes and puts them | in the farside of the dish, |
in this manner:² . . . As soon as (the guests)
finish, they wait || for the next course. 40



Split-Backs.—(The split-backs are eaten without being boiled or 1
blistered. The man takes the "split-down" and folds it up and dips
it into the oil and puts it into his mouth.) He does not chew it
before he | dips it into the oil, for it is really soft.³ . . . After |
the men have finished drinking, they wait for the second course. |
That is the end of this. For they never soak this split-down, || be-
cause it does not get hard, although it may be old. Even if it is two | 5
years old, it never gets hard, for it is really worked thoroughly. There-
fore | it keeps always soft. That is the end. |

Soaked Backbones, boiled or blistered (1).—(The woman) takes | the
soaked backbones out of the water in the soaking-box, and puts them ||
on a mat that is spread at the place where she is sitting. Then the 10
man | breaks them into three pieces and puts them into the kettle. |

Wā,¹ lē lā'wūnemas p!ō'x'wīdxa t!ē'lkwē q!ā'q!aga'ya. Wā, 33
lae'm ā'em 'me'nsasēs p!ō'qwa'yē qa hēlts!eqelēs lā'xens se'msēx.
Wā, lā'la gene'mas k!ū'nxtslōtsa L!ē'na lā'xa ts!ēts!ēba'ts!ē. 35
Wā, g!ī'l'mēsē gwāl p!ō'qwēda begwā'nemaxēs āxse'wa'xs laē
gwāl denxelēda k!wēlē.¹ . . . Wā, lā'xaa k'ā'g'ilīlxa ma'texla'
ts!ēts!ēba'ts!ē qa's lē k'anē'qwas lāx L!āsanēqwasa lō'q!wē; g'a
gwā'lēg'a (fig.).² . . . Wā, g!ī'l'mēsē gwā'texs la'ē āwū'lgemg'ālīl
qa's hē'lēg'intse'wē. 40

Split-Backs.—Wā, lae'm k!ēs malēx'be'ndqēxs k!ē's'maē ts!ē- 1
p!ī'ts lā'xa L!ē'na qaxs ā'laē tē'lqwa.³ . . . Wā,⁴ g!ī'l'mēsē
gwāl nā'qaxs la'ē āwū'lgemg'ālīlēda begwā'nemē qa's hē'lēg'intse-
'wē. Wā, lae'm gwāl lā'xēq qa k!ē'tslēna'yas t!ē'lasewa Lē'qwaxa,
qaxs hēwā'xae p!ē's'idex wā'x'maē la gā'la, wā'x'maē la ma'tē'nxē 5
ts!āwū'naxs la hēwā'xae p!ē's'id qaxs ā'laē aē'k!aakwa; lā'g'ilas
hē'menālaem tē'lqwa. Wā, lae'm gwā'la.

Soaked Backbones, boiled or blistered (1).— Wā, la'mēs āx'ūs-
tē'ndxa t!ē'lkwē xā'k!adzā lā'xa t!ē'lats!ē qa's g'ā'xē āxdzō'ts
lā'xa lē'wa'yē lēbē'la lāx k!waē'lasa. Wā, la'mēsēda begwā'nemē 10
yā'lyūdux'sāla k'ō'k'oxsālaq qa's hā'nts!ālēs lā'xa hā'nx'lanowē.

¹ Continued in Jesup Expedition, etc., Vol. V, p. 432, lines 4-21.

² Continued in *ibid.*, p. 432, line 21, to p. 434, line 40.

³ Continued in *ibid.*, p. 434, line 40, to p. 435, line 8.

⁴ Continued from *ibid.*, p. 435, line 8.

12 After he has done so, he puts the kettle on the fire; and | as soon as it
stands there firmly, the man pours water into it; | and it does not
15 take long before it begins to boil. Then the kettle is taken off; || and
the woman takes five dishes and | puts them down, and also five
oil-dishes. As soon as | it is all on the floor, the man takes his tongs,
and | takes the soaked backbone out of the water and puts it into the
20 dishes.¹ | . . . When they finish (eating) they wait for a second || course. |

(2).—Sometimes the soaked backbone is blistered by the | fire of the
house to heat it, when there are not many who have been | invited,—
for instance, two men,—or when the owner of the house | is given this,
25 to eat by his wife. She just goes and takes some || soaking backbone,
and blisters it by the fire. When | it is done, she puts it on a food-
mat; | and an oil-dish is taken and oil poured into it. | When it is
put on the food-mat outside | of the blistered soaked backbone, it
30 is eaten by the one || man and his wife and his children, in this man-
ner. | Sometimes old people desire to eat it blistered in this | way,
for it has a different taste from boiled | soaked backbone, and there-
35 fore some men like it. | They never sing when their food || is going
to be soaked backbone; for this is going to be their food when few

12 Wā, g'í'l'mēsē gwā'lexs la'ē hā'nx'lents lā'xa legwí'lē. Wā,
g'í'l'mēsē e'lx'lāxas la'ēda begwā'nemē gū'q!eqasa 'wā'pē lāq.
Wā, la'mēsē gē'g'ítsilaem la mae'mdelqūlaxs la'ē hā'nx'sanā.
15 Wā, lē'da ts!edā'qē āx'ē'dxa sek'!ē'xla lō'elq!wa qa's g'ā'xē
mex'ā'lilas lē'wa sek'!ē'xla'maxaēda ts!ēts!ēba'ts!ē. Wā, g'í'l-
'mēsē 'wí'g'alilexs la'ēda begwā'nemē āx'ē'dxēs ts!ē'slāla qa's
k'!pwestalēxa t!ē'lkwē xā'k'!adzō qa's k'!pts!ā'lēs lā'xa lō'elq!wē.¹
. . . (Wā, g'í'l'mēsē gwāla) la'ē āwū'lgemg'alil qa's hē'lēg'in-
20 tsē'wē.

(2).—Wā, la 'nā'l'nem!ēna penē'sase'wa t!ē'lkwē xā'k'!adzō lā'xa
legwí'lāsa g'ō'kwē, qa ts!ē'lx'wīdēs, yīxs k'!ē'saē q!ē'nema lē'!ā-
nemē, yīxa ma'lō'kwē bē'begwānema lōxs hē'maēda g'ō'gwadāsa
g'ō'kwē hā'mg'í'lasō'sēs gene'mē. Wā, ā'mēs la āx'ē'd lā'xēs
25 t!ē'lase'wē xā'k'!adzā qa's pennōl'sēq lā'xa legwí'lē. Wā, g'í'l-
'mēsē L!ō'pex la'ē ā'em āxō'dzoyō lā'xa ha'mā'dzowē lē'wa'ya.
Wā, la āx'ē'tse'wa ts!ēba'ts!ē qa's k!ū'nxts!ōtse'wēsa L!ē'na.
Wā, ā'mēs la k'ā'dzōdayō lā'xa ha'mā'dzowē lē'wa'ya lax L!ā'sa-
lilasa pe'nkwe t!ēlk' xā'k'!adzō. Wā, lae'm hē'mēsa 'nemō'kwē
30 begwā'nem lē'wī's gene'mē lō'mēs sā'semēda hē gwā'lē. Wā, la
'nā'l'nem!ēna'ma q!ū'lsq!ūl'yakwē bēbegwā'nem ha'maē'xsdxa hē
gwē'kwēxa pennōlē'dzekwē qaxs ō'gūxp!amaē lā'xa hā'nx'Laakwē
t!ēlk' xā'k'!adzā. Wā, hē'mis lā'g'ilas āx'ē'xstsō'sa 'nā'l'nemō'-
kwē lā'xa begwā'nemē. Wā, la k'lēs dē'nxelag'ilexs ha'mā'yē'-
35 lēda t!ē'lkwē xā'k'!adzā, yīx ha'ma'ē'lē qaxs hō'lālaēda ha'mā'paq

¹ Continued in Jesup Expedition, etc., Vol. V, p. 436, line 12, to p. 437, line 22.

are eating, | for there are never many who eat this kind of cooking; | 36
and the only time they eat this is in the morning. That is | all
about this. |

Fins and Tails (1).—Now I will talk about the cooking | of the pec- 1
toral fins and anal fins and the tails of the | dog-salmon. These three
kinds are [never not] always eaten at | noon and in the evening.
When they are going to eat pectoral fins || and anal fins and tails, a 5
soaking-box is taken, | and water is poured into it. Then (several
handfuls of) | pectoral fins are picked up and put into it. For four
days they are soaking in it. | Then they are taken out and put into
a kettle; and | water is poured on them before they are put on the
fire. || When they are covered with water, they are put on the | fire. 10
Sometimes they are kept boiling until it is nearly noon, | for they try
to boil the bones soft. When the bones are boiled to pieces, | the
kettle is taken off the fire. Then the | woman takes a dish and puts
it alongside the kettle. || Then she takes a large spoon, | and ladles 15
out the pectoral fins, and she pours them into the | dish. When they
are all in it, she places it before the one who is to eat it; | and next
water is given to drink to him who is going to eat it. As soon | as (the
guests) finish drinking, they eat. No oil is || dipped with it when 20

qaxs k'lē'saē qlē'nemēnoxwa ha'mā'paxa hē gwā'las ha'mē'x'si- 36
laēnē. Wā, lē'x'aemxaa ha'mā'pdemqēda gaā'la. Wā, lae'm
gwā'la.

Fins and Tails (1).—Wā, la'mē'sen gwā'gwēxs'āla lā'qēxs la'ē ha- 1
'mē'x'silase'wēda PEL!EXā'wa'yē LE'wa PELā'ga'yē LE'wa ts!ā'sna-
'yasa gwa'xni'sē. Wā, k'leyā's k'lē's ha'maenxg'ada yū'duxwīdāla-
k'xa neqā'la LE'wa dzā'qwa. Wā, g'ī'l'em ha'mā'la PEL!EXā'wa'yē
LE'wa PELā'ga'yē LE'wa ts!ā'sna'yaxs la'ē geyō'l āx'ē'tse'wa t!ē'la- 5
ts!ē qa's gūxts!ō'yāēda 'wā'pē lāq. Wā, la'mē'sē k'lē'stanowēda
PEL!EXā'wa'yē lāq. Wā, hē't!a la mō'plenxwa'stali'l lā'qēxs la'ē
āx'wustā'nā qa's āxts!ōyuwē lā'xa hā'nx'lanowē. Wā, lā'xaa ge-
yō'l gūqleqa'sōsa 'wā'paxs k'lē's'maē hā'nx'lanā lā'xa legwī'lē.
Wā, g'ī'l'mēse la qlō'gūlīxa 'wā'paxs la'ē hā'nx'lendayō lā'xa le- 10
gwī'lē. Wā, la'mē'sē 'nāl'nempe!ena elā'q'em k'lē's 'neqā'lag'ila
mae'mdelqūla, qaxs xā'xayase'waēs xā'qē. Wā, g'ī'l'mēse xā'si-
dēda xā'qaxs la'ē hā'nx'sanōwēda hā'nx'lanowē. Wā, la'mē'sēda
ts!edā'qē āx'ē'dxa lō'qlwē qa's k'a'galīlēs lāx ō'nā'yasa hā'nx'la-
nowē. Wā, la'mē'sēda ts!edā'qē āx'ē'dxa 'wā'lasē k'ā'tslenāqa 15
qa's xā'lōstendēs lā'xa PEL!EXā'wa'yē. Wā, la xe'lts!ālas lā'xa
lō'qlwē. Wā, g'ī'l'mēse 'wī'lts!āxs la'ē k'ā'gemlīlas lāx ha'mā'plaq.
Wā, la'mē'sa 'wā'pē mā'k'ilāq qa nā'x'itsōsa ha'mā'plē. Wā, g'ī'l-
'mēse gwā'l nā'qaxs la'ē hamx'ī'da. Wā, lae'm k'leā's l!ē'na ts!e-
pā'sōs lāqēxs ha'mapaaxg'ada PEL!EXā'wa'yē LE'wa PELā'ga'yē LE'wa 20

- 21 they eat these pectoral fins and anal fins and | tails. After they
have eaten, the woman takes | the dish out of which those have
eaten to whom she has given to eat, | and she takes water and pours
it into it. Then she puts it back before those to whom she has given
25 to eat, | and they wash their hands in it. After || they have done so
they are given water to drink. | Often they are not given a second
course after eating | pectoral fins and anal fins and also tails. | The
guests just go out of the house. The | old people always eat that,
30 about which I am talking. || Only poor people have, for their food,
these three kinds | about which I am talking. That is all. |

- (2).—When there are many roasted salmon-tails, | the owner invites
his friends early in the morning to come | and eat breakfast in his house.
35 As soon as the guests are all in, || the man who invited them takes a
food-mat and spreads it on the floor | in front of his guests. Then
he takes the roasted salmon-tails | and puts them down lengthwise
on the food-mat. Then he takes | water and gives it to them; and
after they finish drinking, | they begin to eat. As soon as the guests
40 begin to eat, || the man takes his bucket and goes to draw fresh water
for | drinking afterwards. As soon as he comes back, he puts down
on the floor the | bucket with water in it; and after they have
finished eating the salmon-tails, | the man puts the bucket with

- 21 ts!ā'sna'yē. Wā, g'í'l'mēsē gwāl ha'māpexs la'ē āx'ē'dēda ts!edā'-
qaxa lō'q!wē, ylx ha'maats!ē'x'dāsa ha'mg'í'lase'was, qa's āx'ē'dēxa
'wā'pē qa's gūxts!ō'dēs lāq. Wā, la xwē'laqak'ā'gemlilas lā'xēs ha'm-
g'í'lase'wē. Wā, la'mē'se ts!ē'nts!enx'widex'da'x' lāq. Wā, g'í'l-
25 'mēsē gwāl'lexs la'ē tsā'x'itsōsa 'wā'pē. Wā, lae'm nā'x'idex'-
da'x' lāq. Wā, la q'lūnā'la k'!ēs hē'lēg'intse'wēda ha'mā'paxa pe-
l'lexāwa'yē lē'wa pelāga'yē. Wā, hēmislēda ts!āsna'yē. Wā, lae'm
āem ho'qūwelsēda lē'lanemx'dē. Wā, lae'mxaā'wisēda q'lūl-
q'lū'lyakwē hē'menāla ha'mā'pex gwē'x'sdemasg'in gwā'gwēx'sā-
30 lasek'; lē'x'a'mēda wi'wōselāga hēmawālanux'sg'ada yū'dux'wi-
dālag'in gwā'gwēx'sālasa. Wā, lae'm gwāla. . .

- (2).—Wā, g'í'l'mēsē qlē'nema l!ō'bekwē ts!ā'sna'ya, la'ē hē'x'i-
da'ma āxnō'gwadās lē'lalaxēs 'nē'nemō'kwaxa gaā'la qa g'ā'xēs
gaā'xstāla lāx g'ō'kwas. Wā, la g'í'l'em 'wi'laēlēda lē'lanemaxs
35 lā'ēda lē'lālāq āx'ē'dxa ha'mādzowē lē'wa'ya qa's lēp'lālilēs lāx
l!ā'sex'dzamā'yasēs lē'lanemē. Wā, la āx'ē'dxa l!ō'bekwē ts!ā's-
na'ya qa's lē k'adedzō'ts lā'xa ha'mā'dzowē lē'wa'ya. Wā, lā
āx'ē'dxa 'wā'pē qa's lē tsā'x'its lāq. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē
ha'mx'í'dex'da'xwa. Wā, g'í'l'mēsē ha'mx'í'dēda lē'lanemaxs la-
40 ēda begwā'nemē āx'ē'dxēs nā'gats!ē qa's lē tsāx a'ltā 'wā'pa qa
nagē'g'iles. Wā, g'í'l'mēsē g'āx aē'daaqaxs la'ē k'lō'x'walilxa nā'-
gats!ē 'wā'bets!āla. Wā, g'í'l'mēsē gwāl ha'mā'pa ts!ēts!ā'snēg'āxs
lā'ēda begwā'nemē hā'ng'imliltsa 'wā'bets!ālē nā'gats!ē lāq. Wā,

water in it before them, and | immediately they drink of it. After they finish drinking, || they go out. There is no oil to dip with it, 45 and | there is no dish, and they do not rinse their mouths; for | the first people said that the silver-salmon would disappear | if these three kinds of things were done. | Therefore they take for them a new food-mat; and || they do not wipe their hands when they eat 50 roasted salmon-tails | and roasted backbones of silver-salmon; for often the guests just rub | their hands, after they finish eating, to dry off | the fat of their food. The owner of the | salmon-tails eats some of what has been left over by those who have eaten, || when he 55 gets hungry, and he does the same way with roasted | backbones. That is all. |

Salmon-Cheeks.—As soon as winter comes, (the woman) takes | her 1 soaking-box and puts it down in the corner of the house; | then she draws water (and pours it) into the soaking-box until it is half full of water. | Then she takes the basket in which she keeps the "plucked cheeks" and pours them into the || soaking-box. She soaks them 5 four days in the house. After | they have been soaking four days, the woman requests her husband, | even if it is noon, to go and invite the old chiefs | to come and eat the "plucked cheeks," for only the chiefs | eat this kind (of food). The man at once goes and ||

hē'x'ida'mēsē na'x'idex'da'x' lāq. Wā, g'ī'l'mēsē g'wāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm k'leō's L'ē'na ts!ēpa's. Wā, hē'- 45 'mesēxs k'leō'saē lō'q!wa. Wā' hē'misēxs k'le'saē ts!ēwē'L!ēxōd qaxs 'nō'k'aēda g'ā'lē begwā'nemqēxs hē'x'ida'maē k'leyō'x'widēda dza'wū'naqēxs āx'ē'tse'waēg'ada yū'dux'wīdalag'a. Wā, hē'mis lā'g'ilas āx'ē'dg'ilxa aldzewē' ha'madzō' lē'wa'ya. Wā, hē'mis lā'g'ilas k'lēsxat! dēdē'nkwēda ha'mā'paxa L'ō'bekwē ts!ā'sna'ya 50 1,ō'ma L'ō'bekwē xā'k'!adzōsa dza'wū'nē, q'lūnā'laē ā'em dzā'k'ō-dēda L'ē'lānemaxēs e'eyasowaxs la'ē g'wāl ha'mā'pa qa lē'mxwa-Lēlēsā tse'nxwa'yēsēs ha'ma'yē. Wā, ā'mēs lēda āxnō'gwadāsa ts!ā'sna'yē, ylx k'lē'ts!a'yaway'asēx lē'x'dē ha'mā'p la'hā'mx'hēmka lā'qēxs la'ē pō'sq!ēx'ida. Wā, la hē'emxat! g'wē'g'ilaxa L'ō'be- 55 kwē xā'k'!adzā. Wā, lae'm g'wā'la.

Salmon-Cheeks.—Wā, g'ī'l'mēsē ts!ā'wū'nx'idexs la'ē āx'ē'd- 1 xēs t!ē'lats!ē qa's lē hā'ng'alilaq lā'xa ō'nēg'wilases g'ō'kwē. Wā, la tsā'ts!ōtsa 'wā'pē lāq, qa negoyā'lēsā t!ē'lats!āxa 'wāpē. Wā, la āx'ē'dxēs p!ēlodzats!ē lexā'ya qa's gūxstē'ndēs lā'xa t!ē'lats!ē. Wā, la'mē'sē mō'p!ēnḡwa's t!ē'italila. Wā, g'ī'l'mēsē 5 mō'p!ēnḡwa's tā'lila, la'ēda ts!ēdā'qē āxk'!ālaxēs lā'wūnemaxa wā'x'Em la neqā'la qa lēs L'ē'lālaxa q'lūlsq'lū'lyak' g'ī'g'igēma'ya qa g'āxēs p!ēp!ēlō'sg'axa p!ēlōsē, qaxs lē'x'a'maēda g'ī'g'igāma'yē ha'mā'pxa hē g'wē'x'sē. Wā, hē'x'ida'mēsa begwā'nemē la Lā'lil-

- 10 selects the chiefs whom he intends to invite in. It is not long before they all come into | his house. [I have forgotten that his wife | at once spreads out mats for the guests to sit down on the floor. | Those who have been invited go right in and sit down on | the spread mats.]
- 15 As soon as they are all in, the || man takes a kettle and pours water into it, | and he puts it on the fire in his house; but his wife goes on with her work. | She takes a basket, and takes the "plucked cheeks" out of the water and puts them into the | basket, and pours them into the kettle which | is boiling over the fire in the house. Then the
- 20 woman takes dishes and || puts them down where she is sitting, and she also takes tongs; | and when she thinks that (the "plucked cheeks") are done, her husband takes | the kettle from the fire. Immediately the woman takes her tongs | and takes out the "plucked cheeks" and puts them into the dishes; | and when they are all in
- 25 the dishes, she places || one dish in front of each four men. As soon | as this is done, she takes a bucket with water in it and places | it in front of the guests; then they drink; | and when they finish drinking, they begin to eat; | and when they begin to eat, the woman takes
- 30 another || dish and pours the liquid of the "plucked cheeks" into it. Then she counts one | spoon for each guest, and she goes and gives them each one. She | takes up the dish with the liquid in it and

- 10 qe'waxa g'i'g'igāma'yē. Wā, k'lē'st la gā'laxs g'ā'xaē 'wī'la hō'gwi-
lela lāx g'ō'kwas. Wā, hē'xōlen l'elē'wēsē'wē gene'masēxs hē'-
x'ida'maē lep lā'lilēlaxa lē'elwa'yē qa k'lūdzedzā'lilēlaxa k'lē'le-
la; wā, lā'g'ilas hē'nā'kūla'ma lē'lanemē qa's lē k'lūdzedzā'lilē-
laxa lebgwī'lkwē lē'el'wa'ya. Wā, g'i'l'mēsē 'wī'laēlēxs la'ēda
- 15 begwā'nemē āx'ē'dxa hā'nx'lanowē qa's gūxts!ō'dēsa 'wā'pē lāq.
Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, lā'la ā'x'silē gene'mas,
āx'ē'dxa lexa'yē qa's lē k'lō'stendxa p'elō'sē qa's k'lats!ō'dēs lā'xa
lexa'yē qa's lā gūxts!ō'ts lā'xa hā'nx'lāla hā'nx'lanā. Wā, la'mēsē
maē'mdelqūla gē'g'ilila, la'asa ts!edā'qē āx'ē'dxa lō'elq!wē qa's
- 20 g'ā'xē āx'ā'lilas lā'xēs k!waē'lasē; wā, hē'misē ts!ē'slāla. Wā,
g'i'l'mēsē k'ō'taq lae'm l'ō'pa la'e lā'wūnemas hā'nx'sendxa
hā'nx'lanowē. Wā, hē'x'ida'mēsēda ts!edā'qē āx'ē'dxēs ts!ē'slāla
qa k'līpwūsta'lēxa p'elō'sē qa's k'līpts!ā'lēs lā'xa lō'elq!wē. Wā,
g'i'l'mēsē 'wī'ets!ā lā'xa lō'elq!wāxs la'e k'ax'dzamō'lilas lā'xa
- 25 maē'mokwē bē'begwānema lā'xa 'nā'f'nemēxla lō'q!wa. Wā, g'i'l-
'mēsē 'wī'laxs la'ē āx'ē'dxa 'wā'bets!āla nā'gatslā qa's lē hā'nx-
dzamōlilas lā'xēs k!wē'lēkwē. Wā, hē'x'ida'mēsē nā'x'idex-da-
'xwa. Wā, g'i'l'mēsē gwāl nā'qaxs lā'x'da'xwaē hā'mx'f'da. Wā,
g'i'l'mēsē hāmx'f'dexs la'ēda ts!edāqē āx'ē'dxa ō'gū'la'maxat! lō'-
- 30 q!wa qa's gūxts!ō'dēs 'wā'palāsa p'elō'sē lāq. Wā, lā'xaa hō'semtsa
k'ā'k'ets!ēnaqē lā'xa k!wē'lē qa's lē ts!ās lāq. Wā, lā'xaa k'ā'-
g'ililxa 'wā'bets!āla lō'q!wa qa's lē k'ax'dzamō'lilas lāq qa yo'-

places it in front of them, to | eat it with spoons while they are 33
 eating the "plucked cheeks." They eat (the liquid) with spoons |
 while they are eating (the heads). After they have eaten, || the 35
 woman takes up the dish and pours out what was in it. | Then she
 pours some good water into it, and she | places it in front of her
 guests again. Then they wash their hands; | and after they have
 done so, the bucket with water in it is put before them, | and they
 drink out of it. After || they finish drinking, they go out; for no 40
 second course is served after | eating the "plucked cheeks," and also
 no oil is dipped with it. | Therefore only liquid of the "plucked
 cheeks" is drunk while they are | eaten. That is the end. |

Fresh Salmon-Heads.—Sometimes they eat (the salmon-heads) at 1
 once when they are soft, for often | the old people come to the owner
 of this kind (of food to ask to be invited). | Then it is just put down
 on a food-mat and placed in front of those || who ask to be invited. 5
 They do not eat it in the morning, only | at noon and in the evening;
 and those who eat it do not rinse their mouths, | for that is only done
 in the morning. They only drink water | before they eat the roasted
 heads, and they also drink water | after they finish eating; and then
 they take a mouthful of water || and squirt it over their hands to 10
 wash them, for | their hands are greasy from the fat of their food,

ts!ēk'elēsēqēxs ha'mā'paaxa p!elō'sē. Wā, la'x'da'xwē yō'- 33
 ts!ēk'ilaqēxs la'ē ha'mā'pa. Wā, g'!l'mēsē gwāi ha'mā'pexs
 la'ēda ts!ēdā'qē k'ā'g'!līxa lō'elq!wē qa's lē gūx'!dex g'!ts!ā- 35
 x'dāq. Wā, la'mēsē gūxts!ō'tsa ē'k'ē 'wāp lāq. Wā, laemxaa'wi-
 sē k'ax'dzamō'līlas lā'xa k!wē'ldē. Wā, lax'da'xwē ts!ē'nts!enx-
 'wīda. Wā, g'!l'mēsē gwālexs la'ē hā'ngemlilema 'wābets!āla
 nāgats!ā'. Wā, hē'x'ida'mēsē nā'x'idex'da'x' lāq. Wā, g'!l-
 'mēsē gwāi nā'qaxs la'ē hō'qūwels qaxs k!lē'saē hē'lēg'intse'wa 40
 ha'mā'paxa p!elō'sē. Wā, lae'mxaa k!lē's l!ē'na tsepa'sōs.
 Wā, hē'em lā'g'ilas ā'em nā'qase'wē 'wā'palāsa p!elō'saxs ha-
 'ma'yaē. Wā, lae'm gwā'la.

Fresh Salmon-Heads (Xō'xūsde).—Wā, la 'nā'!nemp!ēna hē'- 1
 x'ida'em hā'mx'!dqēxs hē'maē ā'lēs ts!ē'lqwē, yixs q!ūna'laē
 qā'tsē'stalēda q!ūlsq'ūlyakwē lāxa āxnō'gwadāsa hē'gwē'x'sē. Wā,
 lae'm ā'em āxdzō'yō lā'xā hā'madzowē' lē'wa'ya qa's lē āxdzamō'-
 l!ēm lā'xa qā'tsē'stāla. Wā, la k!lē's ha'mā'xa gāā'la, lē'x'a'ma 5
 neqā'la lē'wa dzā'qwa. Wā, la k!lē's ts!ēwē'l!exōdēda ha'mā'-
 paq qaxs la'mē'x'dē gāā'xstāla. Wā, lāla nā'x'idaemxa 'wā'paxs
 k!lē's'maē hā'mx'!dxa x'ō'xūsde. Wā, lā'xaa nā'x'idaemxs laē
 gwāi ha'mā'pa. Wā, hē'mis laxat! hā'msgemdaats lā'xa 'wā'pē
 qa's hā'mx'ts!ane'ndēsēxs la'ē ts!ē'nts!enx'wēda, qaxs q!ē'lq!el- 10
 ts!ānaē lāx tse'nxwa'yasēs ha'ma'yē qaxs ā'maē dā'x'idxa sē'se-

12 for they just take | the whole roasted salmon-heads and hold them
when they eat them, therefore | their hands are very greasy. As
soon as they finish, | they go out of the house, for no second course is
15 served after fresh || roasted salmon-heads. That is all about this. |

Preserved Salmon-Heads.—Now we will talk about the | roasted
salmon-heads when they cook them in winter. When | it is winter,
the common people are invited to come | to the house of the owner
20 of the roasted salmon-heads. Then || they do again the same thing
that I told of before,¹ when they spread out | mats behind the fire-
place of the house for the guests to sit down on | when they come in.
As soon as they are in, | they are led by the woman to their seats on
25 the spread | mats. When they are all in, the || woman at once takes
the basket in which she keeps the salmon-heads, and she puts it
down | at the place where she is sitting; and her husband takes a
large | kettle and puts it down also, next to the place where his wife
is sitting. | At once the woman opens the top of the basket, | and
she takes out the roasted salmon-heads and puts them into the
30 kettle. || Then she places them in it so that all stand on the part
where | the head has been cut off, and so that the faces of the roasted
heads are upward; and she only | stops when the kettle is full. Her

12 nāla x'ō'xūsdā qa's dēda'lalilēqēxs la'ē ha'mā'pēq. Wā, hē'mis
lā'g'ilas xē'nlela q'lē'lq'elēts'anē. Wā, g'ī'l'mēsē gwā'texs la'ē
ā'em hō'qūwels qaxs k'lē'saē hē'lēg'intse'wa ha'mā'paxa ā'līxwasē
15 x'ō'xūsdā. Wā, lae'm gwā'l lā'xēq.

Preserved Salmon-Heads.¹—Wā, la'mē'sens gwā'gwēxs'ālāl lā'xa
x'ō'xūsdāxs la'ē ha'mē'x'silaqēxs la'ē ts!ā'wū'nxa. Wā, hē'maaxs
la'ē ts!ā'wū'nxa la'ē lē'lālase'wēda bē'begwānemq'lālaem qa g'ā'xēs
lāx g'ō'kwasa āxnō'gwadasa x'ō'xūsdē. Wā, hē'emxaā'wis gwē'-
20 x'idē gwī'g'ilasasa g'ig'ī'lēyīn wā'idema lae'm lēp'lā'lēlema lē'-
'wa'yē lāx ō'gwiwalilasa legwī'lasa g'ō'kwē, qa klūdzedzō'lilāsōsa
lē'lānemē qō g'āxl hō'gwīlō. Wā, g'ī'l'mēsē g'āx hō'gwīlexs
la'ē q'lā'x'sīdzēsōsa ts!edā'qē qa lās klūdzedzō'lilēla lā'xa lēbel-
kwē' lē'wa'ya. Wā, g'ī'l'mēsē 'wī'laēlexs la'ē hē'x'idā'ma
25 ts!edā'qē āx'ē'dxa x'ō'xūsdāats!ē l!ā'bata qa's g'ā'xē hā'ng'alilas
lā'xēs k!waē'lasē. Wā, lā'la lā'wūnemas āx'ē'dxēs 'wā'lasē
hā'nx'lanā qa's g'ā'xē hā'ng'alilas lā'xaaxa k!waē'lasasēs gēne'mē.
Wā, hē'x'idā'mēsēda ts!edā'qē x'ō'x'wīdex t!emā'g'imasa l!ā'batē.
Wā, la āx'wūlts!ā'laxa x'ō'xūsdē qa's lē āxts!ā'las lā'xa hā'nx'-
30 lanowē. Lae'm aē'k!a klūts!ā'las qa 'nā'xwa'mē hē'klwā'layōsēs
qa'k'a'yē. Wā, lae'm ē'k!egemlts!awēda x'ō'xūsdē. Wā, ā'l'mēsē
gwā'texs la'ē qō't!ēda hā'nx'lanowē. Wā, lā'la lā'wūnemas

¹ See p. 330.

husband | at once takes up two buckets and goes to draw water | 33
 for the liquid of what is being cooked. As soon as he comes back, ||
 he pours (the water) into (the kettle). When it is half full of water, | 35
 his wife takes an old mat and covers it over, so | that the steam may
 not come through when it boils. As soon as | this has been done,
 she puts the kettle on the fire. Immediately | the guests begin to
 sing the songs of their ancestors. || Four songs are sung. Then the | 40
 host takes the dishes and puts them down at the place where his |
 wife is sitting; and when that is done, she dips up some water, so
 that | everything stands ready on the floor of the house. After it
 has been boiling for a long time, the | kettle is taken off; and it just
 stands on the floor of the house, || for she wants (what is being 45
 cooked) to swell up. After the guests finish singing, | and when the
 hostess thinks that what is being cooked is (thoroughly) soaked, | then
 she takes the tongs and takes off the covering. | Then she takes a large
 long-handled ladle and takes out | what has been cooked and puts
 it into the dishes; || and she only stops when they are all full of what 50
 has been cooked. | Then (the host's) wife takes an old [bad] food-
 mat and | spreads it out in front of the guests. After she has done
 so, | her husband takes up the dishes and places them before his |
 guests. There are four men to each dish. || After this has been done, 55

hē'x'idaem k'lo'qūlīxa ma'ltse'mē nēnā'gats!ā qa's lē tsāx 'wā'pa 33
 qa 'wā'palasēs ha'mē'x'silase'wē. Wā, g'ī'l'mēsē g'āx aē'daaqaxs
 la'ē gūq!eqa's lāq. Wā, ā'mēsē t!epeya'x'idxa 'wā'paxs la'ē 35
 āx'ē'dē gene'masēxa k'lā'k'lōbanē qa's naseyī'ndēs lāq qa
 k'lē'sēs k'ūx'sā'lēda k'lā'lela qō mede'lx'widlō. Wā, g'ī'l'mēsē
 gwā'lexs la'ē hā'nx'lents lā'xa legwi'lē. Wā hē'x'ida'mēsē
 de'nx'ēdēda k!wē'lasa g'ī'ltseyalayō q!ē'mdema. Wā, lae'm
 mō'sgemēda de'nx'ēdayōs q!ē'mq!emdema. Wā, la'mē'slā'lēda 40
 k!wē'lasē āx'ē'dxēs lō'elq!wē qa g'ā'xēsē mex'ā'lil lāx k!waē'lasasēs
 gene'mē. Wā, la gwā'lexs lā'ē tsā'x'idxa 'wā'pē qa g'ā'xēsē
 ha'nē'l gwā'līa. Wā, la'mē'sē gē'g'īlī'em la mae'mdelqūlēda
 hā'nx'lalāxs la'ē hā'nx'sendeq. Wā, ā'emxaā'wisē la ha'nē'la,
 qaxs 'nē'kaē qa pō's'idē. Wā, lae'm!a gwā'l de'nxelēda k!wē'lē. 45
 Wā, g'ī'l'mēsē k'ō't!ēdēda k!wē'lasaq lae'm pō's'idēs ha'mē'x'silāxs
 la'ē āx'ē'dxa ts!ē'slāla qa's k'īp!lī'dēs lā'xa nāyī'mē qa's āxō'dēq.
 Wā, la āx'ē'dxa 'wā'lasē g'ī'lt!exlāla k'ā'ts!enāqa qa's xelō'its!ālēs
 lā'xēs ha'mē'x'silase'wē qa's lē xelts!ā'las lāxa lō'elq!wē. Wā,
 ā'l'mēsē gwā'lexs la'ē 'wī'lōlts!āmasxēs ha'mē'x'silase'wē. Wā, 50
 la'mē'sē gene'mas āx'ē'dxa 'yā'x'se'mē ha'madzō' lē'wa'ya, qa's
 lē lepdzamō'līlas lā'xēs lē'lānemē. Wā, g'ī'l'mēsē gwā'lexs la'ē
 lā'wūnemas k'ā'g'īlīxa lō'elq!wē qa's lē k'ax'dzamōlīlelas lā'xēs
 lē'lānemē. Wā, lae'm mae'mālasē'wa 'nā'l'nemēxla lō'q!wa. Wā,
 g'ī'l'mēsē gwā'lexs la'ē tsā'x'itsa 'wā'pē lāq qa nā'x'idēs lāq. Wā, 55

- 56 she dips up some water, and they drink it; | and after they have finished drinking, they begin to eat. They just take up | one salmon-head and hold it in their hands when they are eating, | and they throw the bones on the food- | mat; therefore an old [bad] food-mat is used, || for the fat of the salmon-heads sticks | to the mat. And after they have eaten, the woman | takes up the eating-dishes and pours out into the kettle | the food that was left. Then she washes them out; | and after she has done so, she pours some water into them, and she puts them again || before those to whom she has given to eat; and at once they all | wash their hands; and after the | men have washed their hands, the host draws some water, and they | all drink; and after they have finished drinking, | the oldest one among the guests speaks, praising the host; || and when he stops speaking, the host thanks them for their | words; and when he stops speaking, they wait for the | second course. That is all of this. |
- 1 **Steamed Salmon-Heads.**—Now I will | talk about the salmon-heads steamed (on hot stones), | —the heads of all kinds of salmon. When | the woman cuts the salmon, as soon as she finishes, her || husband cuts fire-wood; and after he has done so, he | digs a hole on the beach. Then he puts the split fire-wood lengthwise | into it.

- 56 g'í'l'mēsē gwāl nā'qaxs la'ē hā'mx'ida. Wā, lae'm ā'em dā'x'id-xa 'nā'l'nemsgemē hē'x't!ā'ya qa's dā'lalilēqēxs la'ē hā'mā'peq. Wā, la'mē'sē ts!egedzō'dalaxa xā'qesawa'yē lā'xēs hā'madzō'wē lē'wa'ya. Hē'em lā'g'ilas hē ā'x'ē'tsōsa 'yā'x'sa'mē hā'madzō' lē'wēxs, yixs xē'nlelaē k'lūtēda tse'nxwa'yasa hē'x't!ā'yasa k'lō'tela lā'xa lē'wa'yē. Wā, g'í'l'mēsē gwāl hā'mā'pexs la'ēda ts!edā'qē ā'x'ē'dxa hā'maats!ēx'dē lō'elqlwa qa's lē gūxts!ō'tsa k'lēts!ā'yawa-yasa hā'mā'x'dē lā'xa hā'nx'lanowē. Wā, la ts!ōxūg'indeq. Wā, g'í'l'mēsē gwā'lexs la'ē gūxts!ō'tsa 'wā'pē lāq, qa's lā'xat! ē'tlēd k'axdzamō'lilas lā'xēs hā'mg'i'lasōx'dē. Wā, hē'x'ida'mēsē 'wī'la ts!ē'nts!ēnx'wida. Wā, g'í'l'mēsē gwāl ts!ē'nts!ēnkwxas la'ēda begwā'nemē, yixa lē'lānemaq tsā'x'itsa 'wā'pē lāq. Wā, lā'x-da-'xwē 'wī'la nā'x'ida. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē yā'q'leg'a'lē q!ū'lyaklūga'yasa k'lwēl. Wā, lae'm ts!ē'lwaqaxa lē'lanemāq.
- 70 Wā, g'í'l'mēsē q!wē'tidexs la'ē mō'melk!ālēda k'lwē'lasas wā'idemas. Wā, g'í'l'mēsē q!wē'tēdexs la'ē āwū'lgemg'a'il qa's hē'lē-g'intse'wē. Wā, lae'm gwāl la'xēq.
- 1 **Steamed Salmon-Heads** (K!we'yaa'k' hē'x't!ē).—Wā, la'mē'sen ē'dzaqwal gwā'gwēx'sāla lā'xa hē'x't!ā'yaxs la'ē nek'ā'se'wa, yix hē'x't!ā'yasa 'nā'xwa k'lō'klūtela. Wā, hē'maaxs la'ē xwā'lēda ts!edā'qaxa k'lō'tela. Wā, g'í'l'mēsē gwā'lexs la'ē lā'wū-5 nemas lē'mlemx'sendxa leqwa'. Wā, g'í'l'mēsē gwā'lexs la'ē lā'p'alisa lā'xa lē'ma'isē. Wā, la lō'xts!ālasa lē'mg'ekwē leqwa'

After he has done so, he piles stones into it; | and when the fire-wood 8
is covered with stones, | he puts fire under the pile of wood and
stones; and when the pile of wood and stones blazes up, || he goes 10
back into the woods and gets | skunk-cabbage leaves; and when he
gets many of them, he brings them and puts them down | near the
pile of wood and stones; and he takes his tongs | and he brings his
bucket. His wife takes off | the gills from the salmon-heads, and
her husband takes || eel-grass, drifted ashore; and after this has been 15
done on the beach, | and when the stones are hot enough the man takes
his tongs | and takes up a fire-brand and puts it down on the beach,
far away from | the place where the heads are to be steamed; and
when all the fire has been taken out, | he levels the stones; and when
they are all level, || he takes the eel-grass and puts it around the 20
stones; | and when this has been done, he takes the skunk-cabbage
leaves and spreads them | over the stones; and he only stops when
there are four layers | of skunk-cabbage leaves spread out. As soon
as this is done, he takes the | salmon-heads and places them, nose
upward, on the skunk-cabbage leaves. || As soon as they are all on 25
the stones, he takes several skunk-cabbage leaves and | spreads them
over the salmon-heads; and when these are spread also four layers
thick, | he takes his bucket, dips up sea-water | on the beach, and
brings it up to the steaming-hole. | Then he takes mats and places

lāq. Wā, g'í'l'mēsē gwā'l'ēxs la'ē xeqūyindālasa t'lē'semē lāq. 7
Wā, g'í'l'mēsē hamelqayí'ndēda t'lē'semē lā'xa leqwa'xs la'ē
menā'botsa gū'lta la'xēs t'lēqwapayē. Wā, g'í'l'mēsē x'í'qōstowē
t'lē'qwapayāsēxs la'ē ā'lē'sta lā'xa ā'l'lē qa's lē āx'ē'd lā'xa 10
k'lek'laō'k'íwa. Wā, g'í'l'mēsē q'leyō'leqēxs g'ā'xaē g'emxalēsaq
lā'xa nexwā'la lā'xēs t'lē'qwapayē. Wā, lā'xaa ax'ē'dxēs k'í'plā'la
qa g'ā'xēs k'ādē'sē lē'wis nā'gatslē. Wā, lā'la gēne'mas āxā'lax
q'lō'snayasa hē'x'tlā'yē. Wā, lā'xaē lā'wūnemas āx'ē'd lā'xa
qulē'mē ts'lā'ts'layí'ma. Wā, g'í'l'mēsē 'wí'la g'āx gwā'elísaxs la'ē 15
mēmēntse'mx'ídē. Wā, lē'da begwā'nemē āx'ē'dxa k'í'plā'la
qa's k'í'psā'lēxa gū'lta qa's āx'ā'lísēlēs lā'xa qwā'qwēsālaem lā'xa
neg'ā'slaxa hē'x'tlā'yē. Wā, g'í'l'mēsē 'wí'lx'sēda gū'ltāxs 'nema'-
k'eyíndxa t'lē'semē. Wā, g'í'l'mēsē 'wí'la 'nemā'k'ē'yaxs la'ē
āx'ē'dxa ts'lā'ts'lesmōtē qa's lē āxsē'stā'las lax āwē'stāsa t'lē'semē. 20
Wā, g'í'l'mēsē gwā'laxs la'ē āx'ē'dxa k'laō'k'íwē qa's leplā'lōdalēs
lā'xa t'lē'semē. Wā, ā'l'mēsē gwā'l'ēxs la'ē mō'x'dzek'íwēda
leplāa'kwē k'laō'k'íwa. Wā, g'í'l'mēsē gwā'l'ēxs la'ē āx'ē'dxa
hē'x'tlā'yē qa's lē klūdzedzō'dālas lā'xa k'lek'laō'k'íwa. Wā,
g'í'l'mēsē 'wí'lg'aālaxs la'ē āx'ē'dxa waō'kwē k'lek'laō'k'íwa qa's 25
lepeyí'ndalēs lā'xa hē'x'tlā'yē. Wā, g'í'l'mēsē laxat! mō'x'dze-
kwālaxs la'ē āx'ē'dxēs nā'gatslē qa's lē tsā'x'í'ts lā'xa dē'msx'ē
lā'xa l'ēma'sisē. Wā, g'ā'xē hā'nō'lisas lā'xēs ne'k'asōlē. Wā,
la āx'ē'dxa lē'elwa'yē qa's āxnō'lisēs lāq. Wā, la āx'ē'dxa

30 them by the side of it, and he takes a || pointed cedar-stick and pokes holes through the covering of skunk-cabbage leaves, for the water to go through when he pours it on. When | all this is done, he takes the bucket of water and pours it over the | skunk-cabbage leaves; then he takes the mats and covers them over the leaves, | so that the steam can not come through. After he has covered (the
35 steaming-hole) || he calls his friends to come and sit down on the beach at the place where he is steaming | salmon-heads. After they have been sitting there some time, the man uncovers | what he is steaming; and the guests at once | sit around the steamed salmon-heads, and they at once eat by picking the heads | with their hands
40 while they are still hot; || and after they have eaten, water is drawn and | is drunk afterwards, and the hands are washed. After they finish drinking | water and washing their hands, they go home. | That is the way in which the Indians cook the heads of the dog-salmon | when they are first caught, and of the humpback-salmon
45 and of silver-salmon caught by trolling, and || of all the other kinds of salmon. |

1 **Boiled Salmon-Heads.**—Now I will | talk about boiled salmon-heads. | When the woman finishes cutting the | dog-salmon and
5 silver-salmon, when they are first caught, || her husband at once takes a kettle and pours water into it, | and his wife takes off the gills from

30 ē'x'ba k'lwaxlā'ē'wa qa's L'E'nqemx'sālēs lā'xa nayi'mē k'lek'laō'-
k'wa qa g'ayimx'sālat'sa 'wā'pē qō tsā's'idlō. Wā, g'ī'l'mēsē
gwā'lexs la'ē āx'ē'dxa 'wā'bets'lāla nagats'lā' qa's tsa'ts!ELEYi'n-
dēs lā'xa k'lek'laō'k'wa. Wā, la āx'ē'dxa lē'el'wa'yē qa's nā's'idēs
lāq qa k'lē'sēs k'ix'sā'lēda k'lālela. Wā, g'ī'l'mēsē gwāl nā'saqēxs
35 la'ē lē'elālaxēs 'nē'nemō'kwē qa lēs k'lūs'ā'lis lax āx'ā's neg'a'sa-
sēxa hē'x't!ā'yē. Wā, g'ī'l'mēsē gāgā'la k'lūdžē'sexs la'ē lō't!ēdēda
begwā'nemaxēs nek'a'. Wā, hē'x'ida'mēsa lē'da lē'lānemē qa's
lē k'lūt'sē'sta'laxa neg'ekwē'hē'x't!ā'yē. Wā, hē'x'ida'mēsē xamax-
ts!ā'na hā'mx'ī'dxa hē'x't!ā'yē, yixs hē'maē ā'lēs ts!E'lqwē.
40 Wā, g'ī'l'mēsē gwāl ha'mā'pexs la'ē tsāx'it'sē'wēda 'wā'pē qa
nā'gēgēs, lō qa ts!E'nts!egwayōs. Wā, g'ī'l'mēsē gwāl nā'qaxa
'wā'paxs la'ē ts!E'nts!enx'wida. Wā, lā'x'da'xwē nā'nakwa. Wā,
hē'em ha'mē'x'silāēnē'sa bā'k'lumaxa hē'x't!ā'yasa gwā'xisaxs
g'a'lōlānemāē lē'wa hā'nō'nē lē'wa dō'gwinētē dzā'wu'na, lō'ma
45 'nā'xwa k'lō'k'lūtela.

1 **Boiled Salmon-Heads** (Hā'nx'Laak" hē'x't!ē).—Wā, la'mē'-
sen gwāgwōx's'alāl lā'xaa hē'x't!ā'yaxs hā'nx'Laakwaē. Wā,
hē'maaxs g'ā'lāē gwāl xwā'lēda ts!Edā'qaxa g'ā'lōlānemē
k'lō'telaxa gwā'xni'sē lō'ma dzā'wū'nē. Wā, hē'x'idamēsē lā'-
5 'wūnemas āx'ēdxa hā'nx'lanowē qa's gūxts'lō'dēsa 'wā'pē lāq.
Wā, lāla gēnē'mas āxā'lax q'lō'sna'yasa hē'x't!ā'yē. Wā, g'ī'l-

the heads. | After this has been done, she puts the salmon-heads into the kettle; | and when it is full, she takes an old mat and | covers the salmon-heads which are in the kettle. || After she has covered them, 10 she puts them over the fire. | Then they invite whom they like to invite among their tribe; | and when the guests come in, the woman takes | her dishes and her spoons, and takes them to the place where she is sitting. | The kettle has not been boiling a long time, || before 15 it is taken off the fire. Then the cover is taken off. | The woman takes a long-handled ladle made for the purpose, | and dips out the salmon-heads one by one, and | puts them down into a dish. Then she counts the salmon-heads, so that | there are two for each man. || There are eight salmon-heads in each dish for | four men. After she 20 has done this, a | food-mat is spread on the floor of the house in front of the guests, and | an empty dish is taken and put down outside | of the food-mat spread on the floor. Then || the dish with the 25 heads in it is picked up and placed before the guests, | inside of the empty dish and nearest to the guests; | and (the woman) also takes the spoons and distributes them among the guests. | The guests at once pick off the skin of the salmon-heads | and eat it; and after all the skin has been eaten, || they pick off the bones and suck them. 30

*mēsē gwā'lexs la'ē āxts!ā'lasa hē'x'tla'yē lā'xa hā'nx'lanowē. 7 Wā, g'ī'l'mēsē qō'tlaxs la'ē āx'ē'd lā'xa k'lā'k'lōbanē qa's nā'seyīndēs lā'xa hē'x'tla'yaxs la'ē g'ē'ts!ā lā'xa hā'nx'lanowē. Wā, g'ī'l'mēsē gwāl nā'saqēxs la'ē hā'nx'lents lā'xa legwī'lē. Wā, 10 la lē'lālxēs gwe'yowē qa's lē'lālasō lā'xēs g'ō'kūlōtē. Wā, g'ī'l'mēsē g'āx 'wī'lāēlēda lē'lānemaxs la'ē gene'mas āx'ē'd-xēs lō'elqiwē lē'wis k'ā'k'ets!ēnaqē qa g'ā'xēs āx'ē'l lāx k'īwaē-lasas. Wā, k'lē'st!a ā'laem gē'g'līl māe'mdelqūlēda hā'nx'lanāxs la'ē hā'nx'sanā. Wā, hē'x'ida'mēsē āx'ō'yuwē na'seya- 15 'yas. Wā, lē'da ts!ēdā'qē āx'ē'dxa hēkwila'yē g'ī'lt!ēx!āla k'ā'ts!ēnaqa qa's 'nā'l'nemsgememk'ē xelō'lt!ā!axa hē'x'tla'yē qa's lē xē'lt!ā!as lā'xa lō'q!wē. Wā, lae'm hō'saxa hē'x'tla'yē qa māē'ma'itsemk'!ēsēsa 'nā'l'nemō'kwē begwā'nema. Wā, lae'm ma'lgūnā'itsema hē'x'tla'yē lā'xa 'nemē'x!a lō'q!wa qaē'da mō'- 20 kwē bē'begwānema. Wā, g'ī'l'mēsē gwā'lexs la'ē lēp!ā'lilema ha'madzowē lē'wa'ya lāx 'nēxdzamōlītsa k'īwē'lē. Wā, lā'xaa āx'ē'tse'wēda lō'pts!āwē lō'q!wa qa's lē k'lā'dzōdayō lāx lā'senxa-'yasa la lēbē'l ha'madzō' lē'wa'ya. Wā, lawē's!a k'ā'g'tlītxa hē'x'ts!āla lō'q!wa qa's lē k'a'x'dzamōlīlas lā'xa k'īwē'lē. Wā, 25 lae'm ā'lēsa lō'pts!ā lō'q!wa qa's lē mā'k'ala lā'xa k'īwē'lē. Wā, ā'xaa āx'ē'dxa k'ā'k'ets!ēnaqē qa's lē ts!ēwanaēsas lā'xa k'īwē'lē. Wā, hē'x'ida'mēsēda k'īwē'lē xelwā'lax lē'tsema'yasa hē'x'tla'yē qa's hām'x'ī'dēq. Wā, g'ī'l'mēsē 'wī'la hām'x'ī'dxa lē'tsema-'yasēxs la'ē xē'l'x'īdex xā'qas qa's k'ī'x'wē'dēq. Wā, g'ī'l'mēsē 30

- 31 Then, | after all the good meat has been sucked off, they throw the bones which they have been sucking | into the empty dish which has been put down for the | bones that have been sucked off, to be thrown into it. After all the | bones have been taken out of the head, they
- 35 pick up out of the dish with their hands || the edible part of the salmon-head and eat it; and after | they have finished eating it, the man takes away the dish with the bones in it, | and pours them into the kettle, and he washes | the dishes out, and he pours water into the dishes and places them in front | of those who have eaten the
- 40 salmon-heads, and they wash their hands. || After they have finished washing their hands, the man | draws some water for them, and they drink it; and after they have finished drinking, | they go out. That is all about this. |
- 1 **Mush of Boiled Salmon-Heads.**—Heads of all | kinds of salmon, eaten with spoons,—that is what I am going to talk about. This is the same as | I have told before; and the only difference is that they are not | covered with an old mat, and that they are left to boil a
- 5 long time on the fire, so that they || fall to pieces. The reason why the salmon-heads are boiled to pieces is because they are always | stirred, so that the salmon-heads are broken. Then the kettle | is taken off from the fire, and the salmon-heads are dipped out into a dish, and | it is put in front of those who are going to eat it; and |

- 31 'wī'la k'lx'ō'dex ē'g'ē'masēxs la'ē ts!exts!ā'lasēs k'la'x'mōtē xāq
lā'xa lō'pts!ā lō'q!wa qaxs hē'maē lā'g'ilas hā'ng'alilemē qaēda
k'la'x'mōtē xā'qa qa ts!exts!ā'lasēq. Wā, g'ī'l'mēsē 'wī'lāmasxa
xā'xsema'yasa hē'x't!a'yaxs la'ē xā'max'ts!āna dā'g'īts!ōdxa
35 hām'ts!āwasa hē'x't!a'yē qa's hā'mx'idēq. Wā, g'ī'l'mēsē gwāl
hā'mā'paxs la'ē hē'x'ida'ma begwā'nemē āx'ē'dxa xā'xts!āla
lō'q!wa qa's lē qepts!ō'des lā'xa hā'nx'lanowē. Wā, la ts!o'xū-
g'indēq. Wā, la qepts!ō'tsa 'wa'pē lāq qa's lē hā'nx'dzamō'līlas
lā'xa hēx'ha'x'daxa hē'x't!a'yē. Wā, lā'x'da'xwē ts!ē'nts!enx-
40 'wēda. Wā, g'ī'l'mēsē gwāl ts!ē'nts!enkwaxs la'ēda begwā'nemē
tsā'x'itsa 'wā'pē lāq qa nā'x'idēs. Wā, g'ī'l'mēsē gwāl nā'qaxs
la'ē hō'qūwēsa. Wā, lae'm gwāl lā'xēq.
- 1 **Mush of Boiled Salmon-Heads.**—Yuē'k' hē'x't!ēsa 'nā'xwa k'lō'-
klūtēlag'in ē'dzagūmLEK'. Wā, hē'emxaa gwā'lēda g'ī'lx'den
gwā'gwēx's'alasa. Wā, lē'x'a'mēs ō'gū'qalayōsēxs k'leō'saē nā'-
yem k'!ā'k'lōbanā. Wā, hē'misēxs gē'x'La'laē mae'mdeiqūla qa
5 xā's'idēs. Hē'em lā'g'ilas xā'xts!ēda hē'x't!a'ya qaxs hē'menēl'maē
xwē'tase'wa qa lē'lx'sēsa hē'x't!a'yē. Wā, la hā'nx'sanawēda
hā'nx'lanō lā'xa legwī'lē. Wā, la tsāts!ō'dayō lā'xa lō'q!wē qa's
lē k'a'x'dzamō'līlas lā'xa yū'salaq. Wā, la ts!ewanaēdzema k'ā'-
k'ets!Enaqē lā'xa Lē'lānemē. Wā, la hē'x'idaem yo's'idēq.

spoons are given to the guests. Then they at once eat it. || There are 10 hardly any bones to blow out, for it is really boiled to pieces. | After they have eaten it, water is drawn, and they drink it; | and after they have finished drinking it, they go out. | No oil is taken with this, as with what I have been talking about before.

Milky Salmon-Spawn.—When (the salmon-spawn) has been in the house for some time, || it is cooked, and then it is called "milky." | 15 This is put into a kettle, and some water is poured over it; | then it is stirred, and they just stop | stirring when it is quite milky. Then the kettle is put | on the fire, and the man watches it; and when || it gets warm, the man takes a large | stirring-ladle with a long 20 handle, made for this purpose, and stirs it with it, | and he continues stirring it while it is boiling. It is not | left to boil a very long time, and is taken off from the fire when | it is done. The milky spawn || with its liquid is dipped out into a dish, and oil is poured into it. 25 Then | it is placed before those who are to eat it, and they eat it with spoons. | After they finish eating with spoons, they drink fresh water, | and they drink water before they begin to eat it. | This is eaten by the Indians at noon and in the evening. || They do not eat 30 the milky spawn in the morning, for it makes them sleepy, | on

Wā, lae'm hā'lselaem pō'x'ōlax xā'qas qaxs ā'laē xā'sa. Wā, 10 g'il'mēsē gwāl yō'saxs la'ē tsā'x'itsōsa 'wā'pē. Wā, la nā'x'i-deq. Wā, g'il'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm-xaa k'leā's Llē'na lāq lē'wa g'il'x'den wā'ldema.

Milky Salmon-Spawn.— . . . la'ē gā'gaēlela lā'xa g'ō'kwē qa's ha'mē'x'silase'wē. Wā, hē'em lē'gades dzemō'kwē. Wā, hē'- 15 'maaxs la'ē tsē'tslo'yō lā'xa hā'nx'lanowē, wā, la'mē'sē gūqleqasōsa 'wā'pē. Wā, la'mē'sē xwē'tlētse'wa. Wā, ā'l'mēsē gwāl xwē'tasōxs la'ē ā'lak'lāla la dze'mx'stā. Wā, lawi'sla hā'nx'lanā lā'xa lē'wi'lē. Wā, la'mē'sēda begwā'nemē dō'qwalaq. Wā, g'il'mēsē dzes'ē'dexs la'ēda begwā'nemē āx'ē'dxa hē'kwē'la'yē 'wā'las 20 xwē'dayō k'ā'ts!ēnaqa g'il't!exlāla qa's xwē't!ēdēs lāq. Wā, la'mēs hē'menālaem xwē'taqēxs la'ē mede'lx'wida. Wā, k'le'st!a ā'laem gē'g'tlil mae'mdelqūlaxs la'ē hā'nx'sanā. Wā, lae'm L!ō'pa. Wā, la'mē'sē tsē'tslo'yō lāxa lō'q!wēda dzemō'kwē gē'nē lē'wis 'wā'pala. Wā, la k'lū'nq!eqasōsa Llē'na. Wā, lawi'sla 25 k'ā'x'idayō lā'xa ha'mā'plaq. Wā, lae'm yō'sasa k'ā'ts!ēnaqē lāq. Wā, g'il'mēsē gwā'la yō'sāxs la'ē nā'gēk'ilaxa ā'lta 'wā'pa, yixs nā'naqalgiwala'mēx'dāxa 'wā'paxs klē's'mēx'dē yō'sida. Wā, yū'em ha'mā'sa bā'klumaxa neqā'la lē'wa dzā'qwa. Wā, la k'lēs yō'saxa dzemō'kwē gē'nēxa gāā'la, qaxs kwālatse'maē 30 qaē's tse'nxwa'yē. Wā, la la'mē'sen gwā'gwēx's'alal lā'xaaxa

¹ Continued from p. 235, line 14.

32 account of its fat. Now I will talk also about the | milky salmon
when it lasts until the winter. | Then it is called "clayey." When
the | old men are invited at noon or in the evening by the one who
35 owns it,—for this also is not || eaten in the morning,—when all | the
guests are in, the owner who invited them takes a kettle and |
washes it out well, so that it is quite clean. He takes it up, | and puts
it down by the side of the box in which the milky spawn was | before
40 it began to rot. Then he takes || a large clam-shell and dips out the
really | rotten-smelling spawn, and dips it out into the kettle; and
when | the kettle is half full of salmon-spawn, the man stops dipping
it out. | Then he takes up the kettle and puts it down | by the side
45 of the fire, and pours water into it; and he only || stops pouring into
it when the kettle is half full of water. He does not | stir it. As
soon as it is done, he takes another | kettle and washes it out well
with water; and when it is | clean, he puts it down on the floor of
the house; and then he takes from the floor of the house | the
50 kettle in which the salmon-spawn is, and puts it over the fire; || and
when it is on the fire, he takes his long-handled stirring- | ladle and
dips up the salmon-spawn and its liquid, and pours it back | into the
kettle; and he continues doing this until it | boils over. He never
stirs it: he only | dips it up. He does not dip it up for a long time,

32 ăx'ē'daasaxa dzemō'kwē gē'nēxs la'ē lā'g'aa lā'xa la ts!āwū'nxa.
Wā, lae'm lē'gades l!ē'gekwe lā'xēq. Wā, hē'maaxs la'ēda
q!ūlsq!ū'lyakwē lē'lānemxa neqā'la lō'ma dzā'qwa, yixs k'lē's'ma-
35 axat! gā'xstōxa gāā'la, yisa ăxnō'gwadās. Wā, g'f'l'mēsē 'wi'-
'lāēlēda lē'lānemaxs la'ēda lē'lāla ăx'ē'dxa hā'nx'lanowē qa's
aē'k'lē ts!ō'xūg'indeq qa ā'lak'lālēsē la ē'g'īg'a. Wā, la k'lō'qū-
laq qa's lē ha'nō'līlas lā'xa l!ē'gegwa ts!ē lā'watsa, yixs dzemo'-
gwatslaa!ēxs k'lē's'mēx'dē q!al'ē'dēda gē'nē. Wā, la'mē'sē ăx'ē'd-
40 xa xā'laēsasa metlā'na'yē qa's xelō'its!ōdē lā'xa ā'lak'lāla la
q!alp!ā'la gē'nā qa's lē xelts!ā'las lā'xa hānx'la'nowē. Wā, g'f'l'-
'mēsē negō'yoxsdalēda hā'nx'lanōxa gē'nāxs la'ē gwāl xelts!ā'lēda
begwā'nemaq. Wā, la k'lō'qwalīxa hā'nx'lanowē qa's lē hānō'-
lisas lā'xa legwīlē. Wā, la gūq!ēqa'sa 'wā'pē lāq. Wā, ā't'mēsē
45 gwāl gū'qaxs la'ē negō'yālēda hā'nx'lanāxa 'wā'pē. Lae'm k'lēs
xwē'tlēdeq. Wā, g'f'l'mēsē gwā'la, la ăx'ē'dxa ō'gū'la'maxat!
hā'nx'lanā qa's aē'k'lē ts!ō'xūg'intsā 'wā'pē lāq. Wā, g'f'l'mēsē
ēg'eg'a'xs la'ē hā'ng'alīlaq. Wā, lawī's!a k'lō'qwalīxa hā'nx'-
lanō, yix la ăxtse'wa'tsa gē'nē qa's hā'nx'lendēs lā'xa legwī'lē.
50 Wā, g'f'l'mēsē lā'x'lālaxs la'ē ăx'ē'dxēs g'f'lt!ēx!āla xwē'dayō k ā'-
ts!ēnaqa qas tsē'g'ōstālis lā'xa gē'nē lē'wis 'wā'pē qa's xwē'laqa-
'mēxat! gūxstē'nts lāq. Wā, lae'm hōx'sā'em gwē'gilaq lā'la lāx
te'nx'idex'dēmlas. Wā, lae'm hewā'xaem xwē'tlēdeq. Ā'x'sāem
tsē'g'ōstālaq. Wā, la k'lēs gēg'ilīl tsē'g'ōstālaqēxs la'ē yā'was'id

before it || boils a little; and as soon as it boils over, it is taken off 55
the fire | and poured into the cold kettle. Then it | is done. The
reason why it is quickly poured into the | cold kettle is, that, if it is
allowed to boil for a long time, then the | water gets clear, and the
spawn separates from the liquid. || When it is poured into the cold 60
kettle | as soon as it begins to boil over, then it is just like boiled
flour, and it is mushy. | Immediately the man takes the dishes and |
puts them down close to the place where the kettle is standing | in
which the clayey spawn is. Then he takes a long-handled || ladle 65
and dips up the clayey salmon, and puts it | into the dishes; and
when the dishes are full of the | clayey spawn, he takes oil and pours
it into it, — | really much oil. The reason why they take much | oil is
that it chokes those who eat it. After (the man) finish || putting oil into 70
it, he puts it before the guests, | and his wife takes her spoon-basket
and distributes the spoons | among the guests. They do not drink
water before | they eat it. They just eat it right away. As soon
as | they begin to eat, the man draws fresh water for his guests to
drink || after they have eaten. As soon as the one who went to 75
get water comes back, | he puts down the water that he has drawn,
and waits for his guests to finish | eating; and after they finish eating,

mede'lx'wida. Wā, g'í'l'mēsē te'nx'idexs la'ē hā'nx'sendayō 55
qa's lē gūqā'dzem lā'xa wūdesge'mē hā'nx'lanō. Wā, lae'm
l'ōp lā'xēq. Wā, hē'em lā'g'ilas hā'labala gūqā'dzem lā'xa
wūdesge'mē hā'nx'lanā, yīxs g'í'l'maē gē'g'ilil te'ntenk'flaxs la'ē la
q'lō'tsē'sta. Wā, lae'm gwē'fidēda gē'nē lē'wis 'wā'pala. Wā,
g'í'l'mēsē hē'x'idaem gūqā'dzem lā'xa wūdesge'mē hā'nx'lanāxs 60
g'ā'laō te'nx'ida; wā, la yū gwē'x'sa hā'nx'laakwēx qūxa' la gē'n-
k'a. Wā, hē'x'ida'mēsēda begwā'nemē āx'ē'dxa lō'elq'wā qa's
g'ā'xē mex'ālilēlaq lā'xa mā'k'ala'mē lāx ha'nē'lasasa hānx'la-
nowē, yīx la g'í'ts!ē'watsa l'ō'gēkwē gē'nā; wā, la āx'ē'dxa g'í't!ēx-
la k'ā'ts!ēnaqa qa's tsē'x'idēs lā'xa l'ō'gēkwē gē'nā qa's tsē- 65
ts!ē'lē lā'xa lō'elq'wē. Wā, g'í'l'mēsē qō'qūtlēda lō'elq'wāxa
l'ō'gēkwē gē'nēxs la'ē āx'ē'dxa l'ō'nē qa's k'lūq!ēqō's lāq, yīsa
ā'lak'lāla la q!ē'nema l'ō'na. Wā, hē'em lā'g'ilas q!ē'nema
l'ō'na lā'qēxs mekwa'ē lā'xōx ha'ma'yēx. Wā, g'í'l'mēsē gwāl
k'lū'nqasa l'ō'na lā'qēxs la'ē k'ax'dzamō'lilas lā'xēs lē'lānemē. 70
Wā, lā'la gēne'mas āx'ē'dxēs k'ā'yats!ē qa's lē ts!ēwanaē'sas
lā'xa k!wē'lē. Wā, lae'm k'lēs nā'naqalgiwālx 'wā'paxs k!ē's-
'maē yō's'ida. Wā, lae'm ā'em hē'x'idaem yō'sa. Wā, g'í'l-
'mēsē yō's'idexs la'ēda begwā'nemē tsāx ā'tā 'wā'pa qa nā'gē-
gēsēs lē'lānemē qō gwā'l yō'salō. Wā, g'í'l'mēsē g'āx aē'daa- 75
qēda lāx'dē tsāxs la'ē hā'ng'alixēs tsā'nemē qa's ē'selē qa gwā'lēs
yō'sēs lē'lānemē. Wā, g'í'l'mēsē gwāl yō'saxs la'ē āx'ē'dxa lō'el-

78 he takes the dishes | and puts them down at the place where his wife
is sitting. | Then he takes the water and places it before his guests, ||
80 and they drink; and after they have finished drinking, they | go out.
They never eat anything before they eat salmon-spawn, | and those
who eat it never eat a second course with it. |

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—When | salmon-berry
sprouts are eaten, the dried salmon-spawn is taken and eaten with
it, | for it is not dipped in oil, for dried salmon-spawn and oil do not
5 agree: | therefore they do not dip it into it. It is also eaten || with
fern-root, when it is eaten by the old women and | men. It is eaten
with salmon-berry sprouts | and fern-roots, because it makes one
feel sick when it is eaten alone, | when it is not eaten with these two.
It does not make one feel sick, | when the salmon-spawn is eaten
10 with salmon-berry sprouts and fern-root. When || the winter
dancers are brought back, and the singing-masters continue to sing, |
the whole length of the night in the winter, and | when the speaker
of the house has to speak every time (a dancer) goes out of the
house, | when they lose their voices, they take dried salmon-spawn |
and pass it to those who have lost their voices, that they may eat
15 it. || They chew it for a long time, and they swallow the juice | that
is in their mouths, for what comes from it is just like what comes from
gum. Then | they have no longer lost their voices; and also the

78 q!wē qa's g'ā'xē mex'ā'līlas lā'xēs k!waē'lasē lē'wis genē'mē.
Wā, la ā'ē'dxa 'wā'pē qa's lē hānx'dzamō'līlas lā'xa k!wē'lē.
80 Wā, lā'x'da'x' nā'x'ida. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qū-
welsa. Wā, hēwā'xaem ha'mālg'iwālēda hā'mā'paxa gē'nē. Wā,
lā'xaa k'lēs hē'lig'intse'wēda ha'mā'paq.

1 **Salmon-Spawn with Salmon-Berry Sprouts.**—Wā, g'ī'l'mēsē ha'mā'ya
q!wā'lemē, la'ē ā'ē'tse'wēda lā'ilem'wē'dzekwē qa's mā'yemē lāq,
yīxs k'lē'saē ts!epa'se'wēda lē'na, qaxs aō'ts!agāēda lā'ilem'wēdze-
kwē lē'wa lē'na; lā'g'ilas k'lēs ts!ē'pela lāq. Wā, lāxaa mā'yem
5 lā'xa sāgūmē, yīxs ha'mayaā'sa q!ūlsq!ū'lyakwē ts!ē'daqa lō'ma
bē'begwānemē. Wā, hē'em lā'g'ilas mā'yem lā'xa q!wā'lemē
lē'wa sāgūmē, yīxs ts!ē'x'semts!ē'maaxs lē'x'a'maē ha'mā'ya,
yīxs k'lē'saē mā'yema mā'f'ēdā'la. Wā, la k'lēs ts!ē'x'semselē'da
mā'sāsa lā'ilem'wē'dzekwē lā'xa q!wā'lemē lē'wa sāgūmē. Wā,
10 hē'mēsēxs g'ī'l'maēda nēnā'gadē hē'menālaem de'nxelaxs k'ik'ī'l-
nelaēda ts!ē'ts!eqāx 'wā'sgemasasa gā'nulaxa la ts!āwū'nxā lō'ma
yā'yaq!entēmēlasēxs hēmenk'lāla'maē yāqlent'lālx lā'naxwaas lā-
welsa yaēxa. Wā, g'ī'l'mēsē l!eml'ēdexs laē ā'ē'tse'wēdā lā'ilem-
'wē'dzekwē qa's lē ts!ēwā'naē'dzem lā'xa la l!ē'l!ē'mla qa hām'x-
15 i'dēsēq. Wā, la gē'g'ilil mā'lēkwaq qa's neqwē'xēs 'wā'paēl'xa-
wa'yaxs la'ē hē gwēx's gwa'lē'k'ēda g'ā'yōlē lāq. Wā hē'x'ida'mēse
gwāl l!ē'mla. Wā, hē'misa k'lā'k'let!ēnoxwē, g'ī'l'maē k'lā'taxa

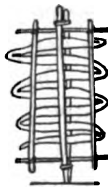
painter, when he paints | the front of a house, takes rubbed cedar- 18
bark and | puts it into his mouth, and he takes dried salmon-spawn
and || he bites a piece off from it, and he chews it with the cedar- 20
bark; | and as soon as his mouth is full of that which is just like gum
and milk, | he spits it into his paint-dish, and he does not stop until
the paint-dish is nearly | full. Then he takes out of his mouth what
has been chewed | and puts it into his brush-box; then he takes a ||
piece of coal and rubs it in the liquid that he spit out; | and he 25
only stops when his paint is really black. | That is all about this. |

Sticky Salmon-Spawn.—As soon as spring comes, then | the bladder
with salmon-spawn is taken down from where it hangs, and it is broken
open at the side. || Then a piece of sticky spawn is taken out when | 30
the salmon-sprouts are brought into the house. They peel them,
and eat the sticky spawn with the | salmon-berry sprouts when they
eat, and when they do not want to eat the sprouts | dipped into oil,
for oil and sticky spawn do not agree; | and some men, when they
have no sticky spawn, dip salmon-berry sprouts into || oil, and also 35
fern-roots, when they are eaten | by the old women and men.
When | the women go to dig fern-root, they | come home when they
get a great many. Immediately they sit down by the fire and | roast
the fern-roots under the fire in the house. As soon as || the bark is 40
blackened all over, it is done. Then she takes a piece of fire-wood

tsā'k'ema'yasa g'ō'kwē la'ē āx'ē'dxa q'lō'yaakwē k'ā'dzekwa qa's 18
āxō'lēs lā'xēs se'msē. Wā, la āx'ē'dxa lā'llem'wēdzekwē qa's
q'lex'ī'dē lāq. Wā, la mā'melēk'oq lē'wa k'ā'dzekwē. Wā, 20
g'ī'l'mēsē qō't!āēl!xōxa hē gwēx's gwa'lē'k'a dze'mx'stō, la'ē
hāmts!ā'las lā'xēs k'lā'tlaasē. Wā, ā'l'mēsē gwā'lēxs la'ē elā'q
qō'tlēs k'lā'tlaasē, wā, hē'x'īda'mēsē āxō'dxēs malē'kwasōx'dē
qa's g'ē'ts!ōdēs lā'xēs habā'yoatslē g'ā'g'ildayema. Wā, la āx'ē'dxa
ts!egū'tē qa's g'ēxelts!ā'lēs lāx la q'lō'ts!ewa'tsēs hāmts!ā'layox'dē. 25
Wā, ā'l'mēsē gwā'lēxs la'ē ā'lak!āla la ts!ō'itox'wīdē k'lā'telalas.
Wā, lae'm'xaa gwā'la.

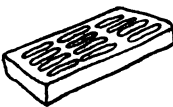
Sticky Salmon-Spawn.—Wā, g'ī'l'mēsē q!wā'xenxexs la'ē āxā'xo-
yowa q!ē'ngwatslē lā'xēs tē'kwālaasē qa's qwabenō'tsawē. Wā,
lā'naxwa xā'l!ax'īd āx'ē'tse'wēda q!ē'nkwē, yīxs g'ā'xāē ge'mxēla 30
q!wā'lemē. Wā, la sē'x'itsō qas mayemaēda q!ē'nkwē lā'xa
q!wā'lemaxs la'ē hā'mā'ya, yīxs q!ē'msaē ts!epē'dēda sē'x'axa
q!wā'lemaxa l!ē'na, qaxs aō'ts!agāēda l!ē'na lē'wa q!ē'nkwē.
Wā, g'ī'l'mēsē k!ēā's q!ē'nkwa waō'kwē begwā'nema la'ē ts!epa'xa
l!ē'nāxs sē'x'aaxa q!wā'lemē. Wā, hē'mēsa sā'gūmaxs sā'x'se- 35
kwaēda q!ūlsq!ū'lyakwē lō'ma lē'elk!wana'yē. Wā, g'ī'l'mēsē la
sa'kwēda ts!edāqaxa sā'gūmē; wā, g'ī'l'mēsē q!eyō'lqēxs la'ē
nā'nakwa. Wā, hē'x'īda'mēsē k!wanō'līxēs legwī'lē qa's l!ē'x'-
idēxa sā'gūmē lāx āwā'bolisasēs legwī'lē. Wā, g'ī'l'mēsē k!wē-
k!ūmelk!ēnx'īdexs la'ē l!ō'pa. Wā, la āx'ē'dxa leqwa' qa's 40

41 and | puts it down on the floor of the house; and she takes her
shortest wedge, | and she takes the roasted fern-root, and, holding it
in the left hand, | she puts one end of it on the fire-wood; then she
begins to beat | it with the wedge, and she only stops beating it
45 when it is flattened out. || After she has beaten it soft, she measures
off lengths of | four finger-widths and breaks them off; | and after
this has been done, she puts them on a food-mat. | Then she takes
some of the sticky spawn to eat with the roasted | fern-root, and they
eat the fern-root. When there is no sticky spawn to eat with the
50 fern-root, || they dip it into oil. |

1 **Roasted Salmon-Spawn.**—Now I will talk again about the spawn. |
When various kinds of salmon are first caught by the fishermen who
go trolling, | the woman takes the whole salmon-spawn, and she
takes the roasting-tongs | and she puts the salmon-roe into them
5 doubled up in this way: || After this has been done, she
puts it up by the side of the over, she takes it off. Then  fire; and when it is | white all
it is done. | It is eaten at
once, while it is still hot; for | it is not eaten afterwards
when it is cold; and it is not dipped into | oil, but they
10 drink much water after hav- ing eaten || the roasted salmon-
roe. Then a flat stone is put on the fire; | and when it is

41 k'ā't!a'lilēq. Wā, laxaa āx'ē'dxa ts!ek!wā'ga'yasēs LE'mg'ayō. Wā,
la āx'ē'dxa L!E'nkwe sā'gūm qa's dā'lēsēs gē'mxōlts!āna lā'qēxs
la'ē k'ā't!ēts ō'ba'yas lā'xa leqwa'. Wā, hē'mis la t!E'l'x'widaa-
tsēq, yisa LE'mg'ayō. Wā, ā'l'mēsē gwāl t!E'l'x'waqēxs la'ē pēpē-
45 xēnx'ida. Wā, g'l'mēsē gwāl t!E'l'x'waqēxs la'ē 'mē'ns'idēq qa
mō'denēs āwā'sgēmas lā'xēns q!wā'q!wax'ts!āna'yē, la'ē aēlts!ā'laq.
Wā, g'l'mēsē gwā'lēxs la'ē āxdzō'ts lā'xa ha'madzō'wē lē'wa'yē.
Wā, la āx'ē'd lā'xa q!E'nkwe qa's mā'sēsēxs lā'xa L!E'nk' sā'-
gūmxs la'ē L!E'x'L!ax'a. Wā, g'l'mēsē k!eā's q!E'nkwa L!E'x'L!ā'-
50 x'axs la'ē ts!epa'xa L!ē'na.

1 **Roasted Salmon-Spawn.**—Wā, la'mē'sen ē'dzaqwaltsa gē'nē. Wā,
hē'maaxs g'ā'laē lā'lanema k!ō'k!ūtēlasa dō'dek!wēnoxwē; wā, la
āx'ē'dēda ts!edā'qaxa senē'ts!a'yē gē'nā qa's āx'ē'dēxa L!ō'psayō
qa's gwā'naxendālēsa gē'nē lāq, g'a gwā'lēg'a (*fig.*). Wā, g'l'mēsē
5 gwā'lēxs la'ē lā'nōlisaq lā'xa lēgwī'lē. Wā, g'l'mēsē 'nā'xwa
'mē'l'mēlsgēmx'idēxs la'ē ā'xsanā. Wā, lae'm L!ōpa laxē'q. Wā,
hē'x'ida'mēsē hām'x'ī'tse'wa, yixs hē'maē ā'lēs ts!E'l'qwe, qaxs
k!ē'saē ha'ma'xs la'ē wūdex'ī'da. Wā, k!ē's'emxaa ts!epela' lā'xa
L!ē'na. Wā, la q!ēk!ēts!a'ya 'wā'paxs la'ē nā'x'idēda ha'mā'pdāxa
10 L!ō'bekwē gē'nā. Wā, lā'xaa lāx'lanowēda pē'xsemē t!ē'sema.
Wā, g'l'mēsē ts!E'l'xsemx'idēxs la'ē k!l'psanā wēda t!ē'semē lā'xa

hot, the stone is taken off from the | fire and laid by the side of the 12
fire. Then the | whole salmon-spawn is taken and is laid down
lengthwise on the hot stone | in this manner:
named "stuck-on-the-stone." As soon || as it
the stone, it is put up edgewise by the fire,  This is
the spawn is heated. As soon as it all turns | is all on 15
it is done. Then it is taken off from the fire and scraped off; | so that |
and it is eaten at once, while it is still hot; it is also | not dipped
into oil by those who eat it, only much water || is drunk after it has 20
been eaten; also it is not used for inviting people of | another house;
only the owner of this kind of | spawn eats what is stuck on the
stone. |

Boiled Spawn of Silver-Salmon.—The | spawn of the silver-salmon,
when it is first caught by trolling, is also boiled. || After the woman 25
has cut open the salmon, she takes | a kettle and puts spawn into it.
Then she pours | water into it, until it covers the spawn. | Then she
puts it on the fire. It is not left to boil long, before it becomes white. |
Then it is taken off the fire. The woman just takes the spoons || and 30
gives them to her children and to her husband, | and the woman just
puts the kettle with the spawn in it | before her children and her
husband, and they eat it with spoons. | They only eat quickly the

legwī'lē qa's paxālō'lemē lā'xa ōnā'lisē. Wā, la'mē'sē āx'ē'tse'wa 12
senē'dza'yē gē'nā qa's lē k'ādēdzōdā'layō lā'xa ts'ē'lqwa t'lē'sema;
g'a g'wā'lēg'a (*fig.*). Wā, hē'em lē'gades k'lūt!aa'k". Wā, g'ī'l'mēsē
'wī'la la āxā'laxs la'ē k'lō'gūnōlidzem lā'xa legwī'lē qa hēs 15
l'lē'salase'wēda gē'nē. Wā, g'ī'l'mēsē 'wī'la la 'me'l'x'idexs la'ē
l'lō'pa. Wā, hē'x'ida'mēsē āxsā'nō qa's k'ō'selōtse'wē. Wā, la
hē'x'ida'em hā'mx'itse'wa, yīxs hē'maē ā'lēs ts'elq". Wā, lae'mxaa
k'leā's l'lē'na ts'epa'sōsa hā'mā'paq. Wā, ā'mēs q'lē'nema 'wā'pē
nā'gē'ēsa hā'mā'paq. Wā, lā'xaa k'lēs lē'lālayō lā'xa ō'gū- 20
'lats!ēsē g'ōk" bē'begwānema. Ā'em lē'x'a'ma āxnō'gwadāsa
gē'nē hē g'wē'g'ilē hā'mā'pxa k'lūt!aa'kwē.

Boiled Spawn of Silver-Salmon.—Wā, lā'xaa hā'nx'lentsē'wēda
gē'nāxs g'ā'laē lā'lanemēda dō'gwinētō dzā'wū'na. Wā, lae'm
g'ī'l'em g'wāl xwā'lase'wa, yī'sa ts'edā'qē. Wā, la ax'ē'dxa 25
hā'nx'lanowē qa's āxts!ō'dēsa gē'nē lāq. Wā, la qep!eqa'sa
'wā'pē lāq qa t!ēpeyā'lēsa gē'nāxa 'wā'pē. Wā, la hā'nx'lents.
Wā, k'lē'st!a gē'g'ilīl māe'mdelqūlaxs la'ē 'me'l'melagēm'ida.
Wā, la hā'nx'sendeq. Wā, ā'mēsēda ts'edā'qē āx'ē'dxa k'ā'k'e-
ts'lenā'qē qa's ts'ēwā'naēsēs lā'xēs sā'semē lē'wis lā'wūnemē. 30
Wā, ā'mēsē hā'nx'dzamōlīlēda ts'edā'qasa hā'nx'lanowē gē'nē-
ts!āla lā'xēs sā'seme lē'wis lā'wūnemē. Wā, lā'x'da'xwē yō's'ida.
Wā, lae'mxaa ā'l'em hā'mā'ya dzē'lē halā'xek" gē'nēxs la'ē

fresh salmon-spawn | at noon and in the evening. It is not eaten in
 35 the morning, for || it makes one sleepy. After they have eaten the
 salmon-spawn, | they drink water. That is all about the salmon-
 spawn. |

- 1 **Sockeye-Salmon.**—Now¹ I will talk about the | way it is cooked.
 When winter comes, the | woman takes her soaking-box and puts
 it down in the corner of the | house. Then she pours water into
 5 it. When it is half full || of water, she takes the basket with
 the split salmon and | brings it out, and puts it down near the
 soaking-box. Then she takes out the | split salmon and puts them
 into the soaking-box. After she has done so, | she takes two large
 stones and puts them on top of | the split salmon that are to be
 10 soaked, to keep them under water. || Sometimes they are left in four
 or six | days soaking in the house. As soon as they are soft, the
 woman | takes a kettle and puts it by the side of the fire; then | she
 takes out the split salmon, and takes them where the kettle is stand-
 ing. | Then she cuts the split salmon into three pieces with her fish-
 15 knife, || and she puts them into the kettle. | After she has done so,
 she takes a piece of old mat and covers over | the split salmon that
 is in the kettle. | After she has tucked in (the mat) all around, she
 pours a little | water over it. Then she puts it over the fire. As

neqā'la lō'ma dzā'qwa. Wā, la k'les ha'mē'xa gaā'la, qaxs
 35 kwā'lats!emaē. Wā, g'í'l'mēsē gwā! ha'mā'pa yō'sāxa gē'nōxs
 la'ē nā'gēk'ilaxa 'wā'pē. Wā, lae'm gwā'la gē'nē lā'xēq.

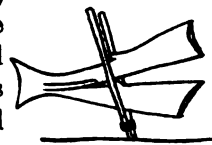
- 1 **Sockeye-Salmon.**—Wā,¹ la'mēsēn gwā'gwēx'sāla! lā'qēxs la'ē
 ha'mē'x'silase'wa. Wā, hē'maaxs la'ē ts!āwū'nx'ida. Wā, lē'da
 ts!edā'qē āx'ē'dxēs t!ē'lats!ē qa's hā'ng'alilēq lāx ōnē'gwilasēs
 g'ō'kwē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, g'í'l'mēsē nego-
 5 yā'laxa 'wā'paxs la'ē āx'ē'dxēs q!wā'xsayaa'ts!ē l!ā'bata qa's
 g'ā'xē hānō'lilas lā'xa t!ē'lats!ē. Wā, la'mēsē lō'x'wēlts!ōdxa
 q!wā'xsa'yē qa's lō'x'stalīs lā'xa t!ē'lats!ē. Wā, g'í'l'mēsē gwā'lexs
 la'ē dā'x'idxa ma'itsē'mē āwā' t!ē'sema qa's t!ā'qey!ndēs
 lā'xa t!ē'lasē'wasēda q!wā'xsa'yē qa 'wū'nsālēs lā'xa 'wā'pē. Wā,
 10 la'mēs 'nā'f'nemp!ēna mō'p!enxwa'sē 'nā'lās lōxs q!ē!ēp!ē'n-
 xwa'saē 'nā'lās t!ē'italīa. Wā, g'í'l'mēsē pō's'idexs la'ēda ts!edā'qē
 āx'ē'dxa hā'nx'lanowē qa's lē hā'nō'lilas lā'xa legwī'lē. Wā, la
 lō'x'wūste'ndxa q!wā'xsa'yē qa's lēs lāx hā'nē'lasasa hā'nx'lanowē.
 Wā, la'mēsē yā'fyūdux'sāla t!ō't!ets!ālasa xwā'layowē lā'xa
 15 q!wā'xsa'yē. Wā, la'mēs mō'ts!ōts lā'xa hā'nx'lanowē. Wā,
 g'í'l'mēsē gwā'lexs la'ē āx'ō'dxa k!ā'k'lōbana qas nā'sey!ndēs
 lāx ō'kweya'yasa q!wā'xsa'yē la g'í'ts!ā lā'xa hā'nx'lanowē. Wā,
 g'í'l'mēsē gwā! ts!ō'pax ē'wanēqwasēxs la'ē gūq!eqasa hō'lalbidā'wē
 'wāp lāq. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, g'í'l'mēsē la

¹ Continued from p. 240, line 27.

soon as it || boils, she strikes with her tongs the covering on top, | so 20
 that no steam may come through the cover | of what is on the fire.
 It boils a long time. | Then she takes it off; then the kettle remains
 standing on the floor of the house. | Then the woman takes a dish
 and an oil-dish and oil, || and takes them to the place where she is 25
 sitting; and | after she has put them all down, she takes her tongs and
 takes off the covering of the | kettle, and she puts it down with her
 tongs at the end of the fire; | and she also takes out with the tongs
 the split salmon that she has cooked, | and she puts them into a dish.
 As soon as they are || all out of the water, she spreads out the split 30
 salmon in the dish; | and when this is done, she takes oil and pours it
 into the | oil-dish; and after this is done, she takes a food-mat | and
 spreads it before those who are given to eat. | After this is done, she
 takes up the dish and the oil-dish || and places them in front of her 35
 guests. The oil-dish is put | inside of the dish. When this is done,
 she | dips up some water and gives it to those who are going to eat. |
 At once they rinse their mouths; and after they have done so, they
 drink; | then they begin to eat. They themselves break to pieces ||
 the split salmon that is given them to eat; and they dip it into oil 40
 and | put it into their mouths; and after they have finished eating,
 the | woman goes and takes the dish and takes it to her seat, | and

mae'mdelqūlaxs la'ē kwē'xasēs ts!ē'slāla lāx ō'kweya'yas nāyīmas 20
 qaxs k'!ē'saē hē'iq'lalaq k'ex'sā'lēda k'!ā'lela lāx nāyīmasēs
 hā'nx'LEndē. Wā, la'mēsē gē'g'ilī'em mae'mdelqūlaxs la'ē
 hā'nx's'Endeq. Wā, ā'mēsē la hā'nē'lēda hā'nx'lanowē. Wā,
 lā'lēda ts!ēdā'qē āx'ē'dxa lō'q!wē lē'wa ts!ēba'ts!ē lē'wa L!ē'na
 qa g'ā'xēs āx'ē'l lāx k!waē'lasas. Wā, g'ī'l'mēsē 'wī'la g'āx 25
 āx'ā'līlaxs la'ē āx'ē'dxēs ts!ē'slāla qa's k!ēp!ē'dēs lāx nāyīmasēs
 hā'nx'LEndē. Wā, la k!p!ā'līlas lā'xa obē'x'lālālītasēs legwī'lē.
 Wā, laxaa hē'mā ts!ē'slāla k!p!ūstā'layōsēxēs ha'mē'x'silase-
 'wēda q!wa'xsa'yē qa's lē k!lpts!ā'las lā'xa lō'q!wē. Wā, g'ī'l'mēsē
 'wī'lō'staxs la'ē gwē'la'ts!ōtsa q!wā'xsa'yē lā'xa lō'q!wa. Wā, 30
 g'ī'l'mēsē gwā'lēxs la'ē āx'ē'dxa L!ē'na qa's k!ūnts!ō'dēs lā'xa
 ts!ēba'ts!ē. Wā, g'ī'l'emxaā'wisē gwā'lēxs la'ē āx'ē'dxa ha'ma-
 dzowē' lē'wa'ya qa's lē Lēpdzamō'līlas lā'xēs hā'mg'ī'lase'wē.
 Wā, g'ī'l'mēsē gwā'lēxs la'ē k'ā'g'īlīlxa lō'q!wē lē'wa ts!ēba'ts!ē
 qa's lē k'āx'dzamō'līlas lā'xēs Lē'lānemē. Wā, lā'la k'ā'ts!ē'wēda 35
 ts!ēba'ts!ē lāx ō'ts!āwāsa lō'q!wē. Wā, g'ī'l'mēsē gwā'lēxs la'ē
 tsā'x'idxa 'wā'pē qa's lē tsā'x'its lā'xa ha'mā'plē. Wā, hē'x'i-
 da'mēsē ts!ēwē'Lēxōda. Wā, g'ī'l'mēsē gwā'lēxs la'ē nā'x'ēda.
 Wā, lā'x'da'xwē hā'mx'ī'da. Wā, lae'm q!lūlēxs'em k!ō'k!ūpsā-
 lēda hā'mg'ī'lase'waxa q!wā'xsa'yē qa's ts!ēp!īdēs lāxa L!ē'na qa's 40
 ts!ō'q!ūsēs lā'xēs sē'msē. Wā, g'ī'l'mēsē gwā'l ha'mā'pa la'ēda
 ts!ēdā'qē la k'ā'g'īlīlxa lō'q!wē qa's lēs lā'xēs k!waē'lasē. Wā,

she pours out into the kettle the food that is left; then she | washes
 45 it out with water; then she pours water into it, and she puts || it
 again before those to whom she has given to eat. At once | they
 who have been eating wash their hands. When | the guests begin
 to eat, the husband of the woman draws fresh | water; and when
 they finish washing their hands, | the bucket with water in it is
 50 put before them, and || they drink; and after they finish drinking,
 they wait for the | second course. That is the end of this. | And
 when the owner gets hungry, she takes a split salmon out of the
 soaking-box; | then she takes the tongs and holds it between
 them, and scorches it by the | fire in this manner;
 55 and as soon as the steam comes through, || she
 knows that it is done; but this is called | "cooked
 quickly for those who are hungry," and this is
 also dipped in oil | when it is eaten. That is all
 about this. |



- 1 Silver-Salmon.¹—In the evening the man invites the | chiefs to
 come and eat with spoons the fresh silver-salmon. | When all the
 men are in the house, he takes his kettle | and pours water into it.
 5 Then he puts it on the fire. || His wife takes four fresh split silver-

43 la qepste'ntsa hä'mx'sä'yē lä'xa hä'nx'lanowē. Wä, lä'mē'sē
 ts!ō'xūg'ntsa 'wā'pē lāq. Wä, lä qepts!ō'tsa 'wā'pē lā'qēxs la'ē
 45 xwē'laqa k'ax'dzamō'līlas lä'xēs hä'mg'i'lase'wē. Wä, hē'x'ida-
 'mēsē ts!ē'nts!enx'widex'da'xwa ha'mā'pdē. Wä, g'ī'l'emlā'x'dē
 hä'mx'ī'dēda lē'lānemaxs la'ē lä'wūnemasa ts!ēdā'qē tsāx ā'ta
 'wā'pa. Wä, g'ī'l'mēsē gwāl ts!ē'nts!enkwēda kiwē'laxs la'ē
 hä'ngemlilema 'wā'bets!āla nā'gats!ē lāq. Wä, lä'x'da'xwē
 50 nā'x'ida. Wä, g'ī'l'mēsē gwāl nā'qaxs la'ē āwū'lgemg'a'lil qa's
 hē'lēg'intse'wē. Wä, lae'm gwāl lä'xēq. Wä, g'ī'l'em pō'sqlēda
 āxnō'gwadās la'ē ā'em āx'wūste'ndxa q!wā'xsa'yē lä'xa t!ē'lats!ē
 qa's āx'ē'dēxa ts!ē'slāla qa's k!lpā'lēqēxs la'ē pex'ā'q lä'xēs
 lēgwī'lē; g'a'gwā'lēg'a (fig.). Wä, g'ī'l'mēsē k'ixūmxsā'wēda k!ā'lēla
 55 lā'qēxs la'ē q!ā'lēlaqēxs lē'ma'ē L!ō'pa. Wä, hē'em lē'gades
 hä'laxwase'wēsa pō'sq!a. Wä, lae'mxaa ts!ēpa's lä'xa L!ē'naxs
 la'ē ha'mā'peq. Wä, lae'm gwāl lä'xēq.

- 1 Silver-Salmon.¹—Wä, la dzā'qwaxs la'ēda begwā'nemē lē'lālaxa
 g'ī'g'igāma'yē qa g'ā'xēs yō'saxa dzē'lē ō'k!winēsa dzā'wū'nē. Wä,
 g'ī'l'mēsē 'wī'laēlexs la'ēda begwā'nemē āx'ē'dxēs hä'nx'lanowē
 qa's gūxts!ō'dēsa 'wā'pē lāq. Wä, la hänx'le'nts. Wä, lä'lā
 5 gēne'mas āx'ē'dxa mō'wē dzēl xwā'lēk dzā'wūna qa's k'āqelā-

¹ The first silver salmon of the season is caught by trolling. It is cut in a ceremonial manner, head and tail being left attached to the backbone. These are roasted and eaten at once, as will be found described on p. 610. The meat of the silver-salmon is boiled.

salmon and slices their meat | crosswise. When the water in the 6
 kettle is boiling, | she puts the four fresh silver-salmon into it. The
 woman only | stirs it when it has been boiling for some time, to
 break it into pieces. | After she has finished stirring it, she takes
 three dishes, || when there are twelve men who will eat with spoons 10
 the fresh silver-salmon, | and she takes twelve spoons which are
 really new, | and the large dipping-ladle. As soon as | they have
 all been put down, she washes out the three dishes and the spoons; |
 and after she has done so, she puts the meat of the || silver-salmon 15
 into the dishes. When the dishes are filled, | she spreads a food-mat
 in front of (the men); and the man | takes up the dishes and places
 them before four | men, and he places another before four | others, and
 again one dish before four others. || After all the dishes have been 20
 put down, he distributes the spoons | to them; then he gives them
 water to drink. | After they have finished drinking, the one highest
 in rank prays the same | prayer that they said when they first ate
 the roasted eyes;¹ | and after he stops speaking, they begin to eat
 with spoons. When || they begin to eat, the man takes up a bucket 25
 and goes to draw | fresh water; and when he comes back, he puts
 down the | bucket with water in it, and waits for them to finish
 eating. After they finish | eating, the man takes up from the floor

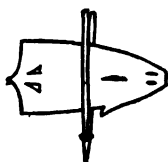
te'mdēq. Wā, g'í'l'mēsē mede'lx'wīdēda la hā'nx'lālaxs la'ē 6
 āxste'ntsa mō'wē dzēl dzā'wū'n lāq. Wā, ā'l'mēsēda ts'edā'qē
 xwē't'ledqēxs la'ē gē'g'līl māe'mdēlqūla qa q'wē'q'lūts'īs. Wā,
 g'í'l'mēsē gwāl xwē'taqēxs la'ē āx'ē'dxa yū'duxūxla lō'elq'wāxs
 mā'lō'gūg'iyōēda bē'begwānem yō'salxa dzē'lē dzā'wū'na. Wā, 10
 hē'misa mā'lexlā'g'iyowē k'ēk'ā'ts!ēnaqaxa ā'lā la elō'laqa. Wā,
 hē'misa 'wā'lasē tsā'xla k'ā'ts!ēnaqa. Wā, g'í'l'mēsē 'wī'l-
 galīlēxs la'ē ts'lō'xūg'indālaxa yū'duxūxla lō'elq'wa lē'wa k'ēk'ā'-
 ts!ēnaqē. Wā, g'í'l'mēsē gwā'lēxs la'ē tsā'ts!ōdālaxa q'lē'mlālāsa
 dzā'wū'nē lā'xa lō'elq'wa. Wā, g'í'l'mēsē 'wī'ltse'waxwa la'ē 15
 lēpdzamō'līlasōsa ha'mā'dzowē lē'wa'ya. Wā, lē'da begwā'nemē
 k'ā'g'līlxa lō'elq'wē qa's lē k'ax'dzamō'līlas lā'xa mō'kwē
 bē'begwā'nema. Wā, la ē'tlētsa 'nemē'xla lō'q'wa lā'xa mō'x'-
 'maxat!. Wā, la ē'tlētsa 'nemē'xla lō'q'wa lā'xa mō'x' maxat!.
 Wā, g'í'l'mēsē 'wī'lg'alīla lō'elq'wāxs la'ē k'ā's'itsa k'ā'k'ets!ēnaqē 20
 lā'x'da'xwēq. Wā, la tsā'x'itsa 'wā'pē lāq qa nā'x'idēsēq. Wā,
 g'í'l'mēsē gwāl nāqaxs la'ēda nā'xsālagayās ts'lē'lwax'ida, yī'sa
 ts'lē'lwaxelāsa g'í'lx'dē ha'mā'pxa l'ō'bēkwē xīxextō'wakwa.¹
 Wā, g'í'l'mēsē q'wē'l'ēdēxs lā'x'da'xwāē yō's'ida. Wā, g'í'l'mēsē
 yō's'idēxs la'ē k'lō'qūlīlēda begwā'nemaxa nā'gats'lē qa's lē tsāx 25
 ā'tā 'wā'pa. Wā, g'í'l'mēsē g'āx aē'daaqaxs la'ē hā'ng'alītsa nā'-
 gats'lē 'wā'bets'lāla, qa's ē'selē qa gwālēs yō'sa. Wā, g'í'l'mēsē gwāl
 yō'saxs la'ēda begwā'nemē k'lō'qūlīlxa nā'gats'lē 'wā'betsāla qa's

¹ See p. 611.

- the bucket with water in it and | puts it in front of his guests.
- 30 Then they drink, and || the man takes up the dishes and puts them down at the place | where his wife is sitting. Then he takes the spoons and | puts them down at the place where his wife is sitting. As soon as | this is done, the guests go out. They do the same with |
- 35 the dog-salmon when it is caught for the first time. || They also do the same thing with the dog-salmon when it is | dried for winter, when they are going to keep it in the same way as the | silver-salmon. They do not pour oil over it, because it is really | fat: therefore they give it to eat only in the evening. | This is also the way when silver-salmon caught by trolling is eaten with spoons in the morning. ||
- 40 He who eats it is never strong; he always feels sleepy the | whole day, and he is not strong: therefore it is first eaten in the | evening. As soon as the dog-salmon coming from the upper part of the | river is eaten, they pour much oil over it, for it is dry; | and there is never
- 45 a time when they do not eat it in the morning, at noon, and || in the evening. They are afraid to eat it in the morning, when it just jumps | at the mouth of the river, for it is really fat. That is | the cause of making (those who eat it) sleepy. That is the end of this. |
- 1 Sun-Dried Salmon (Gwasila).—When winter comes, (the woman) always | takes sun-dried salmon for breakfast-food; | and when she takes some of it, she takes her tongs and puts it flat between | them

- lê hâ'nx'dzamôlîla lâ'xa k'wê'lê. Wâ, lâ'x'da'xwê nâ'x'ida, la'al a
- 30 sêda bēgwā'nēmē k'ā'g'ilîlxa lō'elq'wē qa's lē k'ā'g'alîlêlas lâx k'!waē'lasasēs gēnē'mē lōxs la'ē āx'ē'dxa k'ā'k'ets!ēnaqē qa's lâ'xat! āx'ā'lîlêlas lâx k'!waē'lasasēs gēnē'mē. Wâ, g'î'l'mēsē gwā'lexs la'ē hō'qūwelsēda k'!wē'idē. Wâ, hē'emxaa gwēg'î'lase-wēda gwā'xnēsaxs g'ā'laē lâ'lanema.
- 35 Wâ, hē'misē, hē'emxaa gwēg'î'lase-wēda gwā'xnēsaxs la'ē lē'mxwase'wa qalē'da ts!āwū'nxē, yîxs āxēlakwēlê gwēg'î'lasaxa dzā'wū'nē. Wâ, lae'm k'lēs klū'nq!eqasōsa l!ē'na qaxs ā'laē tse'nxwa. Hē'mis lâ'g'îlas ā'lēm hā'mg'î'layōxa la dzā'qwa. Wâ, hē'maaxs yō'sase'waēda dō'gwinētē dzā'wū'nxa gaā'la. Hē-
- 40 wā'xat!la la q!ūq!ūlā'x'idēda yō'sāq. Ā'em hē'menālaem lâ'lasaxa nā'la, k'lēs lâ'lōqūla. Wâ, hē'mis lâ'g'îlas ā'lēm yō'sasōxa dzā'qwa. Wâ, g'î'l'mēsē hē'dēda gwā'xnisē g'ayō'î lâx 'ne'ldzāsa wā, yō'saso'wa, la'ē k!ū'nq!eqasōsa q!ē'nem l!ē'na qaxs ts!ē'nasaē. Wâ, hē'emlā! k!ēā's k'lēs yō'sdemqxa gaā'la lē'wa neqā'la lō'ma
- 45 dzā'qwa. Wâ, la k'îlēm yō'sasōxa gaā'lāxs hē'maē ā'lēs menā'la lâx ō'x'siwa'yasa wā, qaxs lō'maē tse'nxwa. Hē'emxat! lō'x'-mēgemē. Wâ, lae'm gwā! lā'xēq.
- 1 Sun-dried Salmon.—Wâ, lē ts!āwū'nx'idexs la'ē hē'menālaem āx'ē'd lâ'xa tā'yalts!āla qa's gaā'xsta'yaxa gaā'la. Wâ, hē'maaxs la'ē āx'ē'd lāq; la'mē's āx'ē'dxēs ts!ē'slāla qa's k!ēbets!ā'yēs

in this manner:
not || too near
blistered off. |
she turns it over
soon as it is all



in it, and takes a mouthful and | blows it over the flesh side of the
scorched sun-dried salmon || to wet it with water; and after she has 10
done so, | she takes the tongs and folds over what she is cooking, |
so that the skin is outside. Then she puts it under a mat and | steps
on it; and after she has stepped on it, she takes it out again | and rubs
it in the same way as women do when washing clothes; || and after she 15
has done so, she strikes it on the floor, so that the | scales which have
been scorched drop off. After she has done so, she takes small dishes, |
and oil-dishes and pours oil into them. After she has done so, | she
takes the scorched sun-dried salmon and breaks it up into pieces in
the | small dishes. After she has done so, she takes some water and ||
rinses her mouth with it. Then she drinks of it; and after | she has 20
finished drinking, she takes the broken sun-dried salmon and chews
one end; | and when what she has been chewing is soft, she dips it
into the | oil and puts it into her mouth and chews it and swallows
it; | and she continues doing so; and she only stops when it is nearly

Then the skin side is first blistered,
the fire, so that all the scales are 5
Then, when it is covered with blisters,
| and blisters the flesh side. And as
gray, | she takes a bucket with water

lāq g'a g'wā'lēg'a (fig.). Wā, la'mē's hē g'il pex'ā'sōsē l'ē'sas k'lēs
xē'nlela mā'x'lālā'maseq lā'xa legwile qa 'nā'xwēs pē'ns'ēdē 5
gō'betas. Wā, g'il'mēsē ha'melgedzō'dēda pē'nsāqēxs la'ē lē'x'i-
deq qa's pex'ī'dēx q!ē'mladze'yas. Wā, g'il'mēsē 'nā'xwa qūx'i-
dēxs la'ē āx'ē'dxa nā'gats!ē 'wā'bets!āla qa's hā'msgemēdē lāq.
Wā, la selbex'wits lāx q!ē'mladza'yasa ts!ē'nkwe tā'yalts!āla
qa hamelx'ā'LElēsā 'wā'pē lāx ō'dzā'yas. Wā, g'il'mēsē g'wā'lēxs 10
la'ē āxō'dxa ts!ē'slāla. Wā, la k'!ō'xsemdxēs hā'mē'x'silase'wē
hē l'ā'sadza'ya l'ē'sē. Wā, la g'ibabō'litas lā'xa lē'wa'yē qa's
tlē'plēdēq. Wā, g'il'mēsē g'wāl tlē'paqēxs la'ē xwē'laqa āx'ē'dēq
qa's q!ēwē'x'idēq yō g'wē'g'ilōxda ts!ēdā'qaxs ts!ō'xwaaxa g'wēl-
g'wā'la. Wā, g'il'mēsē g'wā'lēxs la'ē xūsxūdze'l'its la q!ūpā'- 15
lēs ts!āx'mōtas. Wā, g'il'mēsē g'wā'lēxs la'ē āx'ē'dxa lā'lōgūmē
l'ē'wē ts!ēba'tslē qa's k'lūxts!ō'dēsa l'ē'na lāq. Wā, g'il'mēsē
g'wā'lēxs la'ē āx'ē'dxa ts!ē'nkwe tāyalts!āla qa's k'lopts!ō'dēs lā'xa
lālōgūmē. Wā, g'il'mēsē g'wā'lēxs la'ē tsā'x'id lā'xēs 'wā'pē qa's
ts!ēwē'l'ēxōdē lāq. Wā, la nā'x'id lāq. Wā, g'il'mēsē g'wāl 20
nā'qēxs la'ē āx'ē'd lā'xēs k'lōbēkwē tāyalts!āla qa's malē'x'bēndēq.
Wā, g'il'mēsē tē'l'x'widē mā'lēkwa'yasēxs la'ē ts!ēpl'its lā'xa
l'ē'na qa's ts!ō'qlūsēs qa's malē'x'widēq qa's nex'widēq. Wā,
hē'x'sā'misē g'wē'g'ila. Wā, ā'l'misē g'wā'lēxs la'ē elā'q 'wī'laq.

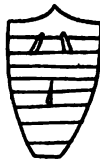
25 all gone. || After she finishes eating, she drinks water; and | then she
 puts away the eating-dish. I have forgotten that, when the woman |
 first takes the sun-dried salmon out of her box, she scratches | the
 scales from the skin before she scorches it, so that it may be well
 covered with | small blisters after she has scorched it. They do this
 30 way only || with sun-dried salmon. It is also soaked when it is |
 very hard, when the spring of the following year approaches. This |
 is done the same way as the soaking of all kinds of soaked salmon
 which I | talked about before. Sometimes it is only taken out of
 the soaking-box | by the woman and by her husband; and (the
 35 woman) takes her tongs || and puts it in in this manner,¹ and she
 blisters it by the fire | while it is still wet, and she turns it over and
 over. | Then the scales are never blistered off, because it is wet.
 This is | just like soaked salmon when it is done. When it is | done,
 she put it down on the food-mat on the skin side, and takes off
 40 the || tongs. Then she takes her oil-dish and she pours oil | into
 it. After she has done so, she dips water up to | rinse the mouth;
 and after she has rinsed her mouth, she drinks; | and after she has
 finished drinking, she breaks pieces of the blistered sun-dried salmon |
 which is lying on its back, and she dips it into the oil. She continues ||
 45 breaking off pieces from the blistered sun-dried salmon which is

25 Wā, g'í'l'mēsē gwāl ha'mā'pexs la'ē nā'x'idxa 'wā'pē. Wā, la
 g'ē'xaxēs ha'maa'ts'lēx'dē. Wā, hē'xōlən L'lēl'ē'wīse'wa ts'lēdā'qaxs
 g'í'l'māē āxwūts'lō'dxa tā'yałts!āla lā'xēs xātsē'mē q'ūhēldzō'dex
 gō'betadza'yas L'lē'sasēxs k'lē's'māē ts!ex'ī'deq qa ē'k'ēLES amē'-
 ma'yastowē pe'ns'idaēnēlas ts!ex'ī'las. Wā, lā'e'm lē'x'aem hē
 30 gwē'gilase'wēda tā'yałts!āla. Wā, lā'xaa t'lē'lasōemxaaxs la'ē xē'n-
 lēla p'lē'saxa la hē'enbax'īdxa la āps'ye'nxa. Wā, la hē'em
 gwē'gilase'wē t'lē'lēna'yaxa 'nā'xwa t'lēt'lēl'ē'maxen gā'lē gwāgwē-
 x's'ālasa. Wā, lā'xaa 'nā'f'nēmp!ēna ā'em āxwūstā'nō lā'xa t'lē'la-
 ts!ē, yī'sa ts!ēdā'qē lō'mēs lā'wūnemē qa's āx'ē'dxēs ts!ē'slāla
 35 k'lēbets!ā'yēs lāq, g'a gwā'lēg'a' qa's pex'ē'q lā'xa legwī'fāxs
 hē'māē ā'lēs k'lū'nqē. Wā la'mēs lē'x'ī'lālaq. Wā, lā'la hēwā'-
 xaem pe'ns'idē gō'betas qaēs k'lūnq!ēna'yē. Wā, ā'em yū'em
 gwē'x'sōxda t'lē'lkwaxs la'ē L'lō'pexs hānx'laa'kwaē. Wā, g'í'l'mēsē
 L'lō'pexs la'ē nēlēdzō'ts lā'xēs ha'mā'dzowē lē'wa'ya qa's āxō'dōxa
 40 ts!ē'slāla. Wā, la āx'ē'dxēs ts!ēba'ts!ē qa's k'lū'nxts!ōdēsa L'lē'na
 lāq. Wā, g'í'l'mēsē gwā'lēxs la'ē tsāx'īdxa 'wā'pē qa's ts!ēwē'-
 L'lēxōdē lāq. Wā, g'í'l'mēsē gwāl ts!ēwē'L'lēxōdexs la'ē nā'x'id
 lāq. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē k'lō'p'īd lā'xa la nēlēdzā'-
 līlē penk'ū tā'yałts!āla qa's ts!ēp'lē'dēs lā'xa L'lē'na. Wā, ā'x'sā'mēs
 45 la k'lō'pk'!opa lā'xa pe'nkwē tā'yałts!alaxs nēlēdzā'līlāē lā'xa hā-

¹ See figure on p. 351.

lying on its back on the | food-mat, and she dips it into the oil; and 46
she only | stops when what she is eating is nearly all gone. After
she has finished eating, | she dips up water and drinks it; and |
after she has finished drinking, she takes a mouthful of water and
squirts it on her hands || and washes her hands; and after she fin- 50
ishes that, she | puts away the food-dish. Then she takes the
second course. | That is all about the blistered sun-dried salmon.¹ |

Boiled Silver-Salmon.—After | the silver-salmon has been caught 1
by trolling, the | woman takes one, the head, backbone, | and tail
of which have been cut off, and the split silver-salmon is spread open. ||
Then it is placed on an old mat | which is spread on the floor near the 5
fire of the house. She takes her small kettle | and washes it. After
washing it, she | pours it half full of water and puts it on the | fire.
She takes her fish-knife and cuts crosswise what she is ||
going to cook, in this manner, on the outer (skin) side; | 10
and after she has cut it cross- wise, the water in the kettle
on the fire begins to boil. | Then the woman takes the
cut silver-salmon | and puts it into the water; and when
the salmon is in it, | the water in the kettle stops boil-
ing. Then the woman || watches to see when it begins to boil again; 15



'madzowē' lē'wa'ya qa's ts!ep!ē'dēs lā'xa L!ē'na. Wā, ā'l'mēsē 46
gwālexs la'ē elāq 'w!laxēs ha'ma'yē. Wā, g'l'l'mēsē gwāl ha'mā-
pexs la'ē tsā'x'id lā'xa 'wa'pē qa's nā'x'idē lāq. Wā, g'l'l'mēsē
gwāl nā'qaxs la'ē hā'msgemdxā 'wāpē. Wā, la hā'mx'ts!ānendāla-
sa 'wā'pē qa's ts!ēnts!ēnx'widē. Wā, g'l'l'mēsē gwā'lexs la'ē 50
g'ēxaxēs ha'maats!ēx'dē. Wā, lae'm āx'ē'd qa's hē'lēg'anā. Wā,
lae'm gwāl lāxa pē'nkwē tā'ya!ts!ala.

Boiled Silver-Salmon (Hā'nx'Laak^u dōgwinēt dzā'wū'n). — Wā, 1
g'l'l'emxaa gwāl xwālase'wēda dō'gwinētē dzā'wūna, laēda ts!ē-
dā'qē āx'ē'dxa 'nē'mē lā'weyakwēs hē'x't!ā'yē Lē'wis xā'k'ladzowē
lō'mēs' ts!ā'sna'yē. Wā, la'mēsē ā'em la Lēpā'lēda xwā'lēkwē
dzā'wū'na. Wā, la'mēsē k'lgēdzō'ts lā'xa k!ā'k'lobanē Lē- 5
bēx'lā'lalī lāx legwī'lasēs g'ō'kwē. Wā, la āx'ē'dxēs hānē'mē
qa's ts!ō'xūg'indēq. Wā, g'l'l'mēsē gwāl ts!ō'xūg'indēqēxs la'ē
gūxts!ō'tsa 'wā'pē lāq, qa nēgō'yālēs. Wā, la hānx'LE'nts lā'xa
legwī'lē. Wā, la āx'ē'dxēs xwālā'yowē qa's qā'qetemdēxēs
hā'nx'LE'ntsōlē; g'a gwā'lēg'a (fig.) L!ā'sats!Endālax L!ē'sa. Wā, 10
g'l'l'mēsē gwāl qā'qetemaqēxs la'ē mede'lx'widēda hā'nx'lāla
hā'nema. Wā, hēx'ida'mēsa ts!ēdā'qē āx'ē'dxa xwā'lēkwē dzā-
'wū'na qa la'stē'ndēs lāq. Wā, g'l'l'mēsē la'stē'da k!ō'tela lā'qēxs
la'ē gwāl māe'mde!qūlēda hā'nx'lanowē. Wā, la'mēs'a ts!ēdā'qē
qlā'q!alālaq qō mede'lx'widlō. Wā, g'l'l'mēsē mede'lx'widēxs 15

¹ See also p. 612.

- 16 and when it begins to boil, | she takes her spoon and pushes the
end into it, so that the | meat of the silver-salmon is broken up;
and when it is all in small pieces, | she stirs it a little. She does not
20 let it boil a long time, | before she takes it off, for it is done. || Then
she takes her small dish and dips the boiled | silver-salmon into it.
After she has done so, she calls her husband | and her children to
come and sit down; and when they are all | seated, she gives each a
spoon, draws some | water and gives it to them to drink. After ||
25 drinking, they eat with spoons; and after eating, they | drink some
more cold water. That is what the Indians call | "cooling down."
After drinking, the man | takes the dishes and pours out into the |
30 kettle what is left in them. Then he takes the kettle, carries || it
out of the house, goes down to the beach, and | pours the contents
into the sea, and he washes it out | so that it is clean. No oil
is poured in. When | the sockeye-salmon is first caught in the
salmon-weirs | up the river, it is treated in the same way. The only
35 difference between this and the way they do with || dog-salmon
caught on the upper part of the river is that they put | much oil
into it, for it is lean, and that they pour out | outside of the house
what is left over. That is all | about this. |

- 16 la'ē āx'ē'dxēs k'ā'tslenaqē qa's dzēk'ilga'yēs lāq qa q'lwē'q'ūltslēš
ql'e'mlalāsa dzā'wū'n. Wā, g'il'mēsē 'nā'xwa am'e'mayastā la'ē
xā'l'lex'idaem xwē'tlīdeq. Wā, k'lē'stla ā'laem gē'g'ilil mede'l-
qūlaxs la'ē hā'nx'sanō lā'xa legwi'lē qaxs le'ma'ē l'ō'pa. Wā,
20 hē'x'ida'mēsē āx'ē'dxēs lā'lōgūmē qa's tsēts!ō'dēsa hā'nx'laakwē
dzā'wū'n lāq. Wā, g'il'mēsē g'wā'texs la'ē lē'lālxēs lā'wūnemē
lē'wi's sā'sēmē qa g'ā'xēs klūs'ā'līla. Wā, g'il'mēsē g'āx 'wī'la
klūdzi'la la'ē tsle'wā'naēsasa k'ā'ketslenaqē lāq. Wā, la tsā'x'idxa
'wā'pē qa's lē tsā'x'its lāq qa nā'x'idēsēq. Wā, g'il'mēsē g'wāl
25 nā'qaxs la'ē yō's'ida. Wā, g'il'mēsē g'wāl yō'saxs la'ē ē'tlād
nā'x'idxa 'wāp wūdā'sta. Hē'em gwe'yō'sa bā'klumē k'ō'-
xwaxōda. Wā, g'il'mēsē g'wāl nā'qaxs la'ēda begwā'nemē k'ā'-
g'ililxa lā'lōgūmē qa's lē k'ep'ste'ntsēs k'lē'dzayawa'yē lāxa hān-
x'lanowē. Wā, lā'xaa k'ō'kūlilxa hā'nx'lanowē qa's lē k'lō'qe-
30 welselaq lā'xēs g'ō'kwē, qa's lē le'nts!ēselas lā'xa l'ema'isē qa's
lē qep'ste'nts lā'xa de'msx'ē. Wā, lā'xaa hē'em ts!ō'xūg'īndeq
qa ē'g'eg'is. Wā, lae'm k'leās k'lū'ngems l'ō'na. Wā, hē'emxaa-
wisē g'wē'g'ilase'wēda melē'k'axs g'ā'lōlānemaō lā'xa lā'wayōwē
lāx 'ne'ldzāsa wī'wa. Wā, lē'x'a'mēs ō'gūqālayōsa 'yā'yanemē
35 gwa'xni's lāx 'ne'ldzāsa wī'wa, yixs klūnqlēqāsewaō yī'sa q'lē-
nemē l'ō'na qaxs ts!ā'qwaē. Wā, hē'misēxs ā'maō qepewū'l-
ts!emēs hā'mx'sā'yē lāx l!ā'sanā'yasa g'ō'kwē. Wā, lae'm g'wāl
lā'xēq.

Boiled Salmon-Guts.—After the woman has | cut open the silver- 1
salmon caught by her husband by trolling, | she squeezes out the food
that is in the stomach, and the | slime that is on the gills. She turns
the stomach inside out; || and when she has cleaned many, she takes a 5
kettle | and pours water into it. When the kettle is half full of | water,
she puts the stomachs of the silver-salmon into it. After | they are all
in, she puts the kettle on the fire; and when | it is on the fire, she
takes her tongs and stirs them. When || (the contents) begin to boil, 10
she stops stirring. The reason for | stirring is to make the stomachs
hard | before the water gets hot; for if they do not | stir them, they re-
main soft and tough, and are not hard. Then the woman | always takes
up one of (the stomachs) with the tongs; and || when she can hold 15
it in the tongs, it is done; but when it is slippery, it is not | done.
(When it is done,) she takes off the fire what she is cooking. | It is
said that if, in cooking it, it stays on the fire too long, | it gets
slippery. Then she will pour it away | outside of the house, for it
is not good if it is that way. If || it should be eaten when it is boiled 20
too long, (those who eat it) could keep it only a short time. | They
would vomit. Therefore they watch it carefully. | When it is done,
the woman takes her | dishes and her spoons, and she puts them

Boiled Salmon-Guts (Mē'stag-i'lak').—Wā, hē'maaxs la'ē gwāi 1
xwā'lēda ts!ēdā'qax dō'gwānemasēs lā'wūnemē dzā'wū'na. Wā,
la xī'x'wūlts!ōdex gī'ts!āx'dāx ha'maa'ts!ās pō'xūnsa lē'wa
k'lē'la lāx q!ō'sna'yas. Wā, la lē'x'semdxā ha'maa'ts!ē pō'xūnsa.
Wā, gī'l'mēsē q!ē'nemē āxā'yas, la'ē āx'ē'dxēs hā'nx'lanowē 5
qa's gūxts!ō'dēsa 'wāp lāq. Wā, la negō'yālēda hā'nx'lanāxa
'wā'paxs la'ē āxstē'ntsa pō'xūnsasa dzā'wū'nē lāq. Wā, gī'l'mēsē
'wi'la'staxs la'ē hānx'LE'nts lā'xa lēgwī'lē. Wā, gī'l'mēsē hēla-
LE'laxs la'ē ax'ē'dxēs k'lipLa'la qa's xwē'telga'yēs lāq. Wā, gī'l-
'mēsē mede'l'x'widexs la'ē gwāi xwē'telgēq. Wā, hē'em lā'g'ilas 10
xwē'telgēq qa 'nā'xwā'mēsē la L!ēLlā'x'ēdēda ha'maats!e pō'xūnsa,
yīxs g'ā'laē ts!ex'tsa'nā'kūlēda 'wā'paga'ya, qaxs gī'l'maē k'lēs
xwē'telgēsōxs la'ē let!ā'la la k'lēs L!ā'xa. Wā, lē'da ts!ēdā'qē
hē'menalaēm k'lip!ē'tsa k'lipLā'la lā'xa 'ne'mts!aqē. Wā, gī'l-
'mēsē k'lip!āLēla lā'qēxs la'ē L!ō'pa. Wā'xī tsax'ā'wa la k'lē's'em 15
L!ō'pa. Wā, hē'x'ida'mēsē hānx'se'ndxēs hā'nx'LEntse'wē; wā,
gī'l'em'lā'wisē hā'yaqawiltōd lāx gē'x'lālalax hā'nx'lālalaxs lā'-
laxē lē'ndeltā' lāx ā'emlax'wisē lā'lax qep'weldze'mlax lā'xa
L!ā'sanā'yē, qaxs k'lē'saē ē'k'exs hē'ē gwē'x'idē, qaxs gī'l'maē
ha'mā'xs la'ē hā'yaqawiltōd L!ō'pa; wā, ā'mēsē yā'wasālis lā'xens 20
tek!ā'xs la'ē hō'x'widayā. Wā, hē'mis lā'g'ilas xē'nLēla q!ā'q!a-
lālasē'wa. Wā, gī'l'mēsē L!ō'pexs la'ē āx'ē'dēda ts!ēdā'qaxēs lō'-
elq!wē lē'wis k'ā'k'ets!Enaqē qa's g'ā'xē āx'ā'līlas lā'xēs k!wāē'lasē

down at the place where she is seated; | but her husband invites
 25 whomever he wants to invite. || When the guests come in, his wife
 takes a | large ladle and dips the liquid out of the kettle into the
 dishes. | When they are half full of the liquid of what she has
 been cooking, | she takes the tongs and takes out the boiled | stom-
 30 achs and puts them into the dishes. When all the dishes are || full,
 she takes food-mats and | spreads them in front of the guests.
 Finally she takes the | dishes and places them in front of the guests.
 There is one dish for | every four guests. Then she gives | a spoon to
 35 each guest. Water is never || given with this, and they never pour
 oil on it, | for oil does not agree with the boiled stomach; and | there-
 fore also they do not drink water before they eat it, for it makes those
 who | eat it thirsty. Then they eat with spoons; and | after they
 40 have eaten, the host takes the dishes and || puts them down at the
 place where his wife sits. Then he takes | water and gives it to them.
 Then they rinse their | mouths on account of the salty taste, for the
 boiled stomach is really salt. | After rinsing the mouth, they drink |
 45 some water; and after drinking, they go out of the house. || This
 finishes what I have to say about the cooking of various kinds of
 salmon. | They never sing when eating steamed salmon-heads | or
 boiled salmon-heads, or when they eat boiled stomachs, | for these

Wā, lā'la lā'wūnemas lē'lāxēs gwe'yō' qa's lē'lālasē'wa. Wā,
 25 g'ī'l'mēsē g'āx 'wī'laēlē lē'lānemasēx la'ē gene'mas āx'ē'dxa 'wā-
 lasē k'ā'ts!enaqa qa's tsāts!ā'lis 'wa'paga'yas lā'xa lō'elq!wē. Wā,
 g'ī'l'mēsē 'nā'xwa 'nae'ngōyā!axa 'wa'paga'yasa ha'mē'x'silase'waxs
 la'ē āx'ē'dxēs k'!lplāla qa's k'!lk!ep!enē's lā'xa hā'nx'Laakwē pō-
 xūns qa's k'!lpts!ā'lēs lā'xa lō'elq!wē. Wā, g'ī'l'mēsē 'wī'la la
 30 qō'qūt!ēda lō'elq!wāxs la'ē āx'ē'dxa ha'madzowē' lē'wa'ya qa's
 lē lēpdzamō'lilas lā'xa lē'lānemē. Wā, lā'wis!a āx'ē'dxa lō'el-
 q!wē qa's lē k'ax'dzamō'lilas lā'xes lē'lānemē. Wā, lae'm
 maē'mālē'da k!wē'!axa 'nā'!nemēxla lō'q!wa. Wā, la ts!ewana-
 ēsasa k'ā'k'ets!enāqē lā'xes lē'lānemē. Wā, lae'm hēwā'xa nā'-
 35 qamats 'wā'pa lāq. Wā, lā'xaa hēwā'xa k!ū'nq!eqas lē'nā lāq,
 qaxs aō'ts!agāēda mē'stag'ī'lakwē lē'wa lē'na. Wā, hē'mis
 lā'g'ilas k'lēs nā'naqalgiwā!ax 'wā'paxs nā'gemaxa 'wā'pasa ha-
 'mā'pax gwe'x'sdemas. Wā, lā'x'da'xwē yō's'ideq. Wā, g'ī'l-
 'mēsē g'wāl yō'saqēxs la'ēda lē'lānemaq k'ā'g'īlī!xa lō'elq!wē qa's
 40 lē k'ā'g'alī!ēlas lāx k!wāē'lasasēs gene'mē. Wā, la āx'ē'dxa
 'wā'pē qa's lē tsā'x'its lāq. Wā, lā'x'da'xwē ts!ewē'l!exōd qa
 lā'wēsēs de'mpl!aē!l!exawa'ē; qā'laxs ā'laē de'mpl!ēda mē'stag'ī!a-
 kwē. Wā, g'ī'l'mēsē g'wāl ts!ets!ewē'l!exōxs lā'x'da'xwāē nā'-
 x'id lā'xa 'wā'pē. Wā, g'ī'l'mēsē g'wāl nā'qaxs la'ē hō'qūwē!sa.
 45 Wā, lae'm g'wāl lā'xēq, yī'xen g'wā'g'wēx's'ālasē lā'xa k'lō'k!ūte-
 lāxs ha'mē'x'silase'wāē. Wā, hē'em k'lēs de'nxelag'ī!a hē'x'tla-
 'yaxs neg'ekwa'ē lōxs hā'nx'Laakwāē lē'wa mē'stag'ī'lakwaxs

are eaten quickly when they first go trolling | silver-salmon. The stomach of the dog-salmon is not eaten || when it is first caught at 50 the mouth of the river, nor when it is caught on the upper part of the | rivers; but they boil the heads when it is caught | in the upper part of the river, also those of the humpback-salmon. At last it is finished. |

Fresh Halibut-Heads and Backbone.—Sometimes¹ the | woman boils 1 the heads (of halibut) and invites the | friends of her husband; and when the men are invited | by the fisherman, his wife takes the || heads and puts them on a log on the floor. Then she takes an | ax 5 and chops them in pieces. The pieces are not very small. | Then she puts them into a kettle. Then she takes the backbone | and breaks it to pieces. Then she also puts it into the kettle. | As soon as the kettle is full, she takes || a bucket of water and empties it into it. The 10 water hardly | shows among them when she puts it on the fire. | She does not touch it; but when it has been boiling a long time, | she takes it off. Then she takes her large ladle and | also dishes, and she dips it out into the dishes with her || large ladle. As soon as all 15 the dishes are full, | she takes her spoons and gives one to each | guest, and she spreads a food-mat in front of them. | At last she

ha'mā'yaē, qaxs ā'maē halā'xwasōxs g'ā'laē dō'gwānema dzā- 48
'wū'nē. Wā, la k'lēš ha'ma'yē hā'maatslē pō'xūnsasa gwā'xnisax
g'lō'lānemaē lāx ō'x'siwa'yasa wī'wa lōxs la'ē lax 'ne'ldzāsa 50
wī'wa. Wā, lā'lā hā'nx'lentsō'mē hē'x't!a'yasēxs la'ē g'ā'yanem
lāx 'ne'ldzāsa wī'wa lē'wa hā'nō'nē. Wā, lawī'sla gwāl lā'xēq.

Fresh Halibut-Heads and Backbone.—Wā, la 'nā'f'nemp!enēda ts!e- 1
dā'qē hā'nx'lendxa mā'lēgemanowē qa's lē'lalēx 'nē'nemō'-
kwasēs lā'wūnemē. Wā, hē'maaxs la'ē lē'lālase'wa bē'begwā-
nemē, yīsa lō'q!wēnoxwe, wā, la gēne'mas āx'ē'dxa mā'lēgema-
nowē āxe'ndalēs lā'xa k'ā'dilē leqwa'. Wā, la āx'ē'dxa sō'ba- 5
yowē qa's tsātsex'sā'lēs lāq. Wā, la k'lēš xē'nlela ām'emē'x'salaq,
wā, la āxts!ō'ts lā'xa hā'nx'lanowē. Wā, la āx'ē'dxa hāmō'mō
qa's k'ōk'exse'ndēq. Wā, lae'mxaā'wisē āxts!ō'ts lā'xa hā'nx'la-
nowē. Wā, g'ī'l'mēsē qō't!ēda hā'nx'lanāxs la'ē āx'ē'dxēs
nā'gats!ē 'wābets!āla qa's gūq!eqē's lāq. Wā, hā'lsela'mēsē nē- 10
lēyax'idēda 'wā'pē lā'qēxs la'ē hā'nx'lentsa lā'xēs lēgwī'lē.
Wā, la k'lēš lā'bālaq. Wā, hē't!āla gē'g'fīlīl mae'mdeleqūlaxs
la'ē hā'nx'sendeq. Wā, la āx'ē'dxēs 'wā'lasē k'ā'ts!enaqa; wā,
hē'mēsē lō'elq!wē. Wā, la tsēts!ō'dālas lā'xa lō'elq!wē, yīsa
'wā'lasē k'ā'ts!enaqa. Wā, g'ī'l'mēsē 'wī'la qō'qūt!ēda lō'el- 15
q!wāxs la'ē āx'ē'dxēs k'ā'k'ets!enaqē qa's lē ts!ewanaē'sas lā'xēs
lē'lanemē. Wā, lā'xaa lē'pdzamoliitsa ha'madzowē' lē'wa'ya.

¹ Continued from p. 249, line 71.

takes up the dish and puts it down in front of her | guests. Immedi-
 20 ately they all eat with || spoons; and after they have eaten with
 spoons, the wife of the host | takes other small dishes and puts them
 down | between the men and the food-dish. | This is called "recep-
 tacle for the bones." As soon as | the guests find a bone, they throw
 25 it into the small dish; || and they keep on doing this while they are
 eating. After | they have finished eating with spoons, they put
 their spoons into the dish from which they have been | eating.
 Then they take the small dish in which | the bones are, and put it
 down where the large dish had been, | and they pick up the bones
 30 with their hands and put them into their mouths || and chew them.
 Therefore this is called "chewed;" namely, boiled | halibut-head.
 They chew it for a long time and suck | at it; and after they finish
 sucking out the fat, they blow out the | sucked bones; and they do
 not stop until all the bones have been sucked out. | Then the woman
 35 takes the small dishes and || washes them out, and she pours some
 water into them, and she puts them | down again before the guests.
 Then they wash their hands. | As soon as they have done so, they
 drink; and after they have finished drinking, | they go out. Then
 they finish eating the halibut-heads. | Halibut-heads are not food for
 40 the morning, for they are too fat. || They only eat them at noon and in

18 Wā, lawē'sīē k'ā'g'ilīxa lo'q!wē qa's lē k'ax'dzamōlīts lā'xēs
 lē'lanēmē. Wā, hē'x'ida'mēsē 'nā'xwa yō's'ida, yīsēs k'ā'k'e-
 20 ts!ēnaqē. Wā, g'il'mēsē yō's'idēxs la'ē gēnē'masa lē'lanēmāq
 āx'ē'dxa ō'gū'la'mē ām'ema' lō'elq!wa qa's lē'xat! k'ā'x'its lāx
 āwā'gawa'yasa bē'bēgwānēmē lē'wa ha'maa'ts!ās lō'q!wa. Wā,
 hē'em lē'gades hē'lōmagēm qāē'da xā'qē. Wā, g'il'mēsē tsā'-
 tsēk'inēda k!wē'laxa xa'qaxs la'ē ts!exts!ō'ts lāx āma'yē lō'q!wa.
 25 La hē'x'sāem gwē'g'ilaxēs wā'weselilasē yō'sa. Wā, g'il'mēsē
 gwāl yō'saxs la'ē g'its!ō'tsēs yō'yats!e k'ā'k'ets!ēnaq lā'xēs g'il'lx-
 dē ha'maa'ts!ā. Wā, la āx'ē'dxa āma'yē lō'q!wa, yix g'il'ts!ē'wa-
 sasa xā'qē qa's k'ā'x'idē lax āxā'sdāsa 'wā'lasē lō'elq!wa. Wā,
 la'mē'sē xā'max'ts!ānaxs la'ē āx'ē'dxa xā'qē qa's ts!ō'q'lūsēs. Wā,
 30 la malē'x'wīdēq, lā'g'ilas la lē'gades malē'kwa, yī'xa hā'n'x!a-
 akwē malē'gēmanō. Wā, la gē'g'ilil malē'kwa qa's lē k!lēx'wī-
 dēq. Wā, g'il'mēsē gwāl k!lēx'ā'lax tsē'n'xwa'yasēxs la'ē pō'x'ōdxa
 k!wā'x'mūtē xā'qa. Wā, ā'l'mēsē gwā'lēxs la'ē 'wī'la k!lēx'wī'dxa
 xāqē, wā, lēda ts!ēdā'qē āx'ē'dxa ām'ema'yē lō'elq!wa qa's ts!ō'-
 35 xūg'indēq. Wā, la qēpts!ō'tsa 'wā'pē lāq. Wā, la xwē'lāqa k'ax-
 dzamō'līlas lā'xa lē'lanēmē. Wā, la'x'da'xwē ts!ē'nts!ēn'x'wida.
 Wā, g'il'mēsē gwā'lēxs la'ē nā'x'ida. Wā, g'il'mēsē gwāl nā'qaxs
 la'ē hō'qūwēlsa. Wā, lae'm gwā'la memelē'kwag'ē lā'xēq. Wā,
 lae'm k!lēs ha'mā'ya melē'kwāxa gāā'la qaxs xē'n!ēlaē tsē'n'xwa.
 40 Wā, ā'l'em ha'mā'xa la neqā'la lē'wa dzā'qwa, qaxs xē'n!ēlaē

the evening, because they are very | fat; that is the reason why they 41
are afraid to eat them,—that it makes one | sleepy.¹

Halibut-Tips.—(The woman) enters her house, and at once | she 1
takes the kettle and puts the halibut-tips | into it. She pours a
little water over them. The water does not quite | show on top of
the meat of the halibut. Then she puts || the kettle on the fire. As 5
soon as it begins to boil, she stirs | (what is in the kettle) and breaks
it. After she has stirred it, she lets | it boil for a long time, and then
takes the kettle off the fire. Then | she pours oil into it, when they
are going to eat out of the kettle. | When they dip it out into dishes,
when there are many || guests, then she pours oil into it when it is 10
in the dish. | Then they drink water before they eat with spoons
the | boiled meat of the halibut, and they also drink water | after they
have eaten it with spoons. She puts down the food-mat when the |
boiled meat of the halibut is given at a feast. It is || food for the 15
morning and noon, and for the evening, for | it is not fat. Therefore
they pour oil into it. The only | difference in the morning is, that
they do not put much oil into it, for then only | a little is poured into
it; but at | noon and in the evening it is covered with oil. No
second course is served || after this has been eaten with spoons.² | 20

tsæ'nxwa. Wä, hē'mis lā'g'ilas k'ile'm ha'ma'yē, qaxs kwā'la- 41
dzemaē.¹

Halibut-Tips.—Wä, la laē'las lā'xēs g'ō'kwē. Wä, hē'x'ida- 1
'mēsē āx'ē'dxa hā'nx'lanowē qa's āxts!ō'dēsa t!ō't!esba'yē p!ā'yē
lāq. Wä, la gūq!eqa'sa hōlalē 'wāp lāq. Wä, lae'm k'les ā'laem
nē'tidēda 'wā'pē lāx ō'kūya'yasa q!e'mlalēsa p!ā'yē. Wä, la hānx-
le'nts lāxēs legwī'lē. Wä, g'ī'l'mēsē medelx'wī'dexs la'ē xwē'tel- 5
gendeq qa q!wē'q!ūtts!ēs. Wä, g'ī'l'mēsē xwē'taxs la'ē gagē'g'li-
telaem mae'mdelqūlaxs la'ē hā'nx'sendxa hā'nx'lanowē. Wä, la
k!ū'nq!eqasa l!ē'na lāq, yixs ha'mē'lē ha'maa'ts!ēlēda hā'nx'la-
nowē. Wä, g'ī'l'mēsē tsē'dōts lā'xa lō'q!wē, yixs q!ē'nemaēda
lē'lanemē. Wä, ā't'mēsē k!ū'nq!eqasa l!ē'na lā'qēxs la'ē lex- 10
ts!āla. Wä, la nā'x'id'emxa 'wā'paxs k'lē's'maē yō's'idxa hā'nx'-
laakwē q!e'mlalēsa p!ā'yē. Wä, lā'xaa nā'x'idaemxa 'wā'paxs la'ē
gwāl yō'saq. Wä, lae'mlēda ha'madzō'wē lē'wa'ya lā'qēxs k!wē'-
ladzemaēda hā'nx'laakwē q!e'mlalēsa p!ā'yē. Wä, hē'misēxs
ha'mā'yaaxa gāā'la lē'wa 'neqā'la; wä, hē'misa dza'qwa qaxs 15
k'lē'saē tsæ'nxwa, lā'g'ilasa l!ē'na k!ū'nq!egem lāq. Wä, lē'x'a-
'mēs!al ō'gū'qalayōs qaē'da gāā'lāxs k'lē'saē q!ēqxa l!ē'na, ā'maē
xal!aqasōxs k!ū'nqeqasē'waē. Wä, lā'la t!ep!egeli's'emxa l!ē'-
'nāxa neqā'la lē'wa dzā'qwa. Wä, lae'm k'les hē'lēg'indexs
yō'saax gwē'x'sdemas.² 20

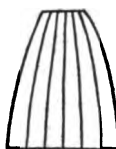
¹ Continued on p. 249, line 71, to p. 251, line 5.

² Continued on p. 251, line 6, to p. 252, line 33.

- 1 **Dried Halibut.**—As soon as there is no dried salmon for breakfast |
in the morning, (the woman) takes dried halibut and breaks it into
a dish. | When there are four guests, then there is one dish | into
5 which two dried halibut are broken; and when there are six || guests,
then there are two dishes, in which there are three dried halibut, | so
that there is one and a half in each dish, and | there are three guests
to each dish; but they also use the food-mat, | which is spread out in
front of the guests, | and the woman also takes her oil-dish and
10 pours || oil into it. As soon as she has done so, she places the dish |
in front of her guests. Then she puts down the oil-dish | and puts
it in the corner of the dish, on top of the broken dried halibut, | on
the outer side of the dish. As soon as this is done, she dips up some |
fresh water and gives it to them to rinse their mouths. After they
15 have done so, || they drink; and after they have done this, the one
highest in rank takes | some broken halibut and folds it over and
chews it, | to make it soft. Then he dips it into the oil, and finally
he | puts it into his mouth, when it is heaped up with oil; and all the
guests | do the same way when they are eating; and they never
20 forget to fold over the || broken dried halibut and to chew it soft,
and then to | dip it into the oil. The reason why they chew it is
that it requires much | oil, for the dried halibut is very dry food; |

- 1 **Dried Halibut.**—Wā, g'í'l'mēsē k'!ēā's xa'māsa gaā'xstā'lāxa
gaā'lāxs la'ē āx'ē'dxa k'!ā'wasē qa's k'!ōpts!ō'dēs lā'xa lō'q!wē.
Wā, g'í'l'em mō'kwa lē'lanemāxs la'ē 'nemē'xlēda lō'q!wē
k'!ōpts!ōtsōsa ma'!exsa k'!ā'wasa. Wā, g'í'l'mēsē q!wē'lō'kwa
5 k!wē'lāxs la'ē ma'!exlēda lō'q!wē; wā la yū'duxūsēda k'!ā'wasē
qa nexsā'yunōselis lā'xa 'nā'!nemēxla lō'q!wa. Wā, lae'm yaē'-
yūduxūlēda k!wē'lāxa 'nemē'xla lō'q!wa. Wā, laemlē'da ha'ma-
dzowē' lē'wa'ya g'í'lg'alēlem Lepdzamō'lilem lā'xa lē'lanema.
Wā, laemxaā'wisēda ts!edā'qē āx'ē'dxēs ts!ēba'ts!ē qa's k!ūnxts!ō'-
10 dēsa l!ē'na lāq. Wā, g'í'l'mēsē gwā'!exs la'ē k'ā'x'!tsa lō'q!wē
lāx nexdzamō'lilasēs lē'lanemē. Wā, la k'ā'g'ilīxa ts!ēba'ts!ē
qa's lē k'anē'qwas lāx ō'kūya'yasa k'!ō'bekwē k'!ā'wasa lā'xa
L!ā'sanēqwasa lō'q!wē. Wā, g'í'l'mēsē gwā'!alē!exs la'ē tsē'x'!tsa
ā'!ta 'wāp lāq qa ts!ewē'l!exōdēs. Wā, g'í'l'mēsē gwā'!exs la'ē
15 nā'x'ida. Wā, g'í'l'mēsē gwā'!exs la'ēda nāxsā'laga'yas dā'x'!d
lā'xa k'!ō'bekwē k'!ā'wasa qa's k'!ō'xsemdēq qa's malē'x'ubendēq
qa telx'wī'dēsēxs la'ē ts!ēp!ē'ts lā'xa L!ē'na. Wā, lawī's!a ts!ō'-
q!ūsasēxs la'ē qō'loxbalaxa L!ē'na. Wā, la 'nā'xwa'ma k!wē'lē hē
gwē'gilāxs la'ē ha'mā'pa, yīxs k'!ē'saē L!ēlē'wē k'!ō'xsemdxa k'!ō'-
20 bekwē k'!ā'wasa qa's malē'x'ubendēq qa te'l'x'wīdēsēxs la'ē ts!ē-
p!i'ts lā'xa L!ē'na. Wā, hē'em lā'g'ilas malē'kwaq qa hamā'-
sēxa L!ē'na qaxs xē'n!ēlāē lē'mxwēda lemo'kwē k'!ā'wasēxs ha-

for there is very little fat in this food. As soon as | the guests finish eating, fresh water is drawn, and they drink. || After they have 25 finished drinking, the guests wait for | the second course. Thus they finish eating the dried halibut. |

Halibut-Skin and Meat.—Now I will talk | about the mixed half- 1 dried halibut-skin and half-dried halibut. | When the drying halibut and the skin are half dry, the | woman takes the half-dried halibut and cuts it down in strips || one finger-width wide, in this | 5 manner:

 As soon as it is all cut up, she takes the skin and | cuts it also straight down into strips, in the manner in which she made the narrow strips of | dried halibut. As soon as all the narrow strips are done, she puts | one narrow strip of skin and one narrow strip of half-dried halibut one on the other, || and she rolls them up into a ball; and she 10 just tucks the end | under the top of the tight strip of | skin and half-dried halibut. This is the size of an egg of a | sea-gull. As soon as all that she is doing is done, she takes the | kettle and pours water into it, and she only stops || pouring water into it when 15 the kettle is half full. Then | she puts it on the fire; and when it begins to boil, | she takes the balls of skin and dried halibut, and puts them | into the boiling kettle on the fire. However, she

‘mā’yaē yīxs hō’lalaēda Llē’nāxs ha’mā’yaē. Wā g’f’l’mēsē gwāl 23 ha’mā’pa k’l’wē’laxs la’ē tsē’x’itsōsa ā’lta ‘wā’pa qa nā’x’idēs. Wā, g’f’l’mēsē gwāl nā’qaxs la’ē āwē’lgemg’alilēda k’l’wē’lē qa’s hē’- 25 lēg’intsē’wē. Wā, lae’m gwā’la ha’mā’paxa lemo’kwē k’lā’wasa.
Halibut-Skin and Meat.—Wā, la’mē’sen ō’tlēdēl gwā’gwēx’sālāl 1 lā’xa mayīma’k’wasa k’lā’yaxwē Llē’s lē’wa k’lā’yaxwē k’lā’wasa. Wā, hē’maaxs la’ē k’lā’yaxwēdēda k’lā’wasē lē’wa Llē’sē, lē’da ts!edā’qē āx’ē’dxa k’lā’yaxwē k’lā’wasa qa’s neqemā’xōdē k’lō’pā- laxa ‘nā’l’nemdendzāyaakwē lā’xens ts!emā’lax’ts!āna’yēxg’a gwā- 5 lēg’a (*fig.*). Wā, g’f’l’mēsē ‘wī’wē’l’x’sēxs la’ē āx’ē’dxa Llē’sē qa’s t!ō’t!ets!ē’ndēxat! neqemā’xōdēq lāx gwā’laasasēda ts!ēlts!eq!ō’ k’lā’wasa. Wā, g’f’l’mēsē ‘wī’la ts!ēlts!eq!axs la’ē pā’peqōdā’lēda ts!edā’qaxa ts!ō’lts!eq!a Llē’s lē’wa ts!ēlts!eq!a k’lā’wasa. Wā, la lē’x’sē’mdeq qa lēs lō’elsema. Wā, ā’mēsē la g’f’l’ē’ts ō’ba’yas 10 lāx āwā’bā’yasa ō’ba’yē lā’xa la hēk!ūtā’la qex’sēmē g’ā’yōl lā’xa Llē’sē lē’wa k’lā’wasē. Wā, la yū’em la ‘wā’lasa ts!ē’gunā’sa ts!ō’k’l’wē. Wā, g’f’l’mēsē ‘wī’la gwā’lē āxse’wa’sēxs la’ē āx’ē’dxa hā’n’x’lanowē qa’s gūxts!ō’dēsa ‘wā’pē lāq. Wā, ā’f’mēsē gwāl gūqa’sa ‘wā’pē lā’qēxs la’ē negoyā’lēda hā’n’x’lanowē. Wā, la 15 hā’n’x’lents lā’xēs legwī’lē. Wā, g’f’l’mēsē medelx’wī’dēxs la’ē āx’ē’dxa xwēxūlē’xsemakwē Llē’s lē’wa k’lā’wasē qa’s āxstā’lēs lā’xa māe’mdelqūla hā’n’x’lala lā’xa legwī’lē. Wā, k’lē’s’t!a ā’laem

- 20 does not | boil it long, when the kettle is taken off. || Then the woman takes her dish and puts it down at the | place where she is sitting; and she also takes a large long-handled ladle, | and takes out the rolled-up skin and | dried halibut, and puts them into the dish. She does not take any gravy, | but only the round rolled-up skin and
- 25 the dried halibut. || As soon as it is all out of the kettle and it is in the | dish, the woman takes a food-mat and | spreads it in front of her guests. Then she puts the dish on it. | As soon as the woman puts the dish before them, she | draws some fresh water for her
- 30 guests. When it is in the morning, || the guests all rinse their mouths before they drink. | When it is noon or evening, they do not rinse their mouths, | but they drink water before they eat. | As soon as they have rinsed their mouths, at breakfast they | drink; and after
- 35 they have finished drinking, they take up with their hands || the rolled-up skin and the dried halibut that they are eating. | They just bite off from their food. After | they have eaten, the woman takes the food-dish and | pours into the kettle what is left over. Then she pours | water into it, and she puts (the dish) again before
- 40 their guests. || Then they wash their hands. After they have finished, | some fresh water is drawn. After they finish drinking, they

- gē'g'ilīl la mae'mdelqūlaxs la'ē hā'n'x'sanowēda hā'n'x'lanowē.
 20 Wā, lē'da ts!edā'qē āx'ē'dxēs lō'q!wē qa's hā'ng'alilēs lā'xēs k!waē'lasē. Wā, lā'xaa āx'ē'dxa 'wā'lasē g'ī'l!EXlāla k'ā'ts!E-naqa qa's xelōstālēs lā'xa xwē'xūlē'xsemakwē l!ēs LE'wa k'lā'-wasē qa's lē xelts!ā'las lā'xa lō'q!wē. Wā, lae'm k'les lē 'wā'palās. Ā'em lēx'ā'ma lō'ELxsemē xwēxūlē'x'semakwē l!ēs LE'wa k'lā'wasa.
- 25 Wā, g'ī'l'mēsē 'wī'lōsta lā'xa hā'n'x'lanowē qaxs la'ē g'ē'ts!ā lā'xa lō'q!wāxs la'ēda ts!edā'qē āx'ē'dxa ha'madzowē' lē'wa'ya qa's lē LEpdzamō'līlas lā'xēs Lē'lanemē. Wā, la k'ā'dzōtsa lō'q!wē lāq. Wā, g'ī'l'mēsē la k'ax'dzamō'līlxa lō'q!wāxs la'ēda ts!edā'qe tsē'x'itsa ā'ita 'wāp lā'xēs Lē'lanemē. Wā, g'ī'l'mēsē gaā'laxs
- 30 la'ē 'wī'la ts!EWē'L!EXōdēda Lē'lanemaxs k'lē's'maē nā'x'īda. Wā, g'ī'l'mēsē neqā'la LE'wa dzā'qwāxs la'ē k'lēs ts!EWē'L!EXōda. Wā, lā'lā nā'naqalgiwā'laemxa 'wā'paxs k'lē's'maē hā'mx'ī'da. Wā, g'ī'l'mēsē gwāl ts!EWē'L!EXōdexs gaā'xstalaē, wā, la'x'da'xwē nā'x'īda. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē xā'max'ts!ānaxs
- 35 dā'its!ālaaxēs ha'ma'yēda xwēxūlē'xsemakwē l!ēs LE'wa k'lā'wasē. Wā, lae'm ā'em q!eg'ī'nwēxēs ha'ma'yē. Wā, g'ī'l'mēsē gwāl ha'mā'pexs la'ēda ts!edā'qē āx'ē'dxa ha'maa'ts!ēx'dē lō'q!wa qa's lē qepts!ō'tsa hā'mx'sā'yē lā'xa hā'n'x'lanowē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, la xwē'laqa k'ā'x'dzamōlīlas lā'xēs Lē'lanemē.
- 40 Wā, lā'x'da'xwē ts!E'nts!ENx'wīda. Wā, g'ī'l'mēsē gwāl'texs la'ē tsē'x'itsōsa ā'ita 'wā'pa. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qū-

go out, | for no second course is served after the rolled-up skin and | 42
the dried halibut; and they also do not dip it into oil, for | the skin
is very fat; and only the men highest || in rank of the various tribes 45
eat this kind. That is all | about this. |

Blistered Half-Dried Halibut.—As | soon as the drying halibut is 1
half-dried, when the halibut is first caught, | then the men of high
rank enter the house of the fisherman in the morning, and | sit down
in the rear of the house; and at once || the woman takes her mat, and 5
asks all the visitors to | rise from the place where they are sitting.
As soon as they all stand up, | she spreads the mat on the floor; and
after the mat has been spread, | she asks the visitors to sit down
on it. As soon as all | are seated, the woman takes down the
half-dried halibut || and blisters it by the fire. After she has finished 10
blistering it, | she takes a mouthful of water and blows it on the
blistered | half-dried halibut; and after she has blown water | on it,
she takes a food-mat and breaks the | blistered half-dried halibut,
and puts it on the food-mat. || As soon as she has done so, she takes 15
her oil-dish and | pours oil into it. After she has finished doing so,
she puts down | the mat on which the blistered half-dried halibut is,
and | spreads it before those who are going to eat. She scatters the
broken pieces | of blistered half-dried halibut over the food-mat.

welsa qaxs k'!ēsaē. hēlēg'ntse'wa xwēxūlēxsemax"ḡ'ē L!ēs lē'wa 42
k'!āwasē. Wā, hē'misēxs k'!ē'saē ts!ēpa'xa L!ē'na qaxs hē'maē
lāg'ilasa L!ē'saxs tse'n'xwaē. Wā, lae'mxaa'wisē lē'x'amēda nēnā'-
xsālāsa lē'lqwālala'yē ha'mā'pxa hē ḡwē'kwē. Wā, lae'm ḡwāl 45
lā'xēq.

Blistered Half-Dried Halibut (Penkwē k'!āyax" k'!āwasa).—Wā, 1
ḡ'ī'l'em k'!ā'yax"widēda k'!ā'wasaxs ḡ'ā'laē lā'lanema plā'yē, wā,
lē'da nēnā'xsāla hōḡwīlxa ḡaā'la lāx ḡ'ō'kwasa lō'q!wēnoxwē qa's
lē k'lūs'ā'lilēla lāx ḡ'ḡwīwalīlas ḡ'ō'kwas. Wā, hē'x'ida'mēsa
ts!ēdā'qē āx'ē'dxēs lē'wa'yē qa's axk'!ā'lēxa qā'tsē'stāla qa 'wī'lēs 5
q!wā'ḡ'īlīl lā'xēs k'lūdžē'lasē. Wā, ḡ'ī'l'mēsē 'wī'la q!wā'ḡ'īlīlēxs
la'ē lēp'lā'lilxa lē'wa'yē. Wā, ḡ'ī'l'mēsē lēbēla lē'wa'yaxs la'ē
āxk'!ā'laxa qā'tsē'stāla qa k'lūdžedžō'lilēsōq. Wā, ḡ'ī'l'mēsē 'wī'la
k'lūs'ā'lilēxs la'ōda ts!ēdā'qē āxā'xōdxa la k'!ā'yax"witsēs k'!ā'-
wasē qa's pex'idēq lā'xēs lēḡwī'lē. Wā, ḡ'ī'l'mēsē ḡwāl pex'a'qēxs 10
la'ē hā'msḡemdxa 'wā'pē qa's seibexūldžō'dēs lā'xa pe'nkwe
k'!ā'yax" k'!ā'wasa. Wā, ḡ'ī'l'mēsē ḡwāl seibexwa'sa 'wā'pē
lā'qēxs la'ē āx'ē'dxa ha'madzowē' lē'wa'ya qa's k'lō'k'lūpsendēxa
pe'nkwe k'!ā'yaxwa k'!ā'was qa's āxdžō'dalēs lā'xa ha'madzowē'
lē'wa'ya. Wā, ḡ'ī'l'mēsē ḡwāl'ēxs la'ē āx'ē'dxēs ts!ēba'ts!ē qa's 15
k'lūnxts!ōdēsa L!ē'na lāq. Wā, ḡ'ī'l'mēsē ḡwāl'ēxs la'ē āxelīlxa la
ḡ'idžā'yaatsa pe'nkwe k'!ā'yaxwa k'!ā'wasa lē'wa'ya qa's lē lēp-
dzamō'līlas lā'xa ha'mā'plaq. Wā, la ḡūldžō'tsa k'lō'k'lūpsaa'kwē
penk" k'!ā'wasē lā'xa ha'madzowē' lē'wa'ya. Wā, la āx'ē'dxa

20 Then she takes the || oil-dish and puts it on what they are going to eat, and she also | takes water and draws it for them. When it is in the morning, | the guests all rinse their mouths. After they have finished | drinking, they take the blistered half-dried halibut and |
 25 dip it into the oil. Then they put it into their mouths. || They do not chew it first, for it is brittle, but they take much | oil on it. When they have finished eating, the woman folds up | the food-mat, and puts it down at the place where she is sitting, | together with the oil-dish. Then she draws water for them, and | they drink.
 30 After they have all finished drinking, they wait || for the second course. |

1 **Boiled Dried Halibut.**— | When the dried halibut has been in the house a long time, it turns red, | and it is also hard and tough. When
 5 it is this | way, the woman takes her kettle, and she takes || the dried halibut and folds it into a ball. Then she puts it into the kettle, | and she pours water over it, and she only stops | when the top of the dried halibut is covered with water. Then she takes a | flat sandstone and puts it on top of it, to keep the dried halibut under water. | Then she puts it over the fire. Then it boils for a long time. ||
 10 When she thinks that it is soaked through, | she takes it off, and she lets the kettle stay on the floor of the house. Then | the woman

20 ts!eba'ts!ē qa's lē hā'nqas lā'xa ha'mā'lē. Wā, la'emxaā'wisē āx'ē'dxa 'wā'pē qa's lē tsēx'ī'ts lāq. Wā, g'ī'l'mēsē gaā'laxs la'ē hē'x'idaem 'nā'xwa ts!ewē'l!exōdēda k!wē'lē. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē dā'x'īd lā'xa pē'nkwē k!lā'yaxwa k!lā'wasa qa's L!ē'nxstēndēs lā'xa L!ē'na. Wā, la ts!eq!ū'sas lā'xēs sē'msē. Wā,
 25 lae'm k!lēs mā'lēx'bendēq qaxs tsō'saē. Wā, lā'la q!ē'q!ēbālaxa L!ē'na. Wā, g'ī'l'mēsē gwāl ha'mā'pexs la'ēda ts!edā'qē k!lō'xū-lilxa ha'madzowē' lē'wa'ya qa's lē āx'ā'lilaq lā'xēs k!waē'lasē lē'wa ts!eba'ts!ē. Wā, lā'xaa tsē'x'itsa 'wā'pē lāq. Wā, lā'x-da'xwē nā'x'ida. Wā, g'ī'l'mēsē 'wī'la nā'x'idēxs la'ē āwē'lgem-
 30 galil qas hē'lēg'intse'wē.

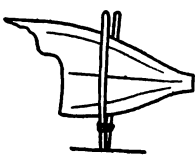
1 **Boiled Dried Halibut** (K!ēk!lā'wasg'āxa xamasē hā'nx'Laakwa).— Wā, hē'maaxs la'ē gā'lēda k!lā'wasē; wā, la L!lā'L!ēgūdzō'x'wīda. Wā, lā'xaa plē'sa. Wā, lā'xaa ts!exa'. Wā, hē'maaxs la'ē hē gwē'x'īdē, wā, lē'da ts!edā'qē āx'ē'dxēs hā'nx'lanowē qa's āx'ē'dē-
 5 xa k!lā'wasē qa's k!lō'xsemdeq. Wā, la āxts!ō'ts lā'xa hā'nx'lanowē. Wā, la gūq!eqa'sa 'wā'pē lāq. Wā, ā'l'mēsē gwāl gūqa'sa 'wā'paxs la'ē t!ēpeyā'lēda k!lā'wasaxa 'wā'pē. Wā, la āx'ē'dxa pexsē'mē dē'na' t!ē'sema qa's pāqeyī'ndēs lāq qa wū'nsalayōsa k!lā'wasē. Wā, la hā'nx'lēnts lā'xēs legwī'lē. Wā, la'mē'sē gē'g'f-
 10 lī'ēm mae'mdeqūla. Wā, g'ī'l'mēsē k!ō'taq lae'm pex'wī'da la'ē hā'nx'sendeq. Wā, ā'emxaā'wisē la ha'nē'la hā'nx'lanowaxs la'ē āx'ē'dēda ts!edā'qaxēs ts!eba'ts!ē qa's k!ūxts!ō'dēsa L!ē'na lāq.

takes her oil-dish and pours oil into it. | Then she takes a small dish 13
and puts it down at the place where she sits. | At last she takes her
tongs and takes out the flat piece of || sandstone, and she puts it 15
down at the end of the fire. | Then she also takes out with the tongs
what has been cooked, and she puts it into the | small dish. She
puts down her tongs, and takes what | has been cooked by her and
spreads it out. She breaks it into pieces | of the right size for our
mouths. As soon as she has done so, || she takes her food-mat and 20
spreads it out before those | who will eat with her, and she puts the
small dish on it. Then she pours | oil into the oil-dish; and she also
puts it at the outer corner | into the small dish. Then (those who
are going to eat) drink fresh water; and after they finish | drinking,
they begin to eat. After they finish eating, || they drink water. 25
Then the woman takes the small dish and | empties into the kettle
what is left over. Then she pours | water into (the dish) and washes
it out. When it is clean, | she pours fresh water into it, and she puts
it again before those | who have eaten. Then they wash their
hands; and || after they have finished, they wait for the second 30
course. That is | all about this. |

Scorched Halibut-Skin.—When | the skin has been dried, the 1
woman just takes it down from where it has been hanging, | in the

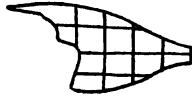
Wā, la āx'ē'dxēs lā'logūmē qa's lē k'ā'galīlas lā'xēs k'!waē'lasē. 13
Wā, lā'wīlā āx'ē'dxēs k'!lplā'la qa's k'!lplē'dēs lā'xa pā'qeyā'yē
dē'na' t!lē'sema. Wā, la k'!lplā'līlas lā'xa ōnā'lisasēs legwī'lē. Wā, 15
lā'xaa k'!lplē'ts lā'xēs ha'mē'x'silase'wē qa's lē k'!lpts!ō'ts lā'xa
lā'logūmē. Wā, la g'ēg'alīxēs k'!lplā'la. Wā, la dā'x'īdxēs
ha'mē'x'silase'wē qa's dā't'īdēq. Wā, la k'!ō'k!ūpsē'ndēq qa
ā'mēsē hā'yā'ladzeqela lā'xēs se'msēx. Wā, g'ī'l'īnēsē gwā'lēxs
lā'ē āx'ē'dxēs ha'madzowē' lē'wa'ya qa's Lepdzamōlīlēs lā'xēs 20
hamō'tlē. Wā, la hā'ndzōtsa lā'logūmē lāq. Wā, la klū'nxts!ōtsa
Llē'na lā'xa ts!ēba'ts!ē. Wā, lā'xaa k'ats!ō'ts lāx L!ā'sanēqwasa
lā'logūmē. Wā, la nax'īdxa ā'ta 'wā'pa. Wā, g'ī'l'mēsē gwā'l
nā'qaxs lā'ē hā'mx'ī'da. Wā, g'ī'l'mēsē gwā'l ha'mā'pēxs lā'ē
nā'x'īdxa 'wā'pē. Wā, lē'da ts!ēdā'qē āx'ē'dxa lā'logūmē qa's 25
qepetē'ndēsēs hā'msā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa
'wā'pē lāq qa's ts!ō'xūg'īndēq. Wā, g'ī'l'mēsē ē'g'īg'axs lā'ē
gūxts!ō'tsa ā'ta 'wāp lāq. Wā, lā xwē'laqa k'ax'dzamōlīlas
lā'xa ha'mā'pdē. Wā, lā'x'da'xwē ts!ē'nts!ēn'wida. Wā, g'ī'l
'mēsē gwā'lēxs lā'ē āwē'lgēmgalīl qa's hē'lēg'īntse'wē. Wā, lae'm 30
gwā'l lā'xēq.

Scorched Halibut-Skin (Tslenk' L!ēs).—Wā, g'ī'l'ēm lē'm'wemx'- 1
īdēda L!ēsaxs lā'ēda ts!ēdā'qē ā'ēm āxā'xōd lā'qēxs gē'xwālāē

- 3 rear of the house. She takes her tongs, and takes up | the skin with
 them, by the middle, in this manner:  Then she blis-
 5 ters || its edge on the flesh side; and when all the
 fat on its side begins to cook, | then she blisters
 the inner side; | and when all its fat she blisters
 cook, she turns it over and | scorches begins to
 soon as it is covered with blisters, | it is done. Then the woman
 10 takes her food-mat, || and she takes the scorched skin and puts
 it on a (mat); and she rolls it up | and treads on it, to make
 it soft, and also that the | scorched parts may come off. After
 she has trodden on it for a long time, | it is done. Then she opens
 it out, and spreads out the mat that she has been using. | Then
 15 she strikes the scorched skin on the middle of the mat, || so that
 the scorched part comes off; then she stops. | Then she shakes the mat,
 so that the scorched part comes off. Then she breaks into pieces
 the | scorched skin and puts them down on the food-mat. | Immedi-
 ately they drink water, and eat it quickly, while | the scorched skin
 20 is still hot; for as soon as it gets cold, || it becomes hard. After they
 finish eating, | they drink fresh water. Scorched skin is not given
 at a feast. | Only the owner eats it when it is scorched. | They do not
 dip scorched skin into oil, because it is very | fat. That is all. |

- 3 lā'xa ō'gwiwalilasa g'ō'kwē qa's āx'ē'dēxēs k'liplā'la qa's k'liplē'dēs
 lāx negō'yā'yasa Llē'sē g'a gwā'lēg'a (fig.). Wā, la pex'ā'x ēwen-
 5 xa'yas lā'xa ē'lsadza'yē. Wā, g'ī'l'mēsē 'na'xwa la mede'lx'widē
 tsē'ntsenxūnxa'yasēxs la'ē pex'ī'dex ō'tslāwas. Wā, g'ī'l'mēsē
 'wī'la la mede'lx'widē tsē'nxwa'yasēxs la'ē lē'x'īdeq qa's tslex'ī'-
 dēx āwī'g'a'yas. Wā, g'ī'l'mēsē la hamē'lgedzōdēda pē'nsāxs la'ē
 Llē'pa. Wā, la āx'ē'dēda ts!edā'qaxēs ha'madzowē' lē'wa'ya. Wā,
 10 la āx'ē'dxa ts!ē'nkwe Llē'sa qa's pēgedzō'dēs lā'qēxs la'ē lē'x'ūndeq.
 Wā, la t!ē'plēdeq qa pē'x'widēs. Wā, hē'mis la lawā'lisa
 ts!ā'x'mōtē āxdzewē'q. Wā, g'ī'l'mēsē gē'g'ilil t!ē'paqēxs la'ē
 gwā'la. Wā, la dā'ī'deq. Wā, lā'xaa Lep!ā'lilaxaaxēs āxelēda lē'-
 'wa'yē. Wā, la xūsa'sa ts!ē'nkwe Llē's lāx negedzā'yasa lē'wa'yē.
 15 Wā, g'ī'l'mēsē 'wī'lāwēda ts!ā'x'mōtaxs la'ē gwā'la. Wā, la
 k'īl'ēdxa lē'wa'yē qa lawā'yēsa ts!ā'x'mōtē. Wā, la k'īl'ō'k'ūpsēnd-
 xa ts!ē'nkwe Llē'sa qa's āxdzō'dalēs lā'xa ha'madzowē' lē'wa'ya.
 Wā, hē'x'ida'mēsē nā'x'idxa 'wa'pē qa's hā'labalē hā'mx'ī'dqēxs
 hē'maē a'lēs ts!ē'lkwēda ts!ē'nkwe Llē'sa, qaxs g'ī'l'maē wūdex-
 20 'ī'da, wā, la plē's'ida. Wā, g'ī'l'mēsē gwā' ha'mā'pexs la'ē
 nā'x'idxa ā'ītō 'wā'pa. Wā, lā'xaa k'lēs k'wē'ladzema ts!ē'nkwe
 Llē'sa; lē'x'a'mēda āxnō'gwadās ha'mā'pqēxs ts!ē'nkwaē. Wā,
 lā'xaa k'lēs ts!epa'sa ts!ē'nkwe Llē's lā'xa Llē'na, qaxs ā'laē
 tsē'nxwa. Wā, laē'm gwā'la.

Poked Halibut-Skin.—When the skin has been | kept for a long 1
time, and its fat turns red, it is not | good to be scorched. When the
owner wants to eat it, | she takes her kettle and pours water || into 5
it until it is half full. Then she puts it on the fire. | She takes down
the skin from the place where she has hung it up, in the rear of the
house. | Then she takes her fish-knife and cuts the skin into pieces,
in | this manner: |



As soon as she finishes cutting it, she waits for
the water to boil || in the kettle. As soon as it be- 10
gins to boil, | she puts the pieces of skin into it;
and when (the skin) is all in (the kettle), she | takes her tongs and
pokes down on top of the skin, so as to | keep it under the water in
which it is being boiled. Therefore | it is called "poked skin."
After it has been boiling for a long time, || when she thinks that it is 15
soaked, she takes it off of the fire. | Then she takes her small dish
and puts it down at the place where she is sitting. | Then she takes
her tongs and takes the poked skin out of the water, and | puts it
into the small dish. As soon as it is all out of the kettle, | she drinks
fresh water, when it is not || in the morning; but when it is morning, 20
she rinses her mouth. As soon as | she has finished drinking, she
eats it | while it is still hot; for when it gets cold, they can not | bite

Poked Halibut-Skin (Q!ō'dex^u L!ēs).—Wā, g'í'l'mēsē la gā'la la 1
āxē'lakwa L!ē'saxs la'ē L!ā'x'widē tsenxwa'yas. Wā, la k'lē's
la ēk, lāx ts!ex'ā'se'wē. Wā, g'í'l'mēsē ha'maē'xsdēda āxnō'-
gwadāsēxs la'ē āx'ē'dxēs hā'nx'lanowē qa's gūxts!ō'dēsa 'wā'pē
lāq qa negō'yālēsēxs la'ē hā'nx'lents lā'xēs lēgwī'lē. Wā, la 5
āxā'xōdxā L!ē'sē lā'xēs gē'xwalaa'sē lā'xa ō'gwiwalilasa g'ō'kwē.
Wā, la āx'ē'dxēs xwalā'yowē qa's tlō'tlētstlēndēxa L!ē'sē g'a
gwālēg'a (fig.).

Wā, g'í'l'mēsē gwāl t!ō'saqēxs la'ē ē'sela qa medelx'wī'dēsa
'wā'pē la g'ē'ts!āxa hā'nx'lanowē. Wā, g'í'l'mēsē medelx'wī'dēxs 10
la'ē āxstē'ntsa tlewē'kwē L!ēs lāq. Wā, g'í'l'mēsē 'wī'la'staxs lā'ē
āx'ē'dxēs k'!lplā'la qa's q!ō'densalēs lā'xa ō'kūya'yē L!ē'sa qa
lē'nsēs lā'xa 'wā'palāsēs ha'mē'x'silase'wē. Wā, hē'mis lā'g'ilas
lē'gades q!ō'dekwē L!ē'sa. Wā, la'mē'sē gē'g'lii'em mae'mdel-
qūla. Wā, g'í'l'mēsē k'ō'taq lae'm pē'x'widaxs la'ē hānx'se'ndeq. 15
Wā, la āx'ē'dxēs lā'logūmē qa's hā'ng'alilēs lā'xēs k!waē'lasē. Wā,
la āx'ē'dxēs k'!lplā'la qa's k'!lpüstā'lēxa q!ō'dekwē L!ē'sa qa's lē
k'!lpts!ā'las lā'xa lā'logūmē. Wā, g'í'l'mēsē 'wī'lōsta lā'xa hā'nx'-
lanowaxs la'ē hē'x'idaem nā'x'ida ā'ita 'wā'pa; yīxs k'lē'saē
gaā'la. Wā'x'ē gaā'laxs la'ē ts!ewē'L!exōda. Wā, g'í'l'mēsē 20
gwā'lexs la'ē nā'x'ida. Wā, lawī'sla ha'yālōmāla ha'mx'ī'dqēxs
hē'maē ā'lēs ts!ē'lqwē, qaxs g'í'l'maē wūdex'ī'da, wā, la k'lēs
q!ē'q!ak'lēmaxs la'ē plē'sīda. Wā, g'í'l'mēsē gwāl ha'mā'pa lā'xēs

it, because it is hard. When she finishes eating, | taking it up with
 25 her hands as she eats, she puts down her || small food-dish and pours
 out (the contents) outside of the house; for they do | not often eat
 all the poked skin, | and also it is not good when it is boiled again
 after it has been cold. | Therefore it is only thrown away. When |
 the woman comes in again into her house, she pours water into (her
 30 small dish) || and washes it out; and when it is clean, | she pours
 fresh water into it, and they all wash their hands; | and after they
 have finished, they do not eat a second course. Sometimes the old
 people | eat with spoons the liquid of the poked salmon, and they
 35 eat | dried halibut raw and dry with the poked skin. || After they
 have eaten, they drink fresh water. | This also is not given at a feast
 given by the chief to his tribe; | only the owner eats it; and they do
 not | dip it into oil, for it is really fat. That is | all about this. ||

1 Boiled Halibut-Edges.—When | the (halibut-) edges begin to be dry,
 and when there are many of them, | they are tied in the middle with
 narrow strips of cedar-bark, and they hang in the | rear of the fire of
 5 the house. Then the owner invites || the chiefs in. As soon as they
 are all in the house, the woman | takes a kettle and puts it down on
 the side of the | fire nearest the door. She takes down sometimes

xā'max'tslānaēna'yaxs ha'mā'paē, wā, la k'ā'g'ilixēs ha'maa'tslēda
 25 lā'logūmē qa's lē qePEWE'lsa q lā'xa L'lā'sanā'yasēs g'ō'kwē qaxs
 k'lē'saē q'lūnā'la 'wī'la ha'mx'ī'dxa q'lō'dekwē L'lē'sa. Wā, hē'-
 'misēxs k'lē'saē ēk' lāx ē'tlēdē hā'nx'LEntsōxs la'ē wūdex'ī'da.
 Wā, hē'mis lā'g'ilas ā'em tslex'ī'dayowē. Wā, g'ī'l'mēsē g'ā'x
 ēdēlēda ts'lēdā'qē lā'xēs g'ō'kwaxs la'ē gūxts'lō'tsa 'wā'pē lāq
 30 qa's ts'lō'xūg'indēxs lā'logūmē. Wā, g'ī'l'mēsē ē'g'ig'axs la'ē
 gūxts'lō'tsa ā'īta 'wāp lā'qēxs la'ē 'wī'la ts'lē'nts!ENx'wīda. Wā,
 g'ī'l'mēsē gwā'lēxs la'ē k'lēs hē'lēg'inda. Wā, lē'da q'lūlsqū'l'yakwē
 'na'l'nē'mplēna yō'sax 'wā'palāsa q'lō'dekwē L'lē'sa lōxs masaasa
 k'lā'wasē k'lēlx' ā'em lē'mxwa lā'xa q'lō'dekwē L'lē'sa. Wā,
 35 g'ī'l'mēsē gwāl ha'mā'pexs la'ē nā'x'īdxa ā'īta 'wā'pa. Wā,
 k'lē's'emxaa hā'mg'ilayō lā'xa k'lwē'lasēda g'ī'gāma'yaxēs g'ō'kū-
 lōtē. Lē'x'aem ha'mā'pqēda āxnō'gwadās. Wā, lā'xaa k'lēs
 ts'lē'pela lā'xa L'lē'na qaxs ā'lak'lālaē tsē'nxwa. Wā, lā'emxaa
 gwāl la'xēq.

1 Boiled Halibut-Edges (Hā'nx'Laak' xwā'xūsenxē').—Wā, hē'-
 'maaxs la'ē lē'mx'wīdēda xwā'xūsenxa'yaxs la'ē q'lē'nema lā'xēs
 laē'na'yē yīlō'yōlaxa ts'lē'qlē dena'sa. Wā, la tē'kūlālela lāx
 ō'gwiwalīlaxa legwī'lasa g'ō'kwē. Wā, lē'da āxnō'gwadās Lē'la-
 5 laxa g'ā'xsā. Wā, g'ī'l'mēsē g'āx 'wī'laēlēlaxs la'ēda ts'lēdā'qē
 āx'ē'dxa hā'nx'lanowē qa's lē hā'ng'alīlaq lā'xa ōbē'x'lālālīlaxa
 legwī'lē. Wā, la āxā'xōdxa 'nā'ī'nēmplēna sek'lā'x'īdōyola xwā'-

five bundles | of edges tied in the middle, and she puts the bundles 8
into the kettle. | She does not untie the tying of narrow cedar-bark in
the middle. It || remains in the way it was tied into bundles. Then 10
she pours water into the (kettle); | and when it is half full of water,
she takes an | old mat and covers the top with it. As soon as she
has done so, | she puts it on the fire. As soon as this is finished, |
the chiefs begin to sing the songs of olden times; but the || woman 15
takes her dishes and puts them down at the place where she is sit-
ting, | and also the tongs. Everything is ready, and | (what is in
the kettle) has been boiling on the fire for a long time. After four |
songs have been sung, the guests stop singing. | Then the kettle is
taken off of the fire; and the woman takes her tongs, || and takes off 20
the old mat covering and puts it down at the | door-side of the fire.
Then she takes up with the tongs the middle of one bundle of | edges
and puts it into one dish. She | continues doing so with the others,
and puts each into one dish. | As soon as they are all out of the water,
she unties the narrow || strip of cedar-bark with which they were tied 25
in the middle, and finally she divides them into the several dishes. |
As soon as she has done so, she takes a food-mat and | spreads it
before the guests. Then she puts the dishes | on it, and she gives
them water. After they finish drinking, | they begin to eat. They

xūsenxa'ya qa's qū'lx'ts!ōdēs lā'xa hā'nx'lanowē. Wā, lae'm 8
k'lēs gūdex'ī'dex yīlō'yōyas ts!ē'qla dena'sa. Wā, lae'm hēx-
sā'em gwā'łaxs la'ē qū'lx'ts!ōyā. Wā, lē gūq!ēqa'sa 'wā'pē lāq. 10
Wā, la'mēsē nē'lk'eyax'īda'mēda 'wā'pē lā'qēxs la'ē āx'ē'dxa
k'lā'k'lōbanē qa's aē'k'lē nā'seyīnta lāq. Wā, g'ī'l'mēsē gwā'łexs
la'ē hā'nx'lents lā'xēs legwī'lē. Wā, g'ī'l'mēsē gwā'łexs la'ē
de'nx'īdēda g'īg'ī'gāma'yasa g'ī'ldze'yala q!ē'mdema. Wā, lā'lēda
ts!ēdā'qē āx'ē'dxēs lō'elq!wē qa's g'ā'xē āx'ā'līlas lā'xēs k!wā'ē'lasē; 15
wā, hē'misa k'lplā'la. Wā, la'mēsē 'nā'xwa gwā'līlexs la'ē
gē'g'līl māe'mdēlqūlēda hā'nx'lāla. Wā, g'ī'l'mēsē mō'sgēmēda
q!ē'mdemē de'nx'ēdayōsa k!wē'łaxs la'ē gwāl de'nxela. Wā, la
hānx'sanowēda hānx'lanowaxs laēda ts!ēdāqē āx'ēdxēs k'lplāla
qa's k'lplī'dēs lā'xa k'lā'k'lōbanē nayī'ma qa's k'lplā'līlēs lā'xa, 20
ōnā'lisasēs legwī'lē. Wā, la k'lībō'yōdxa 'nē'mx'īdoyāla xwā'-
xūsenxa'ya qa's k'lptslō'dēs lā'xa 'nemē'xla lō'q!wa. Wā, la
ha'nā'l hē gwē'gilaxa wāō'kwē āxts!ā'las lā'xa 'nemē'xla lō'q!wa.
Wā, g'ī'l'mēsē 'wī'lōstaxs la'ē gūdex'ī'dxa yaē'loyūwēx'dās ts!ē'qla
dena'sa. Wā, lawī'slē ts!ā'lasī'lālas lā'xa wāō'kwē lō'elq!wa. 25
Wā, g'ī'l'mēsē gwā'łexs la'ē āx'ē'dxa ha'madzowē' lō'wa'ya qa's
lē lēpdzamō'līlas lā'xa k!wē'lē. Wē, la k'ā'dzōdaslasa lō'elq!wē
lāq. Wā, la tsē'x'itsa 'wā'pē lāq. Wā, g'ī'l'mēsē gwāl nā'qaxs
la'ē hā'mx'ī'dā. Wā, lae'm xā'max'ts!āna dā'x'īdxēs ha'ma'yē

30 take up the food with their hands || and bite off the ends of the long edges. After they have finished | eating it, they drink water, and they carry home for their wives what is left. | Then they carry it home when they leave the | house; and they wash their hands in their own houses. | No second course is given with this, for it is a
35 valuable food for feasts, for || this kind is very costly; and they do not dip it into oil, for | it is very fat. That is all about this. |

1 **Roasted Halibut-Edges.**—When | the (halibut-)skin is half dry, the edge is torn off. | Then it is tied in the middle with narrow strips of cedar-bark, and is hung up in the | rear of the house. Sometimes the
5 woman and her || husband desire to eat of it. Then the woman requests her | husband to make roasting-tongs. Immediately | he shaves down a piece of red pine, and splits it in the same way as | fire-tongs (are split); only this is different, that below it has a sharp point | where the top of the fire-tongs is. Then the woman takes
10 narrow strips of || cedar-bark and ties them around it one span of our fingers | from the sharp lower end. When this is | done, the woman takes the half-dried edges | and puts them in coils into the roasting-tongs, in this manner:¹ As | soon as they are all
15 in the roasting-tongs, she ties a narrow strip of || cedar-bark around the top, so that the tongs may not spread when

30 qa's q!EX'ba'yēxa g't'lg'ilt!ē xwā'xūsenxa'ya. Wā, g't'l'mēsē gwāl ha'mā'pqēxs la'ē nā'x'idxa 'wā'pē. Wā, la mō't!ēdxēs e'nx'sā'yē qaē's gēgene'mē. Wā, lae'm dā'laqēxs la'ē hō'qūwēls lā'xa g'ō'kwē. Wā, ā't'mēsē ts!E'nts!enx'wid lā'xēs g'ig'ō'kwē. Wā, lae'm k'lēs hē'lēg'ntse'wa qaxs 'wā'lasaē k'wē'ladzema qaxs
35 lā'xūlaē gwē'x'sdēmas. Wā, la k'lēs ts!ē'pela lā'xa L!ē'na qaxs ā'laē la tse'nxwa. Wā, lae'm gwāl lā'xēq.

1 **Roasted Halibut-Edges (L!ō'bēk' xwā'xūsenxē).**—Wa, hē'maaxs la'ē k'lā'yax'widēda L!ē'saxs la'ē xwaso'yūwēda xwā'xūsenxa'yē. Wā, la yit'ō'yōtsōsa ts!ē'q!ē dena'sa qa's tēx'wale'lōdayowē lāx ō'gwiwalilasa g'ō'kwē. Wā, la 'nā't'nemplenēda ts!ēdā'qē L!ē'wis
5 lā'wūnemē ha'maē'xsd lāq. Wā, lē'da ts!ēdā'qē āxk'lā'laxēs lā'wūnemē qa L!ō'psayōgwilēsēx L!ō'psayā. Wā, hē'x'ida'mēsē k'lā'x'widxa wūnā'gulē qa's xō'x'widē qa yū'wēs la gwē'x'sōxda k'l!plā'lax. Wā, lē'x'a'mēs ōgūqālayōsēxs ē'x'baēda bē'nba'yas, yix ō'xtā'yasa k'l!plā'la. Wā, lē'da ts!ēdā'qē āx'ē'dxa ts!ē'q!ē
10 dena'sa qa's yit'i'dēs lā'xa 'nē'mplenk'ē lā'xēns q!wā'q!wax'tslā-na'yēx, g'ā'g'ilela lā'xa ē'x'ba lā'x bē'nba'yas. Wā, g't'l'mēsē gwā'lexs la'ēda ts!ēdā'qē āx'ē'dxa k'lā'yaxwē xwā'xūsenxa'ya qa's lē q!E'lx'ts!ōdālas lā'xa L!ō'psayowē g'a gwā'lēg'a (fig.).¹ Wā, g't'l'mēsē 'wi'la la āxtslā' lā'xa L!ō'psayāxs la'ē yit'ē'tsa ts!ē'q!ē
15 dena's lāx ō'xtā'yas qa k'lē'sēs dēxetō'x'widēda L!ō'psayowaxs la'ē.

¹ See figure on p. 344.

they | get hot. Then she takes thin cedar-sticks and | puts them on 16
lengthwise, one on each side of the end | of the edges, and she puts a
stick crosswise, one at each end. | Then she puts it up by the side of
the fire, and it is not long before she turns it around. || As soon as it 20
is done, the woman takes her food- | mat and spreads it out at the
place where she is sitting. Then she takes the | roasted edges and
puts them on it and takes them out of the tongs. | Then they drink
water. After they have finished drinking water, | they take long
strips of the edges and bite them off from the end. || After they have 25
finished eating them, the woman takes her small dish | and pours
some water into it, and they wash their hands. | After they have
done so, the woman puts away what is left over, | and they drink
water. It is not put into a | dish when they eat it; and they do not
dip it into oil, for it is || very fat; and also this is not given to the 30
tribe at a feast. | That is all about this. |

Dried Halibut-Head.—When it is winter | and they can not catch 1
halibut, the wife of the | fisherman takes dried halibut-head and
soaks it in bilge-water | of the fishing-canoe of her husband. After
it has been soaking for four days || in the fishing-canoe, the woman 5
takes her kettle | and puts it down by the side of the fire. Then she

ts!ē'lx'wīda. Wā, la āx'ē'dxa wī'swūltowē xōk' k!waxlā'wā qa's 16
k!aatlē'dēs. Wā, lae'm wa'x'senxa'yēda 'nā't'nemts!aqē lāx ō'ba-
'yasa xwā'xūsenxa'yē. Wā, la gē'gēbentsa 'na't'nemts!aqē. Wā,
la'mē'sē lānō'lisāq lā'xēs legwī'lē. Wā, k!ē'st!a gā'laxs la'ē lē'x'ī-
deq. Wā, g'ī'l'mēsē l!ō'pexs la'ē āx'ē'dēda ts!edā'qaxēs ha'ma- 20
dzowē' lē'wa'ya qa's lep!ā'liēs lā'xēs k!waē'lasē. Wā, la āx'ē'dxa
l!ō'bēkwē xwā'xūsenxa'ya qa's āxdzō'dēs lā'qēxs la'ē x'ek!ex'īdeq.
Wā, lā'x'da'xwē nā'x'īdxa 'wāpē. Wā, g'ī'l'mēsē g'wāl nāqaxs
la'ē dāx'īdxa g'ī'lsg'ilt!enāla xwāxūsenxē' qa's q!eg'ilba'yēq. Wā,
g'ī'l'mēsē g'wāl ha'mā'pqēxs la'ē āx'ē'dēda ts!edā'qaxēs lā'lōgūmē 25
qa's gūxts!ō'dēsa 'wā'pē lāq. Wā, lā'x'da'xwē ts!ē'nts!enx'wīda.
Wā, g'ī'l'mēsē g'wāl'lexs la'ēda ts!edā'qē g'ē'xaxēs hā'mx'sā'yē. Wā,
lā'x'da'xwē nā'x'īdxa 'wā'pē. Wā, lae'm k!ēs āxts!ō'yō lā'xa
lō'q!wāxs ha'ma'yaē lōxs k!ē'saē ts!ē'pela lā'xa l!ē'na qaxs
xe'nlelaē tse'nxwa. Wā, lā'xaa k!ēs k!wē'ladzema lāxa g'ō'kū- 30
lōtē. Wā, lae'm g'wāl lā'xēq.

Dried Halibut-Head (Mā'lēqasdē).—Wā, hē'maaxs la'ē ts!āwū'n- 1
xa, la k!ēō's la gwe'yō'laxsa p!ā'yē. Wā, lē'da gēne'masa lō'-
q!wēnoxwē āx'ē'dxēs mā'lēqasdē qa's lē t!ē'laq lā'xa tō'xsas lō'-
gwats!āsēs lā'wūnemē. Wā, hē't!a la mō'p!enxwa'sē 'nā'lās
t!ē'tālexs lā'xa lō'gwats!āxs la'ē āx'ē'dēda ts!edā'qaxēs hā'nx'ī 5
lanowē qa's hā'ng'alilē lā'xa ōnā'lisasēs legwī'lē. Wā, la āx'ē'd-

7 takes | her small basket by the handle and carries it out of the house, and she | puts it down by the side of the fishing-canoe. Then she takes out of the water the dried heads and | puts them into the small
 10 basket. After it is full, she || takes it up by the handle and carries it into the house. Then | she takes out the dried heads and puts them into the kettle. | As soon as it is full, she pours water into it; and when | it is filled with water, she puts the kettle on the fire. It is | left to boil for a long time, and then the kettle is taken off the
 15 fire. || Then the woman takes her dish and takes her | long-handled ladle, and she dips up the dried heads and | puts them into the dish. As soon as they are all out of the water, she drinks | water; and after she finishes drinking, she takes up with her hands | the boiled dried
 20 heads and puts them into her mouth. || Then she begins to eat. This is called "eating dried heads." Then | she throws into the fire the bones that remain. After she has finished, | she again pours into the kettle the food that has been left over. | She pours some fresh water into the food-dish that she had used. | Then she washes her
 25 hands. After she has finished, she puts away the || kettle. The remains of the dried heads | are in the kettle in the water. She is going to put them on the fire again | when she feels hungry, for heads do not get spoiled even if they are | put on the fire ten times. Then she drinks | fresh water. The dried halibut-head is not used for

7 xēs lā'laxamē qa's lē k'lo'qewelselaq lā'xēs g'ō'kwē qa's lē hānō'-
 dzelsas lā'xa lō'gwats!ē. Wā, la āx'wūstē'ndxa mā'lēqasdē qa's
 āxts!ō'dalēs lā'xa lā'laxamē. Wā, g'ī'l'mēsē qō't!axs la'ē k'lo'-
 10 qūlsaqa qa's lē k'lo'gwilelaq lā'xēs g'ō'kwē. Wā, la'mē'sē
 āxwūts!ā'laxa mā'lēqasdē qa's lē āxts!ā'las lā'xa hā'nx'lanowē.
 Wā, g'ī'l'mēsē qō't!axs la'ē gūgeqa'sa 'wāpē lāq. Wā, g'ī'l'mēsē
 qō't!axa 'wā'paxs la'ē hā'nx'lents lā'xēs lēgwi'lē. Wā, la'mē'sē
 gē'g'ilī mā'mdēlqūlaxs la'ē hā'nx'sanowēda hā'nx'lanowē. Wā,
 15 la'mē'sa ts!edā'qē āx'ē'dxēs lō'q!wē qa's āx'ē'dēxēs 'wā'lasē g'ī'l-
 t!exlāla k'ā'ts!ēnaqa qa's xelōstendēxa mā'lēqasdē qa's lē xē'l-
 ts!ālas lā'xa lō'q!wē. Wā, g'ī'l'mēsē 'wī'lōstaxs la'ē nā'x'idxa
 'wā'pē. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē dā'x'itsēs e'eyasowē'
 lā'xa hā'nx'laak" mā'lēqasdē qa's ts!ō'q!ūsēs lā'xēs sē'msē. Wā,
 20 lae'm hā'mx'ī'da. Wā, hē'em iē'gades memā'lēqasdē. Wā, lae'm
 ts!exlā'lasēs xā'xmōtē lā'xa lēgwi'lē. Wā, g'ī'l'mēsē gwā'lexs
 la'ē xwē'laqa gūxts!ō'tsēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā,
 la gūxts!ō'tsa ā'lta 'wāp lā'xēs hā'maats!ē'x'dē lō'q!wā. Wā,
 la ts!ēnts!ēnx'wida. Wā, g'ī'l'mēsē gwā'lexs la'ē g'ē'xaxa
 25 hā'nx'lanowē. Wā, lae'm g'ē'stā'lēda hā'mx'sā'yē mā'lēqasdē
 lā'xa hā'nx'lanowē. Wā, lae'm ā'em ē't!ōdēl hā'nx'LENDLEq
 qō pō'sqlēx'idlō, qaxs k'lē'saē 'yā'x'sēm'x'idēxs wā'x'maē neqa'-
 plena hā'nx'LENDayowēda mā'lēqasdē. Wā, lawi's!a nā'x'idxa
 ā'lta 'wā'pa. Wā, lae'm k'lēs lē'lālayuwēda mā'lēqasdē ā'em

inviting (to a feast). || Only the owners—that is, the woman, her 30 husband, | and her children—eat it; and this also is not dipped into oil. | That is all about this. |

Dried Halibut-Stomach, boiled | and soaked.—(The dried halibut- 1 stomach) is soaked the same number of days | as the halibut-head, which is soaked for four | days in the bilge-water of the fishing-canoe of the fisherman. || The dried stomach is also soaked in the fishing- 5 canoe. | After it has been in the canoe for four days, it swells up. | Then the woman again takes her small basket by the handle and puts | it down by the side of the fishing-canoe. She takes the dried | stomach out of the bilge-water of the fishing-canoe and puts it into her small basket. || When it is full, she takes it up by the handle and 10 carries it | into her house. Then she puts it down in front of the fire. | Then she takes her small kettle and washes it out. As soon as | it is clean, she takes out of the small basket the dried stomach and | puts it into the small kettle. Then she pours water into it until || it is full, and puts it on the fire. She does not let it | boil 15 quickly. There is only little fire under the | kettle. The water gets hot slowly, | and it is on the fire from morning until noon. Then the woman | takes the kettle from the fire and puts it down at the place where she is sitting. || Then she takes a small dish and puts it down 20

lē'x'a'mēda āxnō'gwadās ha'ma'peqxa ts!edā'qē lē'wis lā'wūnemē 30
lē'wis sā'semē. Wā, lā'xaa k'lēs ts!ē'pela lā'xa l!ē'na. Wā,
lā'e'm gwał laxē'q.

Dried Halibut-Stomach, boiled and soaked (Mō'qwasdāxs hā'nx- 1
laakwaō t!ē'lkwa).—Wā, hē'emxaa wā'xsē 'nā'lās t!ē'lkwē wā'-
xaxsaasas 'nā'lāsa mā'leqasdāxs la'ē t!ē'lase'wa, yixs mō'p!en-
xwa'saō 'nā'lās āxstā'lexs lā'xa tō'xsasa lō'gwatslāsa lō'q!wēno-
xwē. Wā, hē'emxaa'wisē lē'da mō'qwasdēda lō'gwatslē t!ē'la- 5
se'wē. Wā, g'l'l'mēsē mō'xsē 'nālāsēxs la'ē wiwō'x'wida. Wā,
lā'e'mxaa'wisa ts!edā'qē k'lōqewelsxēs lā'laxamē qa's lē hānō'-
dzēlsas lax onōdza'yasa lō'gwatslē. Wā, la āx'welstā'laxa mō'-
qwasdē lāx tō'xsasa lō'gwatslē qa's lē āxts!ā'las lā'xēs lā'laxamē.
Wā, g'l'l'mēsē qō't!axs la'ē k'lō'qūlsaq qa's lē k'lō'gwilelaq lā'- 10
xēs g'ō'kwē. Wā, la k'lō'x'walilaq lā'xa ōbē'x'lālāsēs legwī'lē.
Wā, la āx'ē'dxēs ha'ne'mē qa's ts!ō'xūg'indēq. Wā, g'l'l'mēsē
ē'g'ig'axs la'ē āxwūlts!ō'dxa mō'qwasdē lā'xa lā'laxamē qa's lē
āxts!ō'dālas lā'xa ha'ne'mē. Wā, la gūq!eqa'sa 'wā'pē lāq qa
qō't!ēs. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, la k'lēs hēiq'lalaq 15
ha'labala mede'lx'wida. Wā, lā'e'm hā'lselaem x'i'q!exsdalēda
hā'nx'lanāxa gū'ita. Wā, ē'x'mēsē la ts!ēgū'nā'kūlō 'wā'palāsēxa
g'ā'g'ilela lā'xa gaā'la lā'laa lā'xa neqā'la. Wā, lē'da ts!edā'qē
hā'nx'sendxa hā'nx'lanowē qa's hā'ng'alilē lā'xēs k!waē'lasē. Wā,
la āx'ē'dxēs lā'lōgūmē qa's ha'no'lilē lā'xa hā'nx'lanowē. Wā, 20

- 21 by the side of the kettle. | Then she also takes her fish-knife and puts it into a small dish. | Then she takes her tongs and picks up the boiled stomach | and puts it into the small dish. As soon as it is
 25 all out | of the kettle, she takes a thin cedar-board || four fingers wide and one span and four | fingers long. She puts it down crosswise by | the side of the small dish. Then she takes the dried stomach and puts it down on it. | She takes her fish-knife and cuts it into small pieces | of the right size to go into our mouths. After the
 30 woman has || cut up what she is cutting, she takes the kettle and | pours out the liquid of the dried stomach outside of the house. | Then she carries it back into the house by the handle and puts it down at the place where she is sitting. | Then she pours fresh water into it and washes it out | inside. As soon as it is clean, she pours
 35 it out again || outside of the house. As soon as this is done, she brings it back and puts it down | by the side of the fire. Then she pours fresh water on the | pieces of dried stomach, and she washes them well. As soon as | all the soot is washed off and they are white outside, she | puts them into the small kettle; and when they are
 40 all in, she pours fresh || water over them. Now the small kettle is full of water; and she makes a good | fire, so that it blazes up well. Then she puts the kettle on the | fire, and it does not take long

- 21 lā'xaa āx'ē'dxēs xwā'layowē qa's lē g'ē'ts!ōts lā'xa lā'lōgūmē. Wā, la āx'ē'dxēs k'!lplā'la qa's k'!lplē'dēs lā'xa hā'nx'laakwē mō'qwasdā qa's lē k'!lpts!ā'las lā'xa lā'lōgūmē. Wā, g'ī'l'mēsē 'wī'lōsta lā'xa hā'nx'lanowaxs la'ē āx'ē'dxa pē'ldzowē k'!wā'gedzā, la mō'-
 25 denē 'wā'dze'wasas lā'xens q'!wā'q'!wax'ts!āna'yēx; wā, la mō'denbalēda 'ne'mp!enk'ē lā'xens bā'laxs la'ē gāyo'sas lā'xa ō'gwāga'yasa lā'lōgūmē. Wā, la āx'ē'dxa mō'qwasdē qa's pagēdzō'dēs lāq. Wā, la āx'ē'dxēs xwā'layowē qa's ām'emē'x'salē t!ō't!ets!ā'laq qa ā'mēsē hē'ladzeqela lā'xens se'msēx. Wā, lē'da ts!edā'qē 'wī'la
 30 t!ō't!ets!endxēs t!ō'sase'waxs la'ē āx'ē'dxa hā'nx'lanowē qa's lē qepewe'lsax 'wa'palax'dāsa mō'qwasdē lāx L!ā'sanā'yasēs g'ō'kwē. Wā, g'āx xwē'laqa k'!ō'gūlelaq qa's hā'ng'alilēq lā'xes k'!waē'lasē. Wā, la'mēsē gūxts!ō'tsa ā'ita 'wāp lāq qa's aē'k'!ē ts!ō'xū-g'indēq. Wā, g'ī'l'mēsē la ē'g'ig'axs la'ē ē'tlēd la qepewe'lsaq
 35 lā'xēs L!ā'sanā'yē. Wā, g'ī'l'mēsē gwā'lexs g'ā'xaē hā'ng'alilās lāx ōnā'lisasēs legwī'lē. Wā, la gūq!eqa'sa ā'ita 'wāp lā'xa t!ēwē'kwē mō'qwasdā. Wā, lā'xaē aē'k'!a ts!ō'x'wīdeq. Wā, g'ī'l'mēsē la 'wī'lāwēda q!walōbesaxs laē melmadzō'wīda. Wā, la āxts!ālas lā'xa ha'ne'me. Wā, g'ī'l'mēsē 'wīlts!āxs la'ē gūq!eqa'sa ā'ita
 40 'wāp lāq. Wā, la qō't!a'ma ha'ne'maxa 'wā'paxs la'ē aē'k'!fx'idxēs legwī'lē qa ē'k'ēs x'ī'x'iqela. Wā, la hā'nx'lents lā'xēs legwī'lē. Wā, k'!ē'st!a gā'laxs la'ē medelx'wīda. Wā, la'mē'sēda

before it boils. Then | for a long time the woman watches it while 43
it is boiling. | When the water is nearly dried up, she pours fresh
water || into it. When it is evening, the kettle is taken off, | and 45
then it is done. Immediately the woman takes her | spoon and dips
the dried stomach out into a small dish. | She does not take the
liquid. Only what is edible is dipped out | into the small dish. As
soon as the small dish is full, she calls || her husband to come and sit 50
down in the evening. Then they | drink water. After they finish
drinking, the | woman takes pointed cedar-sticks and pricks | into
the dried stomach. She (eats) the same way with the pointed cedar-
stick | as white people eat with forks: she || pricks with it into the 55
dried stomach and puts it into her mouth. | When she finishes eating
the dried stomach, the woman takes up the | small food-dish and
pours back what is left over | into the small kettle. Then she pours
fresh water into it and | washes the inside. As soon as it is clean,
she pours more water || into it, and they wash their hands; and 60
after they finish, | they drink fresh water. Dried stomach is also
not used at feasts; | and they do not dip it into oil, for it is really |
fat. |

Soaked Dried Halibut-Fins.— | Dried halibut-fins are also soaked 1
in the bilge-water of the fishing-canoe; | only this is different, that

ts!edā'qē q!ā'q!ala lā'qēxs la'ē gē'g'ilil mae'mdēlqūla. Wā, 43
g'f'l'mēsē klā'q le'mx'widē 'wā'pasēxs la'ē gūq!ēqa'sa ā'ita 'wāp
lāq. Wā, g'f'l'mēsē dzā'qwaxs la'ē hā'nx'sanāwēda hā'nx'lanowē. 45
Wā, lae'm l!ō'pa. Wā, hē'x'ida'mēsa ts!edā'qē āx'ē'dxēs
k'ā'ts!ēnaqē qa's tseyō'sēsa mō'qwasdē lā'xa lā'lōgūmē. Wā,
lae'm k'lēs lē 'wā'palās; ā'em lē'x'a'ma ha'maē'sas la tseyō'dzem
lā'xa lā'lōgūmē. Wā, g'f'l'mēsē qō't!ēda lā'lōgūmaxs la'ē lē'lā-
laxēs lā'wūnemē qa g'ā'xēs k!wā'galīxa la dzā'qwa. Wā, lā'x- 50
da'xwē nā'x'idxa 'wā'pē. Wā, g'f'l'mēsē g'wāl nā'qaxs la'ēda
ts!edā'qē āx'ē'dxa k!lā'k!ēx'baa'kwē k!wa'xlā'wa qa's l!ē'nqēs
lā'xa mō'qwasdē. Wā, lae'm yō g'wē'gilasa ē'x'ba k!wa'xlā'wē
g'wē'gilasasa mā'malāxs ha'mā'paasa ha'mayowē'. Wā, lae'm
l!ē'nqas lā'xa mō'qwasdē qa's ts!ō'q!ūsēs lā'xēs se'msē. Wā, 55
g'f'l'mēsē g'wāl memā'lēqasdeg'ixs la'ēda ts!edā'qē k'ā'gilīxēs
ha'maa'ts!ē lā'lōgūma qa's xwē'laqē qep'stē'ntsēs hā'mx'sā'yē
lā'xa ha'ne'mē. Wā, la gūxts!ō'tsa ā'ita 'wāp lāq qa's ts!ō'-
xūg'indēq. Wā, g'f'l'mēsē ē'g'ig'axs la'ē ē't!ēd gūxts!ō'tsa 'wā'pē
lāq. Wā, lā'x-da'xwē ts!ē'nts!ēnx'wida. Wā, g'f'l'mēsē g'wā'lexs 60
la'ē nā'x'idxa ā'ita 'wā'pa. Wā, lae'mxaa k'lēs k!wē'ladzēmēda
mō'qwasdē. Wā, lā'xaa k'lēs ts!ē'pela lā'xa l!ē'na, qaxs ā'lāē
tsē'nxwa.

Soaked Dried Halibut-Fins (Pelpa'ixa t!ē'lkwē pā'Lasdē).—Wā, 1
hē'emxaē t!ē'lase'wa pā'Lasdēda tō'xsasa lō'gwats!ē. Wā, lē'x-a-

- they are soaked for six days | in the canoe, for they are thick.
 5 Therefore they are soaked for a long time. || As soon as they swell up, the woman takes her small basket | and carries it by the handle to the side of the place where the canoe is on the ground. | Then she takes one fin and washes off the soot that is on it. | As soon as it is all off, she puts it into the small basket. She only | stops when the
 10 small basket is full. Then she carries the small basket || into her house, and she puts it down by the side of the fire. | Then she takes the small kettle and washes it out inside. As soon as it is clean, | she takes split cedar-sticks. She breaks them into pieces, and | puts them crosswise in the bottom of the small kettle, (forming a grating). As soon as this is done, | she takes the soaked fins and puts them on ||
 15 the crossed split cedar-sticks in the small kettle. | She does not want what she is cooking to be burned: therefore | she puts the cedar-sticks under it. When the small kettle is full of | dried fins, she pours water into it; and she only stops pouring | when it is full.
 20 Then she puts the kettle on the fire. It || stays on the fire for a long time. Sometimes it is put on the fire in the morning, | and it is not done until afternoon. As soon as it is done, | the woman takes her tongs and takes the | kettle off the fire. Then she takes her small dish and puts it down at the | place where she is sitting. Then she

- 3 'mēs ō'gūqālayōsēxs k'lē'saē ā'em q!EL!ep!E'nḡwa'sē 'nā'lās
 t!ē't!lā!ēxs lā'xa ḡwā'k'lūna, qaxs wō'kwaē, lā'g'ilas gā'la t!ē'la.
 5 Wā, g'f'l'mēsē pē'x'widēxs la'ēda ts!edā'qē āx'ē'dxēs lā'laxamē
 qa's lē k'lō'x'wēlsaq lāx ō'gwāg'ay'asa xwā'k'lūnāxs hā'nsaē. Wā,
 lē āx'ē'dxa 'ne'mē pēla' qa's ts!ōxā'lēxa q!walō'hesē āxdzewē'q.
 Wā, g'f'l'mēsē 'wī'lāxs la'ē āxts!ō'ts lā'xa lā'laxamē. Wā, ā'l'mēsē
 g'wā'lēxs la'ē qō't!ēda lā'laxamē. Wā, lē k'lō'g'wīlxa lā'laxamē
 10 lā'xēs g'ō'kwē qa's lē k'lō'x'walīlāq lāx ōnō'lisasēs legwī'lē. Wā,
 la āx'ē'dxēs hā'ne'mē qa's ts!ō'xūg'endēq. Wā, g'f'l'mēsē ē'g'ig'axs
 la'ē āx'ē'dxa xō'kwē k!wa'xlā'wē. Wā, la k'ō'k'ē'x'se'ndēq qa's
 gayi'lā'lax'idēq lāx ōts!ā'wasa hā'ne'mē. Wā, g'f'l'mēsē g'wā'lēxs
 la'ē āxwūlts!ōdxa t!ē'lkwē pā'Lasdē qa's lē āxdzōdāla lā'xa
 15 gā'yī'lā'lakwē xōk^u k!wa'xlā'wa lāx ō'ts!āwasa hā'ne'mē. Wā,
 lae'm g'wā'q!ēlāq k'lūmelg'īlts!owē hā'mē'x'silase'was, lā'g'ilas
 benā'xlēntsa k!wa'xlā'wē lāq. Wā, g'f'l'mēsē qō't!ēda hā'ne'maxa
 pā'Lasdāxs la'ē gūx'ī'tsa 'wā'pē lāq. Wā, ā'l'mēsē g'wāl gū'qaxs
 la'ē qō't!a. Wā, la hā'nx'lēnts lā'xēs legwī'lē. Wā, la'mē'sē
 20 gē'x'lalaem hā'nx'lala; 'nā'l'nēmp!ēnaas hā'nx'lēntsōxa gāā'la.
 Wā, la ā'l'em l!ō'pxa la g'wāl 'nēqā'la. Wā, g'f'l'mēsē l!ō'pēxs
 la'ēda ts!edā'qē āx'ē'dxēs k'līplā'la qa's k!wētse'ndēs lā'xa
 hā'nx'lanowē. Wā, la āx'ē'dxēs lā'lōgūmē qa's hā'ng'alilēs lā'xēs
 k!waē'lasē. Wā, la āx'ē'dxa k'līplā'la qa's k'līplī'dēs lā'xa pā'Lasdē

takes her tongs and takes out the dried fins, || and she puts them into 25 the small dish. When the small dish is full, | she calls her children and her husband to come and sit down. | Then they drink fresh water; and after they finish drinking, | they take whole pieces of dried fins and eat them. They | hold them in their hands while they are eating. After they have finished || eating, the woman takes the small 30 dish and pours back | into the kettle what is left over. She pours some water | into (the dish) and washes it out inside; and when it is clean, she | pours more fresh water into it, and they wash their hands. | As soon as this is finished, they drink fresh water. That is all || about this. They do not dip it into oil, for it is fat; | and it is 35 also not given at feasts to other people, for | only the owners eat it.

The Indians always | drink water before they begin to eat and when they have finished; | for the people in olden times said that if they should not drink || water when they were about to eat, those who 40 should forget | to drink water before they eat or when they finish would rot inside. | The reason why they rinse their mouths in the morning before they eat is to | get off the sleepiness of the throat. Therefore they do this way. | That is all about this. ||

Halibut-Spaw.—Halibut-spawn is not kept for a long time. | As 1 soon as it is half dried, it is boiled | in a small kettle. Some water is

qa's le k'łpts!ō'dēs lā'lōgūmē. Wā, g'f'l'mēsē qō't!ēda lā'lōgūma- 25 sēxs la'ē lē'lālxēs sā'sēmē lē'wīs lā'wūnemē qa g'ā'xēs k'łts- ā'lila. Wā, lē nā'x'idxa ā'łta 'wā'pa. Wā, g'f'l'mēsē gwāl nā'qaxs la'ē dā'x'idxa senā'la pā'lasda qa's hā'mx'ī'dēq. Wā, lae'm ā'em dēdā'lalīqēxs la'ē hā'mā'pa. Wā, g'f'l'emxaa'wisē gwāl hā'mā'pa la'ēda ts!ēdā'qē k'ā'g'f'ilīxa lā'logūmē qa's lē qepetē'nd- 30 xēs hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa 'wā'pē lāq. Wā, la ts!ō'xūg'indeq. Wā, g'f'l'mēsē ē'g'f'g'axs la'ē xwē'laqa gūxts!ō'tsa ā'łta 'wāp lāq. Wā, la'x'da'xwē ts!ē'nts!enx'wīda. Wā, g'f'l'mēsē gwā'lexs la'ē nā'x'idxa ā'łta 'wā'pa. Wā, lae'm gwāl lā'xēq. Wā, lae'm k'łēs ts!ēpa'x l!ē'na qaxs tsē'nxaē. Wā, 35 lae'mxaa k'łēs k!wē'ladzēm lā'xa ō'gū'la begwā'nema, yīxs ā'maē lē'x'aēm hā'mā'qēda āxnō'gwadās. Wā, la hē'menāla'ma bā'k'łūmē nā'naqalgīwālaxa 'wā'paxs k'lē's'maē hā'mx'ī'da lōxs la'ē gwā'la, qaxs 'nē'k'aēda g'ā'lē begwā'nemxs g'f'l'mēlaxē k'łēs nā'x'idxa 'wā'paxs g'ā'lē hā'maaxēs hā'mā'lē, wā, la xaxē'x'īdēda l!ēlē'wa'yē 40 nā'x'idxa 'wā'paxs k'lē's'maē hā'mx'ī'da, lōxs la'ē gwā'la. Wā, hē'mis lā'g'ilas ts!ēwē'l!ēxōdxa gāā'lāxs g'ā'laē hā'maa qa lawā'yēsēs beq!ūlē'l!ēxawa'yē. Wā, hē'mis lā'g'ilas hē gwē'g'ilē. Wā, lae'm gwāl lā'xēq.

Halibut-Spaw (Tsā'p!ēdza'yē).—Wā, k'lē's!a gā'la āxē'lakwa tsā- 1 p!ēdza'yasa p!ā'yē. G'f'l'em k'lā'yax'wīdexs lā'ē hā'nx'lentse'wa

poured into the | small kettle, and it is put over the fire of the house.
 5 As soon || as the water begins to boil, the woman takes down the |
 spawn from where it is hanging, and puts it into the boiling | kettle
 on the fire. After it has been boiling for a long time, | it is taken off
 and is done. Then the woman takes a | small dish and a spoon, and
 10 she dips out the boiled || spawn and puts it into the small dish. As
 soon as | it is all out of the water, they drink water, and they just
 take it up with their hands | and bite off the end as they eat it; and
 they do not eat much | before they finish, for this is not very good
 food. | The men do not often eat the spawn. That is the only ||
 15 reason why the woman boils it, that it brings bad luck if it is not |
 boiled; for the men of early times said, that, if it were not done, |
 her husband would not get a bite,—if for once | the woman should
 not boil what comes from the halibut caught by her | husband. As
 20 soon as the woman finishes eating, || she pours out what is left over.
 Then she drinks water. | That is all about this. |

Middle Piece of Halibut.—I have forgotten | the piece in the mid-
 dle,—the fat that is under the skin between | the two flat sides of the
 25 halibut, the meat just on top of the || backbone. As soon as the skin
 is taken off, the | woman cuts off the piece in the middle, and there

3 lā'xaaxa ha'ne'mē. Wā, lae'm ā'em gūxts!ō'yuwēda 'wā'pē lā'xā
 ha'ne'mē qa's hā'nx'lanowē lā'xa legwi'lasa g'ō'kwē. Wā, g'ī'l-
 5 'mēsē mede'lx'widēda 'wā'paxs la'ēda tsledā'qē āxā'xōdxa tsā'p'lē-
 dza'yē lā'xēs gē'xwalaasē qa's āx'ste'ndēs lā'xa mae'mde'lqūla
 hā'nx'lanōxs hā'nx'lalamaē. Wā, la gē'g'ilī'em mae'mde'lqūlaxs
 la'ē hā'nx'sanā. Wā, lae'm l'ō'pa. Wā, lē'da tsledā'qē āx'ē'dxēs
 lā'lōgūmē lē'wa k'ā'ts!enaqē qa's xelōstendēxa hā'nx'laakwē
 10 tsā'p'lēdza'ya qa's lē xelts!ā'las lā'xa lā'lōgūmē. Wā, g'ī'l'mēsē
 'wi'lōstaxs la'ē nā'x'idxa 'wā'pē. Wā, ā'mēsē dā'x'itsēs e'eyasowē'
 lāq qa's q'leg'ī'lba'yēxēs ha'ma'yē. Wā, la k'lēs ā'laem q'lē'k'lēs
 la'qēxs la'ē gwā'la, qaxs k'lē'saē ā'laem ēk' ha'ma'ya. Wā, la
 k'lēs q'lūnā'la ha'mā'pa begwā'nemaxa tsā'p'lēdza'yē. Wā, lē'x-a-
 15 'mēs lā'g'ilas tsledā'qē hā'nx'lendeq, qaxs aē'k'ilāē k'lēs hā'nx'-
 lendeq, qaxs 'nē'kaēda g'ā'lē begwā'nemqēxs k'lē'sēlaxē lā'lax
 q'lek'a'sō lā'xē lō'gūyōs la'wūnemas qō k'lē'slax 'ne'mplēnālaxēda
 tsledā'qē hā'nx'lēndlāxa g'a'yōlē lā'xa plā'yē, yā'nemsēs lā'-
 'wūnemē. Wā, g'ī'l'mēsē gwā' ha'mā'pa tsledā'qaxs la'ē ā'em
 20 qepewe'lxēs hā'mx'sā'yē. Wā, la'xaē nā'x'idxa 'wā'pē. Wā,
 lae'm gwā' lā'xēq.

Middle Piece of Halibut.—Wā, hē'xōlēn l'elē'wēsē'wēda q'lwā'q'ū-
 sawa'yē, yīxa āxā'la tse'nxwē lā'xa āwā'bā'yasa l'ē'sē lā'xa ēwī'g'a-
 'yē lō' ōk'waēdza'yasa plā'yē, yīx k'lūtā'layōsa q'lē'mlalē lāx nexē-
 25 nā'yasa hā'mō'mō. Wā, g'ī'l'mē lawā'yēda l'ē'saxs la'ēda ts'lē-
 dā'qē sapō'dxa q'lwā'q'ūsā'wa'yē. Wā, la xū'lkwalēda āxā'sdās.

is a groove at the place where it was. | Then the woman puts her 27
forefinger into this groove, | and she opens it out at the place where
the (sides of the) meat meet, along the | backbone. As soon as the
piece in the middle is off, she || throws it into a basket which stands 30
by the side of the woman when she is working on the | halibut. As
soon as she has finished, she takes the basket by the handle and |
carries it into the house. Then she splits a piece of red pine | and
makes roasting-tongs just like the roasting-tongs for the edges, | and
the piece in the middle is put in in the same way as the edges || when 35
they are roasted; and it is eaten in the same manner. | What is left
over is put away; and they eat of it again, | even when it is cold.
That is all about this. |

I have also forgotten the one name of the edges. It is called | by
the Newetsee "standing-on-the-edge." ||

Fresh Codfish (1).—The¹ wife at once breaks | some dried halibut and 1
puts it on a food-mat, and she | pours oil into an oil-dish; and after
she has done so, | she spreads out a food-mat in front of her husband,
and she || puts the oil-dish on it. As soon as she has done so, she 5
takes her | small basket in which she keeps her two fish-knives.
She | is going to remove the guts of the codfish. She takes her
fish-knives, | and takes a codfish so that the head turns towards

Wā, ā'mēsa ts!edā'qē la ts!ē'mg'ilts!axstālasēs ts!ēmā'lax'ts!ā'- 27
na'yē lāq, qa āqō'x'wīdēsa āwē'lgōda'yas q!ē'mlalās nexenā'yasēda
hāmō'mowē. Wā, g'ī'l'mēsē lawā'yēda q!wā'q!ūsā'wa'yē, wā, la
ts!exts!ā'las lā'xa lexa'yē hānō'dzilixsa ts!edā'qaxs la'ē ē'axalaxa 30
p!ā'yē. Wā, g'ī'l'mēsē gwā'lexs la'ē k!ō'qūlisxa lexa'yē qa's lē
k!ō'gwī'lēlaq lā'xēs g'ō'kwē. Wā, la k!ā'x'wīdxa wūnā'gūlē
qa's L!ō'psayōgwīlēq, hē gwē'x'sē L!ō'psayāxa xwā'xūsenxa'yē. Wā,
hē'emxaa'wisē gwā'lēda q!wā'q!ūsawa'yē gwā'laasasa xwā'xūsenxa-
yaxs la'ē L!ō'pase'wa. Wā, hē'emxaa'wisē gwē'g'ilaxs la'ē ha- 35
'mā'ya. Wā, la g'ē'xase'wēda hā'msā'yē qa's ē't!lēdē hā'mx'ī'tsōxs
la'ē wā'x'em la wūda'. Wā, lae'm gwūl laxē'q.

Wā, hē'emxaa'wēsen L!ēlēwēse'wa 'nemē lēgemsa xwā'xūsenxa-
'yēda q!wāq!ūsenxa'yē lāxa L!āl!asiqwāla.

Fresh Codfish (1).—Wā,¹ ā'misē gene'mas hē'x'idaem k!ō'p!ēdxa 1
k!ā'wasē qa's axdzō'dēs lā'xa ha'madzowē' lē'wa'ya. Wā, la
k!ū'nxts!ōtsa L!ē'na lā'xa ts!ēba'ts!ē. Wā, g'ī'l'mēsē gwā'lexs
la'ē Lēpdza'mōlitsa ha'madzowē' lē'wē' lā'xēs la'wūnemē. Wā, la
k!ā'dzōtsa ts!ēba'ts!ē lāq. Wā, g'ī'l'mēsē gwā'lexs la'ē āx'ē'dxēs 5
lā'laxamē, yix g'ī'ts!ē'wasasēs ma'lexla gēlts!ē'ma. Wā, lae'm
lā'wiyōdLEX ya'x'yg'ilasa nē'tsa'yē. Wā, la āx'ē'dxes gēlts!ē'mē.
Wā, la āx'ē'dxa 'ne'mē lā'xa nē'ts!a'yē qa gwastā'lēs lāx k!wāē'ts!ē-

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V., p. 482.

the place where she is sitting. | She first cuts off the pectoral fins. |
 10 She cuts them out in one piece with the gills. Then she cuts across
 the bone in the neck, | and she pulls out the guts. She at once |
 cuts off the intestines and throws them away on the | beach. Then
 she turns the stomach inside out and puts it down on the | beach.
 As soon as all her work is finished, she goes up from the beach ||
 15 and takes her fish-basket. She carries it by the handle down |
 to the beach, and takes the stomachs of the codfish and puts them |
 into it. As soon as they are all in it, she carries the basket by the han-
 dle | into the house. Then she puts it down in front of the fire of
 20 her | house. She takes her kettle, pours || water into it, and, when it
 is half full of water, she puts it | on the fire. Then her husband
 invites in his friends. | As soon as all the guests are in, the woman |
 takes the stomachs and puts them into the boiling water of the |
 kettle; and when they are all in the water, the woman takes her ||
 25 tongs and stirs what is being cooked. Then | she lets it boil for a
 long time before she takes it off from the fire. | At last the woman
 takes her spoons and distributes them | among her guests. When
 they have one each, she takes the | kettle by the handle and puts it
 30 down in front of her guests. Then || she takes a bucket with water
 and puts it down in front of her | guests. They drink water from the

na'yas. Wä, hē'mis g'il xwā'titsōsē pel'lxā'wa'yas. Wä, la
 10 'nā'nemgoq lē'wis q'lō'sna'yē. Wä, la gē'x'sendex t'lē'mq'lexā'-
 wa'yas. Wä, ā'mēsē la nē'xūlts'lōdex ya'x'yig'ilas. Wä, hē'x'-
 da'mēsē t'lō'sālaq ts!enē'xas. Wä, la ts!eqe'nts!ēsaq lā'xa
 L!ema'isē. Wä, la l!ēp!exse'mdxa mōqūlās qa's āx'ā'liselēs lā'xa
 L!emā'isē. Wä, g'il'mēsē 'wī'la la gwā'lē āxse'wa'sēxs la'ē lā'sdēs
 15 qa's lē āx'ē'dxēs k'lō'gwats!ē lexa'ya. Wä, la k'lō'qūnts!ē'selaq
 lā'xa L!ema'isē. Wä, la āx'ē'dxa mō'qūlāsa nē'ts!a'yē qa's āxts!ā'lēs
 lāq. Wä, g'il'mēsē 'wī'ts!āxs la'ē k'lō'xwūsdē'selaq qa's k'lō'gwē-
 lēlaq lā'xēs g'ō'kwē. Wä, la k'lō'x'wāliās lā'xa ōstā'līasēs
 g'ō'kwē. Wä, la hē'x'idaem āx'ēdxa hā'nx'lanō, qa's gūxts!ō'-
 20 dēsa 'wā'pē lāq. Wä, la'mēsē 'negō'yōlaxa 'wā'paxs la'ē hā'nx'-
 lents lā'xa legwī'lē. Wä, la lē'lalē lā'wūnemasēxēs 'nē'nemō'-
 kwē. Wä, g'il'mēsē g'āx 'wī'laēlēda lē'lānemaxs la'ēda ts!edā'qē
 āx'ē'dxa mō'qūla qa's āx'stā'lēs lā'xa la mae'mdelqūla 'wāpsa
 hā'nx'lāla. Wä, g'il'mēsē 'wī'la'staxs lā'ēda ts!edā'qē āx'ē'dxēs
 25 k'īpla'la qa's xwē'telga'yēxēs ha'mē'x'silase'wē. Wä, la'mēsē
 gē'g'ilil qa's mae'mdelqūlaxs la'ē hā'nx'sanā lā'xa legwī'lē. Wä,
 la'mēsē ts!edā'qē āx'ē'dxēs k'ā'k'ets!enaqē qa's lē ts!ewā'naēsas
 lā'xēs Lē'lānemē. Wä, g'il'mēsē 'wī'lxtōxs la'ē k'lō'qū'lilxa
 hā'nx'lanowē qa's lē hā'nx'dzamō'līas lā'xa Lē'lānemē. Wä, la
 30 āx'ē'dxēs 'wabets!ā'la nā'gats!ā qa's lē hā'nx'dzamō'līas lā'xēs
 Lē'lānemē. Wä, lā'x-da'xwē xama'g'āgēxa nā'gats!āxs la'ē nā'x'id

corner of the bucket. | After they have finished drinking, the bucket 32
is put away. | Then they eat with spoons out of the kettle. | The
woman takes her small dishes and || puts them down behind the 35
kettle from which they are eating; | and as soon as they find a
stomach with their spoons, they put it into the small dish; | and
when they finish eating the gills and the liquid with their spoons,
they put down the spoons | with which they have been eating, and
they take the stomachs with their hands | and bite them off; and
after they have finished eating them, the || woman takes the small 40
dish and pours back what is left over | into the kettle from which
they have been eating. Then she pours some water | into (the dish)
and washes it out; and when it is clean, she again | pours fresh water
into it. Then she places it before her guests, | and they wash their
hands; but the woman || takes by the handle the kettle from which 45
they have been eating, and puts it down at the | outer end of the fire.
After this has been done, she takes the bucket | with water and places
it before her guests, and | they again drink from the corner of the
bucket. | Then the woman takes the dish in which they washed their
hands and || puts it down at the place where she is sitting. Then the 50
guests go out. | This kind of food is also not a food for the morning,
and no | oil is poured into it, and it is not used at feasts for many |

lā'xa 'wā'pē. Wā, lā'x-da'xwē gwāl nā'qaxs la'ē g'ē'xasē'wēda 32
nā'gatslē. Wā, lā'x-da'xwē yō's'wūltsā'axēs yō'sasē'wē lā'xa
hā'nx'lanowē. Wā, lē'da tsēdā'qē āx'ē'dxa lā'elōgūmē qa's lē
k'ā'g'alilēlas lāx ā'La'yasa ha'maatslē'yē hā'nx'lanā. Wā, g'ī'l- 35
'mēsē yayō'sk'īnaxa mō'qūlāxs la'ē g'ē'tslōts lā'xa lā'lōgūmē. Wā,
g'ī'l'mēsē gwāl yō'saxa q'lō'sna'yē lē'wa 'wā'palāxs la'ē g'ī'g'alilētsēs
yeyō'yatslēxa k'ā'k'etslēnaqaxs la'ē xā'maxtslāna dā'x'īdxa
mō'qūla qa's q'lēg'ī'l'beyēq. Wā, g'ī'l'mēsē gwāl ha'mā'pqēxs la'ēda
tsēdā'qē āx'ē'dxa lā'lōgūmē qa's lē xwē'laqa gūxtslō'tsa hā'mx- 40
sā'yē lā'xa ha'maa'tslē hā'nx'lanā. Wā, la gūxtslō'tsa 'wā'pē
lāq. Wā, la ts'lō'xūg'īndeq. Wā, g'ī'l'mēsē ā'g'ī'g'axs la'ē xwē'laqa
gūxtslō'tsa ā'ta 'wāp lāq. Wā, la k'ax'dzamō'līlas lā'xēs lē'lānemē.
Wā, lā'x-da'xwē tsē'nts'ēnx'wīda. Wā, lā'lēda tsēdā'qē k'lō'-
qūlīlaxa ha'maa'tslē hā'nx'lanā qa's lē hā'ng'alīlas lā'xa ō'bōx- 45
lālīlasa lēgwī'lē. Wā, g'ī'l'mēsē gwā'lēxs la'ē k'lō'qūlīlaxa nā'gatslē
'wā'betslēla qa's lē hā'nx'dzamō'līlas lā'xēs lē'lānemē. Wā, la'x-
da'xwē ē'tlēd xa'mag'āgēxa nā'gatslāxs la'ē nā'x'īdxa 'wā'pē. Wā,
lā'lēda tsēdā'qē āx'ē'dxa tsē'nts'lēngwatslē lō'q'lwa qa's lē k'ā'-
g'alīlas lā'xēs k'lwaē'lasē. Wā, lae'm hō'qūwelsēda lē'lānemē. Wā, 50
lae'mxaa k'lēs ha'ma'yē gwē'x'sdemasēxa gaā'la. Wā, lā'xaa k'lēs
klūnqlēqasōsa lē'lē'na. Wā, la k'lēs k'lwē'ladzem lā'xa q'lē'nēmē

men, and the numaym is not invited to it. | Only four or six friends of
 55 the || one who caught the codfish eat of the bull-head, for that is its
 name | when it is eaten; and the one who invites his friends says, |
 "We will eat bull-head to-morrow." Thus he says. And the reason
 why its name is | "bull-head" is that the stomach of "the-one-who-
 pulls" is never full, and also | the stomach of the black cod and of the
 60 kelp-fish and of the *xūldzōs*. That is its other || name when it has
 been cooked and when it has been caught by the | fisherman; for the
 fisherman does not allow | the guts of the codfish and of the halibut
 to stay in the body over night; for it is said, that, if | his wife should
 not do so, he would never again have a | bite from the halibut or ||
 65 codfish or black cod or *q!wā'qela* and also the *t!ot!ōp!ē* and also the
gwā'x'gū'wa and | also the *gwē'lēk*. There is only one | way of doing
 with these nine kinds when they are first caught by the fisherman. |
 That is all about this. |

1 **Fresh Codfish (2).**—Sometimes the | woman cooks at once these eight
 kinds besides the | halibut, and the eight kinds of fishes are eaten
 5 fresh | when the tribes are really hungry; and they also do || so
 when they get rotten. The only difference when they are | fresh is,
 that the woman cuts the codfish right away. | Both sides of the
 neck of the codfish are cut, and then around | the back of the head;

53 *bē'begwānema*, *lō'mē'da* 'nē'mē'mōtē *k'lē's'emxaa* *lē'lē'layō* *lāq*.
Ā'em *lē'x'a'mēda* *mō'kwē* *lōxs* *q!el!ō'kwaē* 'nē'nēmō'kwasa
 55 *yā'nemaxa* *nē'ts!a'yē* *hā'mā'pxa* *k'lūmēsē*, *qaxs* *hē'maē* *lē'gēmsē*
wā'x'i *hā'mā'ya*. *Wā*, *la* 'nē'k'ēda *lē'lē'alāxēs* 'nē'nēmō'ku:
 "K!wōk'lūmēsē'gē'lēnsā'i," 'nē'k'ē. *Wā*, *hē'em* *lē'g'ilas* *lē'gades*
k'lūmēsaxs *k'lē'saē* *qō't!aēnoxwē* *mō'qūlāsa* *nē'ts!a'yē*, *lē'wa* *mō'*
qūlāsa *nā'tēmē* *lē'wa'* *pe'x'i'tē* *lē'wa'* *xū'ldzōsē*. *Hē'em* 'nē'mē
 60 *lē'gēmasēxs* *la'ē* *hā'nx'lentsē'wa*, *lōxs* *gā'lōlā'nemaē* *yīsa'*
bā'kū'lēnoxwaq, *yīxs* *k'lē'saē* *hēlq!alē'da* *bā'kū'lēnoxwaq* *xa'māla*
k'lē's *lā'wōyowē* *yā'x'yīg'ilasa* *nē'ts!a'yē* *lē'wa* *p!ā'yē* *qaxs* *g'i'l'mē-*
laxē *k'lē'slaxē* *gēnē'mas* *hē* *gwē'x'idlaxē* *lā'm'lā'wisē* *k'lē'slax*
lā'lax *ē't!ēdlax* *q!ek'a'sōxs* *la'ē* *ē't!ēd* *bā'kūlaxa* *p!ā'yē* *lē'wa*
 65 *nēts!a'yē* *lē'wa* *nā'tēmē* *lē'wa* *q!wā'qela*; *hē'misa* *t!ō't!ōp!ē*. *Wā*,
hē'misa *gwā'x'gū'wa*; *wā*, *hē'mislēda* *gwē'lē'k'ē*. *Hē'em* 'nē'mē
gwē'g'ilasē *qaē'da* 'nā'nemax'idālāxs *gā'laē* *gā'xalislēda* *bā'kū-*
lāq. *Wā*, *lā'm* *gwāl* *lā'xēq*.

1 **Fresh Codfish (Gē'ta nē'ts!ē) (2).**—*Wā*, 'nā't'nempe!ena'mēda
ts!ēdā'qē *hē'x'idaem* *hā'mē'x'silaxa* *ma'lgūnā'idāla* *ō'gū'la* *lā'xa*
p!ā'yē. *Wā*, *lē'x'a'mēs* *halaxwasō'gwiltsa* *ma'lgūnā'idāla* *mamaē'-*
masēxs *ā'lak'ālāē* *pā'lēda* *lē'elqwālala'yē*. *Wā*, *la* *hē'emxat!* *gwē'-*
 5 *g'ilasēxs* *la'ē* *q!ap!ā'lax'ida*. *Wā*, *lē'x'a'mēs* *ō'gū'qala'yōsēxs*
gē'taē, *yīxs* *hē'x'ida'maēda* *ts!ēdā'qē* *la* *xwā't'idxa* *nē'ts!a'yē*. *Wā*,
hē'em *g'li* *xwā't'itsōsē* *wā'x'sanōlxā'wa'yasa* *nē'ts!a'yē*, *hē'stāla*
lāx *ō'x!aatā'yas*. *Wā*, *la* *xwā'laxōdex* *āwī'g'a'yas* *hā'xela* *lāx*

and she cuts down its back way down to its | tail. She cuts close to the backbone, and || she only stops cutting when she gets down to the 10 belly. Then she turns it over | so that its head turns away from her; and she cuts along the upper side of the dorsal fin | again close to its backbone, | and she only stops cutting when the cuts meet at the belly. | Then she takes the head and pulls it off with the || backbone; 15 and she puts it on an old mat which is spread on the floor of the house. | Then she takes cedar-rope and ties it around the flesh side of the | codfish, in this manner:

on the outside, | and the scales

After she has finished many of

husband to call his tribe to come ||

as her husband is gone, the

kettles and puts them down inside, by the | door of the house. Then she takes buckets and carries them | to the place where the kettles are, and also long-handled | tongs, and also a basket; and she asks some || young men of her husband's numaym to come and help her build a 25 fire in the middle of the | house where the feast is to be. As soon as the fire in the middle of the house blazes up, | the young men pick up the buckets and go to draw water; | and when they come back, they pour it at once into the | kettles; and they only stop when they are half full of water. || When they have finished, the young men go 30



Then the flesh-side is are on the inside.

these, | she sends her to a feast. As soon 20

woman takes | her large

ts!ā'sna'yas. Wā, la mā'k'ildzōdalax xemō'mōwēg'a'yas. Wā, ā'l'mēsē gwāl xwā'laxs la'ē lā'g'aa lāx tek'!ā's. Wā, la xwē'l'ideq 10 qa qwē'sgemālēs. Wā, lā'xaa ē'k'lōddzōdā'laxa q!wā'g'a'yasēxs la'ē xwā'l'ideq. Wā, lae'mxaa mā'k'ildzōdā'laxa xemō'mōwēg'a'yē. Wā, ā'l'mēsē gwāl xwā'laxs la'ē lē'lg'owē xwā'l'a'yas lax tek'!ā's. Wā, ā'l'mēsē la dā'x'idxa hē'x't!a'yē qa nē'xōdēq lē'wī's xemō'mōwēg'a'yē qa's g'ē'dzōdēs lā'xa lēbē'lē k'lā'k'lobanā. Wā, la 15 āx'ē'dxa de'nsenō dene'ma qa's yiltse'mdēs lā'xa q!ē'mlalāsa nē'ts!a'yē g'a gwā'lēg'a (fig.). Wā, laem l!āsadza'yēda q!ēmladza'yē. Wā, la na'q!ēga'ya gō'betadza'yē. Wā, g'l'l'mēsē gwā'la q!ē'nemaxs la'ē 'yā'laqaxēs lā'wūnemē qa lēs lē'lālaxēs g'ō'kūlōtē qa g'ā'xēs klwē'la. Wā, g'l'l'mēsē lē lā'wūnemasēxs la'ēda ts!edā'qē āx'ē'd- 20 xēs āwā'wē hā'nhenx'lanā qa's g'ā'xē hānstō'lilas lā'xa āwī'lēlās tlēx'f!āsēs g'ō'kwē. Wā, la āx'ē'dxa nēnā'gats!ē qa g'ā'xēs hā'nē'l lāx āxā'sasa hā'nhenx'lanowē; wā, hē'misēs g'l'lg'ilt!a k'lēk'!lplā'la; wā, hē'misa lēxa'yē. Wā, la hē'laxa g'ā'yōlē hā'yā'l'a lāx 'nē'mē'motasēs lā'wūnemē qa g'ā'xēs lā'qōlilxa 25 klwē'ladzats!ēlē g'ō'kwa. Wā, g'l'l'mēsē x'l'qōstāwēda laqawa'-lilaxs la'ēda hā'yā'l'a k'lō'qūlilxa nēnā'gats!ē qa's lē tsāx 'wā'pa. Wā, g'l'l'mēsē g'ā'xēxs la'ē hē'ts!ālaem gūxts!ā'las lā'xa hā'nhenx'lanowē. Wā, ā'l'mēsē gwā'lēxs la'ē 'nā'ngoyā'laxa 'wā'pē. Wā, g'l'l'mēsē gwā'lēxs la'ē ē'tsē'stēda hā'yā'l'āxa klwē'lē. Wā, 30

31 about again to call the guests. | The woman spreads out the mats for
the feasters all round the | house. As soon as she has finished, she
takes out her box with dried salmon, | and her oil, and also food-
dishes and oil-dishes. | When they are all ready, the guests enter; ||
35 and when they are all in, they | first take the dried salmon out of the
box. Then they are scorched | in the way I told first, when I spoke
about a real feast given to the | invited tribes; for dried salmon is the
first course. After | they have eaten the dried salmon, the kettles
40 are put || on the fire in the middle of the house. They do not put
the | meat of the codfish at once into the kettles that were put on the
fire. | When (the water) begins to boil, the woman takes her | basket
and places it in the boiling water. Then | she takes her tongs and
45 picks up with them the meat of the || codfish that is tied together, and
she puts it with the tongs into the basket which is in the water | in
the kettle. She only stops doing so when it is all in the water. |
The woman does not allow it to be in the water for a long
time. Then she takes her | tongs and pushes them through the
handles of the basket and lifts it out of the water. | Then she puts it
50 into a large dish. Then she at once unties the || ropes which had
been tied around (the meat). Then the woman spreads out the
meat | of the codfish, and she takes a spoon and scrapes off the |
scales. As soon as they are all off, she breaks the meat into pieces |

31 lē'da ts'ledā'qē Lepsē'stalī'telasa k'wē'lē lē'wē' lāx āwī'stalīfasē
gō'kwē. Wā, g'ī'l'mēsē gwā'lexs la'ē ha'nō'tl'alīlxēs xā'myatslē
xetse'ma lē'wis lē'na; wā, hē'misa lō'elq'wē lē'wa' ts'lē'ts'e-
batslē. Wā, g'ī'l'mēsē 'nā'xwa la gwā'x'gūlīlexs g'ā'xāē hō'gwī-
35 Lēlēda lē'lanēmē. Wā, g'ī'l'mēsē 'wī'laēlēda k'wē'laxs la'ē hē
g'īl āx'wūlts'lā'layāsa xama'sē lā'xa xetse'mē. | Wā, la ts'lex'ī'tse'wa
lā'xen lā'x'īdā gwā'gwēx'sālasa, qaxs ā'lak'lālaē k'wē'lasa lē'lā-
lāxa lē'lq'wālala'yē, lā'g'iltsa xama'sē ts'lā'g'idzema. Wā, g'ī'l'mēsē
gwāl ha'mā'pxa xamā'saxs la'ē hā'n'x'len dayowēda hā'n'x'lanowē
40 lā'xa lā'k'awalītsa gō'kwē. Wā, k'lē'stla hē'x'īd āx'ste'ntsa
q'le'mlalāsa nē'ts'la'yē lā'xa la hān'x'lāla lā'xa lē'gwī'lēda hānhe'n'x'-
lanowē. Wā, g'ī'l'mēsē mede'l'x'widexs la'ēdā ts'ledā'qē āx'ē'dxa
lexā'yē qa's hān'ste'ndēs lā'xa mae'mde'lqūla 'wā'pa. Wā, la
āx'ē'dxēs k'ī'plā'la qa's k'ī'p'lē'dēs lā'xa yīltsemā'la q'le'mlalāsa
45 nē'ts'la'yē. Wā, la k'ī'p'ts'lō'ts lā'xa lexā'yē la hā'n'stāla lā'xa
hā'n'x'lanowē. Wā, ā'l'mēsē gwāl hē'gwē'gilaxs la'ē 'wī'la'sta. Wā,
lā'mēsēda ts'ledā'qē k'lē's hē'lq'lālaq gē'stā'laxs la'ē lē'nxtslōtsa
k'ī'plā'la lāx k'lā'k'lō'gwaasasa lexā'yē qa's k'wē'tweste'ndēq. Wā,
la hā'ndzōts lā'xa 'wā'lasē lō'q'wa. Wā, hē'x'īda'mēsē qwē'lāla
50 dēdene'mē yaē'ītsemēs. Wā, lē'da ts'ledā'qē lē'plē'dxa q'le'mla-
lāsa nē'ts'la'yē. Wā, la āx'ē'dxa k'ā'ts'lenaqē qa's k'ēxā'lēs lā'xa
gō'betas. Wā, g'ī'l'mēsē 'wī'lāxs la'ē klū'lk'lūpsālaxa q'le'mlalē

and puts it into another large dish. As | soon as she has done so
 with (all the meat), she takes the kettles || from the fire, and she also 55
 takes a long-handled ladle | and puts it into the liquid of what has
 been cooked, and she | dips out the scales which came off from the
 skin of the codfish when she | put them into the water. As soon as
 this is all done, she takes the large dish | in which is the broken meat
 of the codfish, and she || pours (the liquid) into the kettle. Then she 60
 puts the kettle on the fire | again; and when it begins to boil, the
 woman takes her | long ladle and dips up the liquid of what is |
 being boiled, and pours it back into what is boiling. | She does the
 same thing as long as the food that is being cooked || is boiling. 65
 She only stops doing so when the food that is being cooked is done. |
 The reason why she does so with the liquid that is | being boiled is
 that the fat and the liquid become mixed; | and for this reason the
 liquid becomes thick, and the liquid also becomes really | milky.
 It looks as though flour had been poured into it. || When it is done, 70
 she takes the kettles off the fire, | and the young men at once take
 the dishes and place them on | each side of the kettles; and she takes
 again her long-handled | ladle and dips the cooked codfish out | into
 the dishes. She only stops doing so when the dishes are full. ||
 There is no food-mat used, for | the liquid always drips from their 75

qa's lē'xat! äxts!ä'la lä'xa ö'gü'la'maxat! 'wä'las lö'q!wa. Wä, 53
 g'í'l'mēsē 'wi'la hē gwē'x'idqēxs la'ē hā'nx'sendxa hā'nhenx'La-
 nowē lä'xa legwi'lē. Wä, lä'xaa äx'ē'dxa g'ít!EXLä'la k'ä'ts!Enaqa 55
 qa's tsē'g'ilisēlēs lä'xa 'wä'palāsēs hā'nx'LEntse'wē qa's xē'lg'i-
 lisēs lä'xa gō'betē, yí'xa lawä'yē lä'xa L'ē'sasa nē'ts!a'yaxs lä'x'dē
 la'stanā lāq. Wä, g'í'l'mēsē 'wi'laxs la'ē äx'ē'dxa 'wä'lasē lö'q!wa,
 yíx la g'í'ts!E'watsa q!wē'lkwē q!E'mlalēsa nē'ts!a'yē qa's lē gūx-
 ste'nts lä'xa hāne'nx'LANō. Wä, la hānx'LE'nts lä'xēs legwi'lē 60
 ē't!ēda. Wä, g'í'l'mēsē medelx'wí'dexs la'ēda ts!edā'qē äx'ē'dxēs
 g'í't!EXLä'la k'ä'ts!Enaqa qa's tsē'g'östälēs 'wä'palāsēs ha'mē'x-
 silase'wē qa's xwē'laqē tsē'ste'nts lä'xa mae'mdelqūla. Wä,
 lae'm hē'x'sāem gwē'g'ilaq lāx 'wä'waselilasas mae'mdelqūlās
 ha'mē'x'silase'wē. Wä, ä'l'mēsē gwāl hē gwē'g'ilaxs la'ē L'ō'pēda 65
 ha'mē'x'silase'was. Wä, hē'em lä'g'ilas hē gwē'g'ilaxa 'wä'palāsēs
 ha'mē'x'silase'wē qa lē'lgewēsa tse'nxwa'yas lē'wa 'wä'pala. Wä,
 hē'mis lä'g'ilas la ge'nk'ēda 'wä'pala. Wä, lä'xaa ä'lak'älā la
 dze'mx'stowē 'wä'palas, hē'la gwē'x'sa gūxstaax'sa qū'xē. Wä,
 g'í'l'mēsē L'ō'pexs la'ē hā'nx'sendxa hā'nhenx'LANowē. Wä, 70
 hē'x'idā'mēsa hā'yā'l'a äx'ē'dxa lö'elq!wē qa's mex'ä'lilēlēs lāx
 wāx'sanā'lilasa hēhe'nx'LANowē. Wä, lä'xaa äx'ē'dxa g'í't!EXLäla
 k'ä'ts!Enaqa qa's tsē'x'idēs lä'xa hā'nx'Laakwē nē'ts!a'ya qa's lē
 tsēts!ä'las lä'xa lö'elq!wē. Wä, ä'l'mēsē gwä'l'exs la'ē qō'qūt!ēda
 lö'elq!wē. Wä, lae'm k'leā's ha'madzō' lē'wa'ya qaxs hē'menā- 75

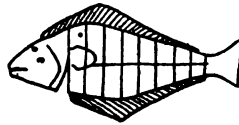
76 mouths when they are eating the boiled codfish with spoons. | She only distributes spoons among the guests. | As soon as they have one each, they put the dishes in front of them; | and when all this has
80 been done, the young men take buckets by their handles and || place them before the guests, and they all drink; | and after they finish drinking, they eat with spoons; and after they have finished, | the young men take away the dishes, and they carry the rest to the wives | of the guests. Other | young men give water to the guests.
85 This was called by || former generations [the first past men] "cooling down when they drink water after | having eaten with spoons boiled fish." After they finish drinking, | they go out. That is all about this. |

1 Tainted Codfish.—I first talked about the fresh boiled | codfish. Now I will talk about | what the Indians like best,—tainted boiled codfish. | When the codfish has been kept for a very long time in the
5 corner of the house, || and when it begins to be tainted, the woman takes the tainted codfish | and puts it into water that is in a large dish. | As soon as the body is soaked, she puts it on the fire | and turns it over and over; and when the body is warm, | she rubs off
10 the scales. Then the woman || takes an old mat and spreads it out

76 la'maē tsā'xūlexstalēda yō'saxa hā'nx'laakwē nē'ts!a'ya. Wā, lē'x'a'mēsa k'ā'k'ets!enaqē la ts!ewanaēdzem lā'xa k!wē'lē. Wā, g'ī'l'mēsē 'wī'lxtōxs la'ē k'axdzamō'līlasōsa lō'elq!wē. Wā, g'ī'l'mēsē 'wī'laxs la'ēda hā'yā't'a k'lō'qūlīlxa nēnā'gats!ē qa's lē
80 hānx'dzamō'līlas lā'xa k!wē'lē. Wā, la'x'da'xwē 'wī'la nā'x'ida. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē yō's'ida. Wā, g'ī'l'mēsē gwāl'lexs la'ēda hā'yā't'a k'ā'g'īlīlxa lō'elq!wē qa's lē mō't!ōts lāx gēgene'masa k!wē'lē bē'begwānema. Wā, lā'lē ē't!ēdēda wā'kwē hā'yā't'a nāqā'matsa 'wā'pē lā'xa k!wē'lē. Wā, hē'em gwe'yō'sa
85 g'ī'l'x'dā begwā'nem k'ō'xwaxōdēda nā'x'idāxa 'wā'paxs la'ē gwāl yō'saxa hā'nx'laakwē mamaō'masa. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, la'e'm gwāl lā'xēq.

1 Tainted Codfish (Q!āl nē'ts!ē').—Wā, hē'em gē'ta hā'nx'laak' nē'ts!a'yen g'ī'l'x'dē gwā'gwēx's'alasa. Wā, la'mē'sen gwā'gwēx's'ālāl lāx ēx'ā'g'a'yasa bā'k'ūmēda la q!āl hā'nx'laak' nē'ts!a'ya. Wā, hē'maaxs la'ē gā'la āxē'la nē'ts!a'yē lāx ōnē'gwiłasa g'ō'kwē.
5 Wā, g'ī'l'mēsē la q!ā'l'idexs la'ēda ts!ēdā'qē āx'ē'dxa q!ā'lē nē'ts!a'ya qa's lē āxstē'ndeq lā'xa 'wā'pē q!ō'ts!ā lā'xa 'wā'lasē lō'q!wa. Wā, g'ī'l'mēsē pō's'idē ō'k'wina'yasēxs la'ē āxle'nts lā'xēs legwī'lē qa's lē'x'ī'lālēq. Wā, g'ī'l'mēsē 'wī'la la ts!ex'wī'dē ō'k'wina'yasēxs la'ē x'ī'temg'īlē gō'betas. Wā, la'mē'sēda ts!ēdā'qē āx'
10 ē'dxa k!ā'k'lobanē qa's Lep'lā'līlēs lāx ōnā'lisasēs legwī'lē. Wā,

by the side of the fire; | and she puts the heated codfish on it. Then 11
 she takes | thin cedar-sticks and scrapes off the scales, for | they are
 all loose. When they are all off, she takes a wedge, | and she also
 takes fire-wood and puts it down by the place where she is sitting. ||
 Then she takes the scraped codfish and | puts it down on the belly- 15
 side, holding the head of the fish. Then she takes the | wedge and
 beats it, and she only stops beating it when | the body of the cod-
 fish is really soft. | The reason why they beat it is that the meat
 comes off at once from the || bones when it is cooked; and they just 20
 pick out the bones when it is | done, and only the meat is left in the |
 kettle. As soon as (the woman) has finished
 scraping the body, she takes her | fish-knife
 and cuts the body crosswise, in this manner:
 After | she has finished cutting crosswise, she
 takes the kettle and pours || water into it until it is half full. 25
 Then she takes the scraped codfish, | bends it, and puts it into the
 kettle on the fire. | As soon as it begins to boil, the woman takes
 her tongs | and stirs what she is cooking. At once | the meat
 comes off from the bones. Then she lifts (the bones) out of the
 water || and throws them into the fire. Only the head is not | 30
 taken out. As soon as all the bones are out, she takes a | long-



la'mē'sē yagūdzō'tsa l'ex'i'dekwē nē'ts!ē' lāq. Wā, la āx'ē'dxa 11
 wī'towē kiwa'xlā'wa qa's k'ēxā'lēs lā'x gō'betas, qaxs la'ē
 'wī'la la k'lnā'la. Wā, g'ī'l'mēsē 'wī'lāxs la'ē āx'ē'dxa lē'mg'a-
 yowē. Wā, lā'xaa āx'ē'dxa lēqwa' qa's k'at!ā'lilēs lā'xēs kiwaō'-
 lasē. Wā, lā'xaa āx'ē'dxa la k'lē'xidek' nē'ts!a'ya. Wā, la 15
 k'lō'talaxs la'ē dā'lax x'ō'msas, ylx hē'x't!a'yas. Wā, la āx'ē'dxa
 lē'mg'ayowē qa's t!ēlxwītēs!āq. Wā, a'l'mēsē gwāl t!ē'l'xwaqēxs
 la'ē ā'lak'lāla la lē'nt!ēdē ō'klwina'yasa nē'ts!a'yē. Wā, hē'em
 lā'g'ilas t!ē'l'xwētaq qa hē'x'ida'mēsē lā'wēda q!ē'mlalē lā'xa
 xā'qaxs la'ē l!ō'pa. Wā, ā'mēsē la k!wē'tūstālayuwēda xā'qaxs 20
 la'ē l!ō'pa. Wā, ā'mēsē la lē'x'ama q!ē'mlalē la g'ē'stāla lā'xa
 hā'nx'lanowē. Wā, g'ī'l'mēsē gwāl k'ē'xētaqēxs la'ē āx'ē'dxēs gēl-
 ts!ē'mē. Wā, la qatē't!ēdeqg'a gwā'lēg'a (fig.). Wā, g'ī'l'mēsē gwāl
 qatētaqēxs la'ē āx'ē'dxa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa negō'yā'lēs. Wā, la āx'ē'dxa qatē'dekwē nē'ts!a- 25
 'ya qa gwā'naxts!ōdēs lāq. Wā, la hā'nx'lents lā'xēs legwī'lē.
 Wā, g'ī'l'mēsē mede'l'x'widexs la'ēda ts!ēdā'qē āx'ē'dxēs k'l!p-
 lā'la qa's xwē't!ēdēs lā'xēs ha'mē'x'silasē'wē. Wā, hē'x'ida-
 'mēsē lawā'yēda q!ē'mlalē lā'xa xā'qē. Wā, la k!wē'tūstālaq
 qa's ts!ēxlā'lēq lā'xēs legwī'lē. Wā, lē'x'a'mēsa hē'x't!a'yē k'lēs 30
 āx'wū'stā'nōs. Wā, g'ī'l'mēsē 'wī'lāwēda xā'qaxs la'ē āx'ē'dxa

33 handled ladle and dips up the liquid of | what is being cooked by her, so that it becomes milky; and when it is really | milky, she takes the
 35 kettle from the fire. Then || it is done. At once she calls her husband and her | children to eat with spoons what is in the kettle, for the tainted codfish is not | used to invite many people. It is | only food in the house for the married couple and their children. As soon | as they have eaten it with spoons, the man takes the head. ||
 40 The first thing to be eaten are the eyes; and | when he finishes them, he breaks the head and eats the | fat of the skull; and when this is finished, he takes a | spoon and eats the meat and the liquid; but first | they drink water, and they also cool themselves with water ||
 45 when they have finished eating. That is all about this. |


1 Codfish-Head.—When the head of the codfish is | really tainted and has been kept for a long time in the | corner of the house, the woman takes her kettle and | puts it down at the place where the
 5 heads are. Then she puts || the heads into it. They are put in so that the face is upward. | As soon as the kettle is full, she takes an old mat and | covers them over. Then she takes a bucket of water and | pours it over the old-mat covering. She | only stops pouring water
 10 when it shows all || around the mouth of the kettle. The reason why

32 g'í'lt!exlā'la k'ā'ts!enaqa qa's tsēg'ustālēx 'wā'palāsēs ha'mē'x-silase'wē qa dze'mx'stox'widēs. Wā, g'í'l'mēsē ā'lak'lāla la dze'mx'stox'widēxs la'ē hā'nx'sendeq lā'xa legwī'lē. Wā, lae'm
 35 L'ō'pa. Wā, ā'mēsē hē'x'idaem lē'lālxēs la'wūnem lē'wis sā'semē qa's yō's'idēqēxs g'ē'tsloē lā'xa hā'nx'lanowē, qaxs k'lē'saē lē'lālayō la'xa q'lē'nemē begwā'nema la q'lāl nē'ts!ā'ya, yīxs ā'maē ha'ma'yaēltsa haya'sek'āla lē'wis sā'semē. Wā, g'í'l'mēsē yō's'idēx'da'xwa la'ē hē'dēda begwā'nemē ā'x'ē'dxa hē'x-
 40 t!ā'yē. Wā, hē'mis g'il hā'mx'itsōsēda gebelō'xstā'yē. Wā, g'í'l'mēsē 'wī'laqēxs la'ē wewe'x'sendxa hē'x't!ā'yē qa's hā'mx'ī'dēx de'ngwap!ā'yas. Wā, g'í'l'mēsē 'wī'laqēxs laē ā'x'ē'dxa k'ā'ts!enaqē qa's yō's'idēxa q'lē'mlālē lē'wa' 'wā'pala. Wā, lae'mlēda 'wā'pē g'il nā'x'itsōs. Wā, lā'xaa k'ō'xwaxōdaemsa 'wā'paxs
 45 la'ē gwāl yō'saq. Wā, lae'm gwāl lā'xēq.

1 Codfish-Head (Hē'x't!ē'sa nē'ts!ā'yē).—Wā, hē'maaxs la'ē ā'lak'lāla la q'lā'la hē'x't!ā'yasa nē'ts!ā'yaxs la'ē gaēl gaēl lāx ōnē'gwīlasa g'ō'kwē. Wā, lē'da ts!edā'qē ā'x'ē'dxēs hā'nx'lanowē qa's lē hā'ng'alīlas lāx ā'xē'lasasa hē'x't!ā'yē. Wā la āxts!ā'lasa
 5 hē'x't!ā'yē lāq. Wā, lae'm ē'k'!egemlts!āxs la'ē āxts!ā'laq. Wā, g'í'l'mēsē qō't!ēda hā'nx'lanāxs la'ē ā'x'ē'dxa k'!ā'k'lobanē qa's naseyī'ndēs lāq. Wā, la ā'x'ē'dxēs 'wā'bets!āla nā'gats!ā qa's gūqeyī'ndēs lāx ō'kūya'yasa nā'sema'yē k'lā'k'lobanā. Wā, ā'l'mēsē gwāl gūqa'sa 'wā'paxs g'ā'xaē nē'l'id lāx ō'kūya'yas ē'wa-
 10 nē'qwas āwā'xsta'yasa hā'nx'lanowē. Wā, hē'em lā'g'ilās gūqē-

she | pours water over the old mat is that it does not catch fire | 11
 when the kettle is put on. As soon as she finishes | covering it up,
 she puts the kettle on the fire, and the kettle stays on the fire | for
 a long time; and after it has been kept boiling for a long time, || it is 15
 taken off. Now it is done. Then the woman takes | a large dish
 and her largest spoons. | She puts the dish by the side of the kettle
 and takes off the | mat covering of what is being cooked by her, and
 she puts it down by the side of the fire. | Then she takes the large
 spoon and takes out of the kettle one by one || the whole heads. She 20
 puts them | into the dish, and she only stops doing so when the heads
 are all out. | When this is done, the woman calls her | house-mates to
 come and eat the heads of the codfish. | As soon as they come, they
 sit down, and she puts the dish before them. || They drink water; 25
 and after they have finished drinking water, | they take up with their
 hands each one | head and begin to eat it; and they continue to eat,
 first | the eyes, and after that the fat of the skull; | and they suck the
 bones and throw them into the fire. || As soon as they have finished, 30
 the woman takes the food-dish | and pours into the kettle the food
 that is left over. She pours | water into it and washes it out; and
 as soon as it is clean inside, | she pours the water out by the side of

yí'ntsa 'wā'pē lā'xa k'lā'k'lobana qa k'lū'nqēs qa k'lē'sēs x'í'x'ē- 11
 dēxs la'ē hā'nx'lāla lā'xa legwī'lē. Wā, g'í'l'mēsē g'wāl nā'sa-
 qēx's la'ē hā'nx'lēnts lā'xes legwī'lē. Wā, la'mē'sē g'ē'x'lāla
 hā'nx'lāla lā'xa legwī'lē. Wā, hē't!a la gē'g'ilīl mā'e'mdēlqūlaxs
 la'ē hā'nx'sanā. Wā, lae'm l!ō'pa. Wā, lē'da ts!ēdā'qē āx'ē'd- 15
 xa 'wā'lasē lō'q!wa lē'wa 'wā'lēga'yasēs k'ā'k'ets!ēnāqē. Wā,
 la hānō'liitsa lō'q!wē lā'xa hā'nx'lanowē. Wā, la nā'sōdxa k'lā'k'lo-
 bā'nē nā'sa'yasēs hā'mē'x'silasē'wē qa's g'ē'nolisēs lā'xa legwī'lē.
 Wā, la āx'ē'dxa 'wā'lasē k'ā'ts!ēnaqa qa's 'nā't'nemsgememk'ē sā'yí-
 nālaa xē'l'x'idxa hē'x't!a'yē lā'xa hā'nx'lanowē. Wā, la xēlts!ā'las 20
 lā'xa lō'q!wē. Wā, ā't'mēsē g'wāl hē g'wē'g'ilaxs la'ē 'wī'lōsa
 hē'x't!a'yē. Wā, g'í'l'mēsē 'wī'laxs la'ēda ts!ēdā'qē lē'lālxēs
 'nema'ēlwūtē qa g'ā'xēs hē'x'hāx'xa hēt!a'yasa nē'ts!a'yē. Wā,
 g'í'l'mēsē g'āx k'lūs'ā'lilēxs la'ē k'ā'x'dzamōlilasōsa lō'q!wē. Wā,
 lā'x'da'xwē nā'x'idxa 'wā'pē. Wā, g'í'l'mēsē g'wāl nā'qaxs la'ē 25
 xā'max'ts!ānasēs ē'eyasā'xs la'ē dā'x'idxa 'nā't'nemsgemē lā'xa
 hē'x't!a'yaxs la'ē hā'mx'ī'dēq. Wā, lae'm hē'x'sāem g'il hā'mx'ī'-
 tsōsē gēgē'ya'gesas. Wā, la ā'lēlx'sdalax dē'ngwap!a'yas. Wā,
 lā'la k'lē'xwaemxa xā'qas qa's ts!ēxlā'lēq lā'xa legwī'lē. Wā,
 g'í'l'mēsē g'wā'lēxs la'ēda ts!ēdā'qē āx'ē'dxa hā'maa'ts!ē lō'q!wa 30
 qa's lēgūxts!ō'tsa hā'mx'sā'yē lā'xa hā'nx'lanowē. Wā, la gūxts!ō'tsa
 'wā'pē lāq qa's ts!ō'xūg'indēq. Wā, g'í'l'mēsē la ē'g'ig'axs la'ē
 qēbenō'lisxa 'wā'pē lā'xa legwī'lē. Wā, la xwē'laqa gūxts!ō'tsa

- the fire, and she pours | fresh water into it and puts it down before
 35 her guests; || and they all wash their hands, and they also wash them-
 selves | around the mouth, for the fat of the | heads sticks all around
 the mouths of those who eat this kind (of food). After | finishing
 they drink fresh water. This kind (of food) | is also not used to invite
 40 many men or the || numaym. Only the housemates of the | owner
 eat it; and no oil is poured into it, for it is really | fat. That is all. |
- 1 **Roasted Codfish.**—When many | codfish have been caught by the
 fishermen, the woman | cuts them in the same manner in which
 she first cut them, | this way:  As soon as she fin-
 5 ishes cutting them, she takes a || piece of pine that
 is easily split to make roasting-
 are put into each pair of roasting-tongs, | in this manner.¹ A
 strip of cedar-bark is tied between each (two) | codfish and also at
 each end, so that the roasting-tongs do not spread open. | As
 soon as this is done, she puts (the tongs) by the side of the fire. ||
- 10 The flesh side is first roasted. As soon as it is done, she | turns it
 over and roasts the skin side; and when | it is blackened, she takes
 it away from the fire. Then it is done. | Sometimes this is eaten at
 once, while it is still hot. | They do not dip it into oil when it is still

ā'ta 'wā'p lāq. Wā, la k'ax'dzamo'lilas lā'xēs lē'lānemē. Wā,
 35 lā'x'da'xwē 'wīla ts!ē'nts!enx'wīda. Wā, lā'xaa ts!ō'x'wīdex
 āwī'stāsēs sēmsēs, qaxs 'nā'xwa'maē klūtā'lē tse'nxwa'yasa
 hē'x't!a'yē lāx sēmsasa hā'mā'pax gwē'x'sdemas. Wā, g'ī'l'mēsē
 gwā'lexs la'ē nā'x'idxa ā'ta 'wā'pa. Wā, lae'mxaa k'lēs lē'lā-
 'layuwē gwē'x'sdemas lā'xa q!ē'nemē bē'bēgwānema lē'wa
 40 'ne'mē'mōtē. Lae'm ā'em lē'x'aem hā'mā'pqēda 'nema'ēlwūtasa
 āxnō'gwadās. Wā, lā'xaa k'leā's lē'na klū'ngems, qaxs ā'lak'lā-
 lāē tse'nxwa. Wā, lae'm gwā'la.

- 1 **Roasted Codfish** (L!ō'bek" nē'sasdē).—Wā, hē'maaxs q!ē'nemaē
 bā'kūlānemasa bā'kū'lēnoxwēxa nē'ts!a'ya. Wā, lē'da ts!ēdā'qē
 xwā'līdeq lāx gwā'laasa xwā'la'yasēxs g'ī'laē xwā'līdeq xag'a
 gwā'lēg'a (fig.). Wā, g'ī'l'mēsē gwā'l xwā'laqēxs la'ē ā'x'ē'dxa
 5 ē'g'aqwa lāx xā'se'wē wūnā'gūla qa's L!ō'psayugwīlēq. Wā,
 lae'm mō'wēda nē'ts!a'yē la g'ē'k'līnē lā'xa 'na'l'nemts!aqē L!ō'p-
 sayō g'a gwā'lē g'a (fig.¹). Wā, lae'm yalā'lēda 'nā'l'ne'mē nē'-
 ts!ēxa dena'sē lē'wa wā'x'sba'yē qa k'lēsēs ā'x'ē'dēda L!ō'psayowē.
 Wā, g'ī'l'mēsē gwā'lexs la'ē lānō'lisas lā'xēs lēgwīlē. Wā, la
 10 hē'em g'īl L!ō'pasōsē q!ē'mladza'yas. Wā, g'ī'l'mēsē L!ō'pexs
 la'ē lē'x'īdeq qa's L!ō'p!ēdēx l!ē'sadza'yas. Wā, g'ī'l'mēsē klū-
 me'lx'īdexs la'ē ā'xse'ndeq. Wā, lae'm L!ō'pa. Wā, la 'nā'l-
 'ne'mp!ēna hē'x'īdaem hā'mx'ī'tsōxs hē'maē ā'lēs ts!ē'lqwē.
 Wā, la k'lēs ts!ēpa's lā'xa L!ē'nāxs hē'maē ā'lēs ts!ē'lqwē, qaxs

¹ See first figure on p. 241.

hot, for || it is still moist with fat inside. As soon as | it gets cold, 15
it gets dry inside; and when it is | given as food, they dip it into oil.
This also is not used to invite | many people. Only the married
couple | and their children eat this kind (of food); and the || roasted 20
codfish is also eaten cold in the morning, at noon, and in the even-
ing; | but it is not eaten hot in the morning, for it is fat, | and it is
bad if it is eaten when still hot in the morning. | They drink water
before and after they have finished eating it. | That is all about this. ||

Another Kind of Roasted Codfish.—When | the woman does not 25
want to boil the codfish, she just | takes the cut codfish and puts it
down by the side of the | fire. Then the belly is first roasted; and
when | the belly is done, she puts it down on the belly-side and
roasts the right-hand side; || and when (the surface) is all blackened, 30
she turns the head the other way and roasts | the left-hand side; and
when that also is blackened, | it is done. [It is done after this.] Then
the woman takes a | food-mat and puts the roasted codfish | on it,
and she calls her husband to come and eat it. || Now the woman first 35
takes water, and they drink it. | After they have finished drinking it,
the woman takes off the skin and | throws it into the fire; and after the
skin is all off, | she breaks the meat into pieces, and then her husband

hě'maē ā'lēs k'lū'nk'lūnq!eqelasēs tse'nxwa'yē. Wā, g'f'l'mēsē 15
la wūdex-t'dēxs la'ē le'mlēmōx'wīda. Wā, g'f'l'mēsē hā'mg-i'la-
'yaxs la'ē ts!e'pela lā'xa L!ō'na. Wā, lā'xaa k'lēs Lē'lālayō
lā'xa q!ē'nemē bē'begwānema; ā'emxaa lē'x'a'ma ha'yasek'āla
lē'wis sā'semē hā'mā'pex g'wē'x'sdemas. Wā, lā'xaa hā'mā'ya
wūda' L!ō'bek' nē'ts!exa gāā'la lē'wa' neqā'la Lō'ma dzā'qwa. 20
Wā, lā'la k'lēs hā'mā'ya ts!e'lqwāxa gāā'la qaxs tse'nxwaē,
yīxs 'yā'x'se'maaxs hā'mā'yaaxs hē'maē ā'lēs ts!e'lqwēxa gāā'la.
Wā, lae'mlēda 'wā'pē nā'naqalg'iwēs Lōxs la'ē g'wāl hā'ma'pa.
Wā, lae'm g'wāl lā'xēq.

Another Kind of Roasted Codfish (Maē'dzek' nē'ts!ē).—Wā, g'f'l- 25
'mēsa tsedā'qē q!e'msa hā'nx'LEndxa nē'ts!a'yaxs la'ē ā'em
āx'ē'dxa la ts!ē'x'ewak' nē'ts!a'ya qa's lē qe'lgūnōlisas la'xēs
legwī'lē. Wā, lae'm hē g'f'l L!ō'pasōsē tek'lā's. Wā, g'f'l'mēsē
L!ō'pē tek'lā'sēxs la'ē k'lō't!alisas qa's L!ō'pēx hē'lk'!ōt!ena'yas.
Wā, g'f'l'mēsē 'nā'xwa k'lūme'lx'fīdexs la'ē xūtlē'isaq qa's L!ō'p- 30
lē g'e'mxōt!ena'yas. Wā, g'f'l'emxaa'wisē k'lūme'lx'fīdexs la'ē
L!ō'pa. Wā, lae'm L!ōp lā'xēq. Wā, la āx'ē'dēda ts!edā'qaxa
hā'madzowē' lē'wa'ya qa's yā'gūdzōdēsa maē'dzekwē nē'ts!ē
lā'qēxs la'ē Lē'lālaxēs lā'wūnemē qa'g'a'xēs hā'mx'fīdeq. Wā,
la'mē'sē hē g'f'l āx'ē'tsōsa ts!edā'qēda 'wā'pē qa's nā'x'īdēq. Wā, 35
g'f'l'mēsē g'wāl nā'qaxs la'ēda ts!edā'qē āxā'laxa L!ō'sas qa's
ts!exlā'lēq lā'xa legwī'lē. Wā, g'f'l'mēsē wī'lāwēda L!ō'saxs la'ē
LE'nx'wīdex q!e'mlalās. Wā, la lā'wūnemas hā'mx'fīdeq. Wā,

40 begins to eat it. | After he has eaten, the woman takes the food- || mat on which are the remains of food and the bones, and | shakes it into the fire. Then the woman also dips up some | water and drinks, and her husband also. After | they have finished drinking, he squirts a mouthful of water over | his hands; and his wife, on her part, puts
45 her hands || under the hands of her husband. Then he and his | wife wash their hands together. The man takes four | mouthfuls of water and squirts it over his hands. After he has | squirted over his hands four times, he finishes. This kind of food is not used to invite |
50 many people; and the codfish is not || dipped into oil when it is (cooked) this way, and | the head is not eaten. That is all about this. |

Red Cod.—The same is done with the red cod, the one kind of codfish | and with the *nālem*, the *gwēlek*, the *q!wā'qēla*, | the *t!ot!op!ē*
55 and the *lewē'lgāmē*. Only that is different || with the *xūldzōs*: that is not dried, and also the kelp-fish, for they are | very small. At last it is done. |

Black Cod.—I have forgotten about the black cod, | for this one is treated in the same way as dried salmon when it is dried; and that also | is done in the same way,—it is scorched as they do dried
60 salmon when it is eaten || in the morning; and it is also soaked when

g't!mēsē gwāl hā'mā'pexs la'ēda ts!edā'qē āx'ē'dxēs hā'madzowē'
40 lē'wa'ya, yixs hē'maē g'ē'dzā'yē hā'mx'sā'yas lē'wa' xā'qē qa's laa'xlendēs lā'xa legwī'lē. Wā, lā'xaēda ts!edā'qē tsē'x'idxa 'wā'pē qa's nā'x'idē, wā, la ō'gwaqē lā'wūnemas. Wā, g'il'mēsē gwāl nā'qaxs la'ē hā'msgemd lā'xa 'wā'pē qa's hā'mx'ts!ānendē lā'xēs e'eyasowē'. Wā, lā'xaa gene'mas lēlā'bē'wēsēs e'eyasowē
45 lāx ē'eyasā'sēs lā'wūnemē. Wā, lae'm 'na'ne'mp!eng'ila ts!ē'n-ts!enkwa lē'wis gene'mē. Wā, lē'da begwā'nemē mō'plēna hā'msgemd lā'xa 'wā'pē qa's hāmx'ts!ā'nendēs. Wā, g'il mō'plēna hā'mx'ts!ānentsēxs la'ē gwā'la. Wā, lae'm k'lēs lē'lālayō lā'xa q!ē'nemē bē'begwānemē gwē'x'sdemas. Wā lae'mxaa k'lēs
50 ts!ē'pela lā'xa l!ē'na, yixs hā'ē gwē'kwēda nē'ts!a'yē. Wā, la k'lēs hā'ma'yē hē'x't!a'yas. Wā, lae'm gwāl lā'xēq.

Red Cod.—Wā, hē'mēda l!ō'xsemē, y!xa nē'ts!a'yē 'ne'mē gwa'-yi'lālasaq lē'wa' nāle'mē lē'wa' gwe'lē'k'ē, lē'wa' q!wā'qēla, lē'wa' t!ō'tōp!ē, lē'wa' lēwē'lgāma'yē. Wā, lē'x'a'mēs ō'gū'qā-
55 lā'yāsa xū'ldzōsaxs k'lē'saē k'lā'wasilase'wa lē'wa pex'itē qaxs xē'nlelaē ām'ama'ya. Wā, lawī'sla gwā'la.

Black Cod.—Wā, hē'xōlēn lēlē'wēse'wa nā'lemē, yixs yā'ē gwā'lēda xamasaxs la'ē le'mxwase'wa. Wā, hē'emxaa'wisē gwē'-gilasōxs la'ē ts!ex'a'se'wa lāx gwē'g'ilasaxa xama'saxs la'ē hā'mā'-
60 xa gāā'la. Wā, lā'xaa t!ē'lase'wa, yixs la'ē gā'la āxē'lakwaqēxs

it has been kept for a long time and | when it is boiled. They dip 61
it into oil; and this is also | used for inviting many people, when the
host has no dried salmon | and no dried halibut. That is at last all
about this. |

Kelp-Fish (1).—Now I'll talk about the kelp-fish, which is | the same 1
as the *xū'ldzos*. Its name is "heated body," | because its body is
heated over the fire in order to loosen the scales, | and because also
hot water is poured over it. || Then the scales come off from the skin, 5
and | therefore it is called the "heated body;" and the reason why
it is called "fast swimmer" (*xū'ldzos*) | is because it swims very
quickly whenever it is frightened. |

Now I will tell how they are cooked, for | they do not begin right
away to cook them when they are fresh, for they only || begin to 10
cook them after they have been in the house for a long time. Some-
times | they are kept five days, or even more; for they try to obtain
for it a | strong smell, so that the bones will come off from the meat,
and also so that they | may be fat. The first people said so, and
therefore people | of recent times imitate them; and (therefore) also 15
the kelp-fish becomes tainted (before it is used). || The woman takes
the kettle and puts it by the side of the | fire of the house. Then she
takes her drinking-bucket and draws | fresh water. As soon as she
comes home, she pours | the water that she has drawn into the

hā'nx'leñtse'waē. Wā, la ts!e'pela lā'xa l!ē'na. Wā, lā'xaa 61
le'!lālayō lā'xa q!ē'nemē bē'begwānema, y!xs k!eā'saē xā'matsa
k!wē'lasē, lōxs k!eā'saē k!ā'wasa. Wā, lawi'sla gwa! lā'xēq.

Kelp-Fish (1).—Wā, la'mē'sen gwa'gwēx'sālā lā'xa pex'itē, y!xs 1
'nema'e le'wa xū'ldzosē. Wā, hē'em lā'g'ilas lē'gades pex'itē,
y!xs pex'a'sewa'tēs ō'k!wina'yaxs la'ē la'lawa'yase'wēs gō'betē lā'xa
legwi'lasa g'ō'kwē, lōxs gūqē'tase'waasa ts!e'lxsta 'wā'pa. Wā,
hē'x'ida'mēsē 'wi'wēxap!ē'dē gō'betas la'xa l!ē'sē. Wā, hē'em 5
lā'g'ilas lē'gades pex'itē. Wā, hē'mis lā'g'ilas lē'gadaxaas xūl-
dzō'sas, y!x'āē lāx max'idē y!xs hē'itsāasēs k!i'ē'dayowē.

Wā, la'mē'sen gwa'gwēx'sālā la'qēxs la'ē hā'mē'x'silasē'wa, y!xs
k!ē'saē hē'x'id hā'mē'x'silasōxs hē'maē ā'lē gē'tē, qaxs a'lmaē
hā'mēx'silasōxs la'ē gaē! āxē'l lā'xa g'ō'kwē 'nā'f'nemp!enaē 10
sek!a'p!enxwa'sē 'nā'lās lōxs haya'qaaq qaxs q!a'q!alaaq qa
q!alp!a'lēs, qa k!e'nx'idēs xā'qas la'xēs q!e'mlalē. Wā, hē'misōxs
tsē'nx'widaē, 'nē'k'aēda g'ā'lē begwā'nema. Wā, hē'mis lā'g'ilasa
a'lē begwā'nem nā'naxts!ewa. Wā, hē'maaxs la'ē q!a'f'idēda
pex'itē, lāda ts!edā'qē āx'ēdxa hā'nx'lanowē qa's hanō'lisēs lāx 15
legwi'lasēs g'ō'kwē. Wā, la āx'ē'dxēs nā'gats!ē qa's lē tsē'x'idex
a'ita 'wā'pa. Wā, g'il'mēsē g'āx nā'nakūxs la'ē gūxts!ō'tsēs
tsā'nemē 'wāp lā'xa hā'nx'lanowē, qa negō'yoxsdalēs. Wā,

- kettle, until it is half full, | and she leaves it by the side of the fire.
- 20 Then she takes the kelp-fish and || puts them into a small basket, and she places it near the | side of the fire. Then she takes the short | wedges which are always kept in the house, and also a short wall-board. | Generally she uses the stern-seat of a small canoe. She puts it down | close to the small basket in which the kelp-fish are
- 25 kept, and she does the same || with the short wedge. Then she takes one kelp-fish out of the | little basket. She holds the head of the kelp-fish, and puts its | body into the fire. Then she turns it over; and as soon as | she sees that the scales begin to come off from the skin, | she puts it down on an old mat that has been spread out on
- 30 the floor of the house. She takes her || knife and scrapes off the scales that are loose. Then she turns | the fish over and over as she scrapes off the scales. As soon as all | the scales are off, she puts the fish on its belly on the | stern-seat of the small canoe, on which the fish is beaten. She holds it with the left hand, by the | head. With the
- 35 right hand she takes the flat point of a || short wedge, and with the top end beats the | back of the kelp-fish, beginning at the back of the head, and beating down to the tail. | She only stops beating when the body of the kelp-fish is soft. | After she has beaten it, she takes her | fish-knife and cuts the
- 40 body across in this manner. After || she has cut it



- ō'x'sā'mēsē ha'nā'lis lā'xa legwī'lē. Wā, lā āx'ē'dxa pex'itē qa's
- 20 k'extslō'dēs lā'xa lā'laxamē. Wā, lā hā'ng'alīlas lā'xa ma'k'ala lāx onā'lisasa legwī'lē. Wā, lā'xāē āx'ē'dxa ts!ek'wa' hōmenēl LEMg'ayāsa g'ō'kwē. Wā, hē'misa ts!ex'stō ts!ats!ax'sema. Hē'em q'lūnā'la ā'xse'wa g'ixsā'sa xwā'xwagūmē. Wā, lā pax'ā'hila lā'xa mā'g'lnwalīlasa pex'it'ats!ē lā'laxama. Wā, hē'emxaā'wisē āx'a-
- 25 li'lasa ts!ex'stō LE'mg'ayā. Wā, lā dā'ts!ō'dxa 'ne'mē pex'it' lā'xa lā'laxamē. Wā, lā dā'la hē'x't!a'yasa pex'it'ats la'ē k'a'tlents ō'k!wina'yasa lā'xa legwī'lē. Wā, lā lē'x'i'lālaq. Wā, g'il'mēsē dō'qūlaq la 'wī'la 'wī'wēxap!ēdēda gō'betē lā'xa L!ē'saxs, la'ē āxdzō'ts lā'xa LEBī'lē k'lā'k'lobana. Wā, lā āx'ē'dxēs xwā'la-
- 30 yowē qa's k'ēxā'lēs lā'xa lā k'lnā'la gō'beta. Wā, lae'm lē'x-i-lālaqa pex'it'ats k'ēxā'laax gō'bet!ēna'yasa. Wā, g'il'mēsē 'wī'lā-wēda gō'bet!ēna'yaxs la'ē ma'dzōtsa pex'itē lā'xa t!ēlō'dzō g'ixsō'sa xwā'xwagūmē. Wā, lā dā'lasēs gē'mxō'ts!āna lāx hē'x't!a'yasa. Wā, lā dā'x'itsēs hē'lk'!ōts!āna'yē lāx pē'lba'yasa
- 35 ts!ex'stowē LE'mg'ayā. Wā, lā t!ē'l'x'wits ō'xtā'yasa lāx āwī'g-a'yasa pex'itē g'ā'g'ilela lāx ō'xlaatā'yasa, hē'bendāla lāx ō'xsda'yasa. Wā, a'l'mēsē gwāl t!ē'l'xwaqēxs la'ē lē'nt!ēdē ō'k!wina'yasa pex'itē. Wā, g'il'mēsē gwāl t!ē'l'xwaqēxs la'ē āx'ē'dxēs xwā'-layowē qa's qatet!ē'dēx ō'k!wina'yasa g'a gwā'lēg'a (fig.). Wā,
- 40 g'il'mēsē gwāl qatētaqēxs laē ma'stē'nts lāx 'wā'bets!ālasa hānx-

crosswise, she puts the fish head first into the water in the | kettle. 41
 She never cuts off the head; for the first people | said that a good taste
 is given to the meat of the | kelp-fish by the fat of the eyeballs and
 the | brain. Therefore she puts it all into the kettle; || and she does 45
 this to all the other kelp-fish, if there are to be many | guests. As soon
 as the kelp-fish is in the kettle, | she puts it over the fire; and when it
 begins to boil, | the woman takes the fire-tongs and stirs it; | and after
 stirring it for some time, she takes it down. Then || she takes her large 50
 long-handled stirring-ladle and stirs with it | for a short time what is
 being cooked. She does not | stir it long, before she dips the spoon into
 what is being | cooked and pours it back [on the top of where she took
 it from]; | and she continues this for a long time. It may be || half an 55
 hour according to the clock that the woman | dips up the water of what
 she is cooking and pours it back again. | She only stops when the
 liquid of what she is cooking is really milky. | This shows that the fat
 of the fish is well mixed | with the liquid. That is the reason why
 the woman dips up || the liquid of what she is cooking, so that the 60
 liquid | and the fat of the kelp-fish may be well mixed; for if the |
 liquid of the kelp-fish should not be milky when it is given by the
 host to his friends, | then the guests at once whisper among them-

Lanowē. Wā, lae'm hēwā'xaem qak'ō'dex hē'x'tla'yas qaxs 41
 'nē'kaēda g'ā'lē begwā'nemqēxs hē'maē yō'sp'layāsa q!ē'mlalāsa
 pex'itē tse'ntsenxstā'yas gēgebēlō'xstā'yas gēgeyagesas lē'wēs
 leqwa'. Wā, hē'mis lā'g'ila 'wi'la'stents lā'xa hā'nx'lanowē.
 Wā, lā 'wi'laem hē gwē'x'idxa waō'kwē pex'itā, yixs q!ē'nemaē 45
 lē'lanemas. Wā, g'ī'l'mēsē 'wi'la'stēda pex'itē lā'xa hā'nx'lanowaxs
 la'ē hā'nx'lents lā'xa legwī'lē. Wā, g'ī'l'mēsē mede'lx'widexs
 la'ēda ts!edā'qē āx'ē'dxa ts!ē'slāla qa's xwē't!idēq. Wā,
 k'!ē'st!a gē'g'f!tsēla xwē'tasa ts!ē'slālāxs la'ē k'at!ā'līlas. Wā, lā
 āx'ē'dxēs 'wā'lasē g'f!t!ex!āla xwē'dayo k'ats!ēnaqa, qa's ya'was'- 50
 idē xwē't!ēts lā'xēs hā'mēx'si'lase'wē. Wā, k'!ē's'emxaā'wisē
 gē'g'f!tsēla xwē'tas laqēxs la'ē tsē'g'ostālas lāx 'wā'palāsēs hā'mēx-
 si'lase'wē qa's xwē'laqē tsēste'nts lāx ō'küya'yasēs g'aya'nemas-
 saq. Wā, lā gē'g'f!tsēlak'as hē gwē'g'ilē. Wā, wālaanawisē lō'
 nexseg!lela lā'xa q!aq!alak!a'yē 'wa'wasdemasa ts!edā'qē tsē'g'o- 55
 stālaxa 'wāpalāsa hā'mē'x'silase'was qa's xwē'laqē tsē'ste'nts.
 Wā, a'l'mēsē gwā'lexs la'ē ā'lak!āla la dze'mx'stowē 'wā'palāsa
 hā'mēx'si'lase'was, qaxs la'ē ā'lak!āla la qelō'kwē tse'nxwa'yasa
 pex'itē lē'wis 'wā'pala. Wā, hē'em lā'g'ilasa ts!edā'qē tsē'g'ostāla
 'wā'palāsēs hā'mē'x'silase'wē qa ā'lak!alēsē lē'lgowēda 'wā'palās 60
 lē'wa tse'nxwa'yasa pex'itē, qaxs g'ī'l'maē k'!ēs dze'mx'stōwē
 'wā'palāsa pex'itaxs hāmg'ī'layāasēda lē'!alāxēs 'nē'nemō'kwē.
 Wā, hē'x'ida'mēsē dende'msa k!wē'idāxs la'ē hō'qūwēls lāx g'ō'-

selves when they leave the house | of their host, and they say about
 65 the woman that she is lazy, || although she may be of chief's blood and
 a chief's wife. However, | the wives of those who are not of chief's
 blood do not give up | trying to get milky the liquid of the kelp-fish
 that they are cooking. When | the liquid of the kelp-fish is really
 milky, the | kelp-fish kettle is taken off the fire, and now it is done. ||
 70 Then the woman brings out of her room her dishes, which | she keeps
 in the inner room. She puts them down on the floor next to the |
 kettle in which the kelp-fish were boiled; and she takes the same
 large | ladle with which she dipped up the liquid of the kelp-fish
 when she was cooking it, | and she dips up with it the boiled kelp-fish
 75 from the || kettle, and she pours them into the dishes. Both the
 liquid and the | meat are put into the dishes. As soon as the dishes
 are filled evenly, | —for they are not entirely full | of liquid and
 meat,—and as soon as everything | is ready, the spoons are distrib-
 80 uted among the small party of guests. || Then the dishes are placed
 before the guests; and there is always | one dish for four men. |
 First, they drink some cold water; and after they have finished
 drinking, | the host speaks to his guests, and says, | "Think of your
 throats and do not swallow the bones!" Then they all begin to
 85 eat with || spoons. It takes them a long time to eat the boiled kelp-

kwas lē'lanemax'dāq. Wā, lae'm 'nē'x'se'wēda ts!edā'qaxs q!e'm-
 65 ts!exlaē, y!xa g'i'qamēnē y!xs gene'maasa g'i'gāma'yē. Wā, lā'la
 'nā'xwa'mē gēgene'masa wā'x'mē k'lēs g'i'qamēn k'lēs yā'x'id qa
 dzemx'stōx'widēs 'wā'palās hā'mē'x'silās pex'i'ta. Wā, g'i'l'mēsē
 ā'lak'!āla la dze'mx'stōx'widē 'wā'palāsa pex'i'taxs la'ē hā'nx'-
 sentse'wēda pex'i'tē'lats!ē hā'nx'lanā. Wā, lae'm l!ō'pa. Wā,
 70 hē'x'ida'mēsēda ts!edā'qē āx'wūlt!al!laxēs lō'e'lq!wāxs hā'x'dē
 k'imts!ā'lila ōts!ā'lilē qa's g'ā'xē k'ā'g'alitelas lāx mā'g'inwalilasa
 pex'i'tē'lats!ē hā'nx'lanā. Wā, hē'mis āx'ē'tsosēda 'wā'lasē k'a-
 ts!enā'q, y!x tsēg'ostālayō'sēx 'wā'palāsēs hā'nx'lentse'wē pex'i'ta.
 Wā, lē tsē'yōlts!ōts lā'xa hā'nx'laakwē pex'i'ta lā'xa hā'nx'la-
 75 nowē qa's lē tsēts!ā'las lā'xa lō'elq!wē, 'nā'xwa'mē 'wā'palās lē'wa
 q!emla'lē lā tsēts!ā'layo lā'xa lō'elq!wē. Wā, g'i'l'mēsē lā 'nemā'x'ē
 āwā'xats!ewasasa lō'elq!wāxs 'nā'xwa'māē k'lēs ā'laem qō'qū-
 t!axa 'wā'pala lē'wa q!e'mlalē. Wā, g'i'l'mēsē 'wī'la la gwā'-
 lalaxs la'ē ts!ewanaē'dzema k'ā'k'ets!enaqē lā'xa k!wa'k!wē-
 80 lemāxs la'ē k'ā'x'idayuwa lō'elq!wē. Wā, hē'menalaem māē-
 mā'lēda bē'bēgwanemaxa 'na'l'nemēxla lō'q!wa. Wā, lē nā'na-
 qalg'eyōemxa wūda'sta' 'wa'pa. Wā, g'i'l'mēsē gwāl nā'qaxs
 la'ē yā'q!eg'alēda k!wē'lasaxēs lē'lanemē. Wā, lā 'nē'k'a: "ya'-
 x'da'x" melq!ūxā'lano qaōx xa'qas." Wā, lā 'wī'la yō's'itsēs
 85 k'ā'k'ets!enaqē. Wā, lā gē'g'ilil yō'saxa yewē'kwē pex'i'ta qaxs

fish, for | in eating it they are very much afraid, for it happens often | 86
that they are hurt when swallowing fish-bones, and therefore they do
not eat fast | [with spoons] when it is boiled; and after they have
eaten, they | cool themselves with fresh cold water. Then they ||
go out of the feasting-house at once. The kelp-fish is not given | to 90
a large number of people, for they never | obtain many when they
are catching them. Therefore it is given only to the | numaym and to
a single family; that is, the sons, and their | wives, and their children,
and the daughters and their || husbands and their children. That is 95
what is called a family of single origin. | Only these are invited by the
owner of the kelp-fish and also his | friends. That is all about the
boiled kelp-fish. |

Kelp-Fish (2).—(The man) first takes the small basket of his wife. | 1
As soon as he arrives at the beach of his house he puts | the fish
caught with the line into the basket. He goes up and enters the |
house. Then his wife spreads an old mat || and carries up the small 5
fish-basket and | places it by the side of the old mat. She sits down
by the side of the old mat, which | is at the right-hand side of the
fish-basket. She takes | one of the fish with her left hand, and she
does in the same way as I | described before. When the intestines
and the gills have all been removed, || she takes her fish-knife, which is 10

ā'la'maē k'ile'ma pex'i'taxs hā'ma'ya'e qaxs q!ūnā'laē g'ā'yalasēs 86
xā'qaxs nex'wē'tse'waē. Wā, hē'mis lā'g'ila k'lēs ā'lbalēda
yō'sāqēxs hā'nx'laakwaē. Wā, g'ī'l'mēsē gwā'la yō'sax'dāqēxs
la'e k'o'xwaxōtsa ā'ita wūda'sta' 'wā'pa. Wā, hē'x'ida'mēsē la
hō'qūwels lā'xēs k!wē'layats!ēx'dē. Wā, k'lēs'emxaa k!wē'la- 90
dzema pex'i'tē lā'xa q!ē'nemē bē'begwānema qaxs k'lēs'asē
q!ēyōlanemēnoxūxs lā'lanemaē. Hē'mis lā'g'ila lē'x'a'ma
'nē'mē'motē lē'wa 'nē'mxlāla 'nē'mē'ma, yīxa sā'semē lē'wis
gēgenē'mē lē'wis sā'semē, lē'wa ts!ē'daqē sā'sema lē'wis lē'la-
'wūnemē lē'wis sā'semē. Wā, hē'em gwe'yō' 'nē'mxlāla 'nemē'- 95
mē. Wā, lē'x'amēs lē'lālasō's āxnō'gwadāsa pex'i'tē lō'mē'da
'nē'nemō'kwē. Wā, lae'm gwā'l lā'xa hā'nx'laakwē pex'i'ta.

Kelp-Fish (2).—Wā, hē'mis g'il āx'ētsō'sēda lā'laxamāxsēs gēne'- 1
maxs g'ī'laē lā'g'alīs lāx l!emā'isasēs g'ō'kwē. Wā, lā k'ixts!ō'-
tsēs l!ā'ganemēda pex'i'tē lāq. Wā, lā, lā'stsas qa's lā laē'las la'xēs
g'ō'kwē. Wā, hē'x'ida'mēsē gēne'mas la lēp!ā'lilaxa k'lā'k'!o-
bana. Wā, lā k'lō'qūlīxa pex'i'dats!ē lā'laxama qa's lā hānē'n- 5
xelīlas lā'xa k'lā'k'lobana. Wā, lā k'lūnxelīxa k'lā'k'lobana lāx
hē'lk'lōdenwalīlasa pex'i'dats!ē lā'laxama. Wā, la'mē dōlts!ōdxa
'nē'mē pex'i'tsēs gē'mxōlts!āna'yē. Wā, hē'mis gwē'g'ilaqen g'ī'lx-
'idē wā'idema. Wā, g'ī'l'mēsē 'wī'lāwē yā'x'yīg'ilē lē'wa q!ō'sna-
yaxs la'e āx'ē'dxēs xwā'layowē. Hē'em 'nem lē'gēmsa xwā'la- 10

11 also called | mussel-shell knife, for the first people used the mussel-shell for a knife | (this was sharpened by Deer when he met Q!ā'nēqē'lak^u). | The woman takes the fish in her left hand | and
 15 puts it down on the old mat with the || tail of the fish towards the woman and the stomach turned towards the left | of the woman. She holds her knife in her right hand, | cuts off the head, and when it is off she cuts open | the back all the way down to the tail, cutting along the upper side of the backbone. | She only stops cutting when
 20 the fish is spread open. || Then she puts it back on the old mat. Then she takes | another fish and she does the same to it, and | she does the same with all the others. Now her husband | makes roasting-tongs of red pine, for they are going to roast the fish. As soon | as
 25 the work is finished, he gives them to his wife, and the woman || takes the roasting-tongs and she takes a long strip of split | cedar-bark and winds it about one span | from the lower sharp-pointed end of the roasting-tongs. | She pulls it tight as she winds it around it, and ties it on. Then the roasting-tongs will not | split when she puts the fish
 30 into them. As soon as || the woman has finished this, she takes one of the fish that have been cut open | and rubs it over the roasting-tongs. When these are | covered with blood and slime, she puts into it one of the fish that have been | cut open. It is put in crosswise. Then

11 yowē gēlts!ē'mē yīxa xō'lās qaxs hē'maē xwā'layāsa g'ā'lā begwā'-nema (yīxs g'ēxase'was gē'x'ustālāxs la'e ba'k'ō lō' Q!ā'nēqē-lakwē). Wā, lē'da ts!edā'qē dā'x'itsēs gē'mxōlts!āna'yē lā'xa pex'ite qa'syā'gūdzōdēs lā'xa k'la'k'lobana. Wā, lae'm g'wā'saxsda!ēda
 15 pex'i'tē lā'xa ts!edā'qē. Wā, la g'wē'k'laēsala lāx gēmxōlts!āna'yasa ts!edā'qē. Wā, lā dā'lasēs hē'ik'lōts!āna'yē lā'xēs xwā'layāxs la'e qak'ō'dex hē'x't!ā'yas. Wā, g'il'mēsē lā'wāxs la'e xwalbete'n-dex ō'xlaatā'yas qa's hā'xelē lāx ts!ā'sna'yas ē'k'lōt!endā!ax xā-k'ladzās. Wā, a'l'mēsē g'wā'laqēxs la'e ā'lak'lāla la Lepā'la.
 20 Wā, lā āxdzō'ts lā'xaaxa k'la'k'lobanāxs la'e ē't!ēd āx'ē'dxa 'ne'mē pex'i'ta. Wā, laxaē hē'emxat! g'wē'x'idēq. Wā, lā'na-xwaem hē g'wē'x'idxa waō'kwē. Wā, lā'la lā'wūnemas L!ō'psayogwilaxa wūnā'gūlē qaxs L!ō'pēlaxa pex'i'tē. Wā, g'il'mēsē g'wā'lē āxa'yasēxs la'e ts!ās lā'xēs gēne'mē. Wā, lā'da ts!edā'qē
 25 dā'x'idxa L!ō'psayowē. Wā, lā āx'ē'dxa g'ilt!a ts!ēqladzō dzexe'k'dena'sa. Wā, lā qex'ale'lōts lā'xa 'ne'mpl'enk'ē lā'xens q!wā-q!waxts!āna'yē g'āg'ilela lāx benba'yē ēx'bēsēda L!ō'psayowē. Wā, lā tek!ūtā'la'mē qex'ā'yasēxs la'e yī'lā'lelōts. Wā, lae'm k'lēsl xō'x'sla L!ō'psayowē qō la! L!ō'pts!ōdayola pex'i'tē lāq. Wā, g'il'
 30 'mēsē g'wā'lexs lae'da ts!edā'qē dā'x'idxa 'ne'mē lā'xa xwā'lek'wē pex'i'ta qa's ts!ek'it!ē'dēs lā'xa L!ō'psayowē. Wā, g'il'mēsē megūg'ē'txa ē'lkwa lē'wa k'!ē'lāxs la'e L!ō'pts!ōtsa 'ne'mē xwā'lek' pex'i'ta. Wā, lae'm gē'k'lenā'yaxs la'e āx'ē'dxa dze-

she takes | split cedar-bark and winds it around just over the edge of the fish, and || she pulls it tight and ties it down. Then she puts 35 another fish just over it. | It is turned the way opposite the one just put into the tongs. Then she | winds cedar-bark just above it, and she pulls it tight when she | ties it around. Then she takes another fish and puts it in. | Its tail is turned again the opposite way, for all of them are turned so that the tails are in alternate directions || in the 40 roasting-tongs. Sometimes there are four | fish, or even six, put into one pair of long roasting-tongs. | Then she ties cedar-bark around the top of the roasting-tongs. | Then the woman places them by the side of the fire of her house. | First the flesh-side is roasted; and as soon as it is almost || black on the surface of the meat, she turns them over 45 and | changes to roast the skin-side. When the skin-side is really blackened, | they are done. Then she pulls the tongs out of the ground and | places them not far from the fire, so that the heat of | the fire reaches them, and so that they keep hot. Then the || man calls his friends, 50 and sometimes he calls his | numaym to come and eat the roasted kelp-fish. | Those whom he has called come in immediately; and as soon | as they are all in, the woman spreads long food- | mats in front of those who are going to eat the roasted kelp-fish. || The woman takes 55 the roasted fish in the roasting-tongs, and takes | it out of the roasting-

xe'kwē' dena's qa's qex'a'LElōdēs lāx ēk'!enxē'LElās. Wā, lā
 ēk'!ū'telaxs la'ē yī'a'LElōdeq. Wā, lā ē't!ētsa 'ne'mē lāx ē'k'!ē- 35
 LElās. Wā, lae'm xwē'!alēda ā'lē L!ō'pts!oyos. Wā, la'xaē
 qex'itsa dena'sē lāx ē'k'!enxeLElās. Wā, la'xaē ēk'!ū'te'laxs la'ē
 yī'a'LElōdeq. Wā, laxaē ē't!ēd āx'ē'dxa 'ne'mē qa's L!ō'pts!ōdēs.
 Wā, lae'mxaē ē't!ēd xwē'!ala qaxs 'na'xwa'maē xwē'xwa'!alēda
 la L!ō'pts!ōyōs lā'xa L!ō'psayowē, yīxs 'na'!nemp!enaē mō'wēda 40
 pex'itē L!ō'xs q!EL!a'ē L!ō'pts!āla la'xa g'ī'lt!āsa L!ō'psayowē.
 Wā, la'mē a'elaak' qex'tā'yēda dena'sē lāx ō'xtā'yasa L!ō'psa-
 yowē. Wā, lāda ts!ēda'qē lānolisaq lāx legwi'!asēs g'ō'kwē. Wā,
 lae'm hē g'īl L!ō'p!ētsōsēda q!ēmlālās. Wā, g'ī'l'mēsē naxsaap!a
 L!ō' k!ūmlē ō'kūya'yas q!ē'mlalāsēxs la'ē lē'x'ideq qa hēs lā 45
 L!ā'yō L!ō'p!ēdē L!ē'sadza'yas. Wā, g'ī'l'mēsē la ālak!āla k!ūmlē
 L!ē'sadza'yasēxs la'ē L!ō'pa. Wā, lā k!lqūlēlaq qa's g'ā'xē lā'-
 g'alīlaq lā'xa k!ē'sē qwē'sala lā'xa legwi'lē qa lā'gaēs L!ē'salāsa
 legwi'lē lāq, qa ts!ēlq wax'sā'mēsē. Wā, lā hē'x'ida'mēda begwa'-
 nemē la L!ē'lāxēs 'nē'nemō'kwē L!ō'xs hā'ē L!ē'lālasē'wēs 'ne- 50
 'mē'motē qa g'a'xēs L!EL!ō'bēgūxa L!ō'bēkwē pex'itā. Wā, lā
 hē'x'idaēm g'āx hō'gwēLElēda L!ē'lānemē. Wā, g'ī'l'mēsē
 'wī'laēLExs la'ēda ts!ēdā'qē LEP!a'līlxa g'īlde dzowē ha'madzō'
 lē'wa'ya lāx L!ā'salīlaxa L!EL!ō'bēgūlaxa L!ō'bēkwē pex'itā. Wā,
 lā'da ts!ēdā'qē āx'ē'dxa L!ō'pts!āla L!ō'bēk' pex'itā qa's x'īk'!ō- 55
 ts!ō'dēq la'xēs L!ō'psayowē. Wā, lā nae'nLEmlīlēlaxa 'na'ne'mē

57 tongs. She puts them down with the skin below in front | of the
 guests, and she pours oil into oil-dishes, | and she puts down one in
 front of every four men. | The feasters themselves break the fish; ||
 60 and when it is all broken in pieces, they begin to eat. | Then they dip
 it in oil, for all the fat comes out while | it is being roasted, and there-
 fore it is dry. As soon as they have finished | eating the roasted fish,
 they drink fresh water; | and after they have finished drinking they go
 65 out. Roasted kelp-fish is not || given at a feast to many tribes, for they |
 never catch much of it. Therefore only the friends, husband and
 wife, | or the numaym, or strangers, eat roasted | kelp-fish. Now,
 that is all about this. |

1 Kelp-Fish (3).—Oh, I forgot to talk about | wind-dried kelp-
 fish. It is cut in the same way as the roasted | kelp-fish.
 The only difference is, that the backbone is taken out, | and
 the scales are left on in the same way as the scales are left
 5 on || roasted fish. They do not eat the skin of the roasted
 kelp-fish, for | they only eat the meat. After the feasters
 have eaten the roasted kelp-fish, | they throw away the
 skin. When | the woman finishes cutting open the kelp-fish,
 she splits thin pieces of | cedar-sticks and spreads the fish
 10 with two of them so as to keep it open, || in this manner: |



57 la'xēs lē'lānemē. Wā, lā k!ū'nxts!ōtsa l!ē'na lā'xa ts!ē'ts!Eba-
 ts!ē qa's lā k'ag!mlilēlas lāx l!ā'sa'yasa maē'mokwē bē'begwā-
 nema. Wā, lā q!ūlē'x's'em lē'nqwēda k!wē'laxa pex'itē. Wā,
 60 g'f'l'mēsē 'wī'welx's lē'ngekūxs la'ē 'wī'la hā'mx'ī'da. Wā,
 lae'm ts!epa's la'xa l!ē'na qaxs 'wī'lāmaē tse'nuxwa'yasēxs la'ē
 l!ō'pase'wa. Wā, hē'mis lā'g'ilas lē'mxwē. Wā, g'f'l'mēsē gwāl
 l!EL!ō'begūxa l!ō'bekwaxs la'ē na'gēk-elaxa a'lta 'wā'pa. Wā,
 g'f'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, k!ē's'emxaēda l!ō'-
 65 bekwe pex'it k!wē'ladzem lā'xa q!ē'nemē lē'lqwālaLa'ya qaxs
 k!ē'saē q!ūnā'la q!eyō'lānema, lā'g'ilas lē'x'a'mēda 'nē'nemō'kwē
 lē'wa ha'yasek'āla lē'wa 'nē'mē'mōtē lē'wa bā'gūnsē l!EL!ō'-
 begūxa pex'itē. Wā, lae'm gwāl la'xēq.

1 Kelp-Fish (3).—Ā, hē'xōlēn ē't!ēdēl gwā'gwēx's'ālaslēda x'f'l-
 kwē pex'itā. Hē'em gwā'lē xwā'La'yasē xwā'La'yasa l!ō'bekwē
 pex'itā. Wā, lē'x'a'mēs ō'gūx'idayōsēxs la'weyakwa'ēs xā'k!a-
 dzowē. Wā, la āxā'laemxaē gō'betas hē gwā'lē gō'betasa l!ō'be-
 5 kwaxs āxā'la'maē. Wā, lā k!ēs ha'ma'ē l!ē'sasa l!ō'bekwē yīxs
 lē'x'a'maē ha'ma'ē q!ē'mlalās. Wā, g'f'l'mēsē gwāl l!EL!ō'begwē-
 da k!wē'laxs la'ē ā'em ts!ex'ēdayowēda l!ē'sas. Wā, g'f'l'em
 gwā'lēda ts!edā'qē xwā'laxa pēx'itaxs la'ē xō'x'widxa wisweltōwē
 k!wa'xlāwa qa's qet!l'dēsa ma'its!aqē lā'xa pex'itē qa Lepa'lēs
 10 g'a gwā'lēg'a (fig.).

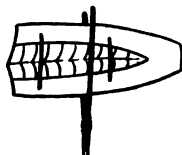
After she has done so, she hangs them up just over the | fire; and 12
 after they have been hanging there for four days, | they are half dried.
 Then the owner takes them down; | and when he wishes to boil them,
 she takes the || small kettle and puts it over the fire. She takes her | fish- 15
 knife and cuts the kelp-fish into two pieces lengthwise, | and she also
 cuts it in halves crosswise. Now each of the dried kelp-fish is in four
 pieces. | When the kettle begins to boil, she | puts the pieces of kelp-
 fish into it. It does not || boil long before she takes the kettle off the fire, 20
 for then | it is done. Then the woman takes her dish and puts it down |
 at the place where she is sitting. She takes her tongs, and with them
 she lifts | the boiled fish and puts it into the dish. | When it is all in
 the dish, she takes her oil-dish, || pours oil into it, and puts it down 25
 in front of the persons for whom she has cooked it. | They drink water
 before they begin to eat; | and after drinking water they eat. They |
 dip it into oil. They do not eat the skin with it, for | the scales are
 still on it. They only eat the meat. || After they have eaten, a bucket 30
 of water is placed in front of them. | They put their mouths at the
 corner and take a mouthful | of water. Then they squirt the water
 into the hands and wash them; | and after they have washed their

Wā, g'í'l'mēsē gwā'lexs la'ē tētā'k'ostōdayo lāx nā'qostā'yasa 11
 legwīlē. Wā, g'í'l'mēsē mō'p'ēnxwā'sē 'nā'lās tē'tā'k'ostowēxs
 la'ē k'layax'wida. Wā, lae'm āxa'xoyā yls āxnō'gwadās. Wā,
 g'í'l'mēsē 'nē'k'ē āxnō'gwadās qa's hānx'LE'ndēq, lā āx'ē'dxa
 ha'ne'mē qa's hā'nx'LE'ndēs lā'xēs legwīlē. Wā, lā āx'ē'dxēs 15
 xwā'layowē qa's t'lō'ts!ēndēxa pex'itasdē lā'xēs g'í'ldōlasē. Wā,
 laxaē gē'x'sēndēq nexsē'ndēq. Wā, lae'm mā's'mox'sēda 'na'ne'-
 mē pex'itasd. Wā, g'í'l'mēsē medelx'widē hā'nx'LE'ndāsēxs la'ē
 āxste'ntsa t'lō't!ets!aakwē pex'itasd lāq. Wā, k'lē'st!a gē'g'līf
 māe'mdelqūlaxs la'ē hā'nx'sanōwēda hā'nx'lanōwē, qaxs lae'm 20
 L'lō'pa. Wā, lē'da ts!edā'q āx'ē'dxēs lō'q!wē qa's k'a'g'alilēs
 lā'xēs klwaē'lasē. Wā, lā āx'ē'dxēs ts!ē'slāla qa's k'!p!l'dēs
 lā'xa hā'nx'Laakwē pex'itasdē qa's lā k'!lpts!ā'las lā'xa lō'q!wē.
 Wā, g'í'l'mēsē 'wī'ts!ā lā'xa lō'q!wāxs la'ē āx'ē'dxēs ts!ēba'ts!ē
 qa's k'lūnxts!ō'dēsa L'lē'na lāq. Wā, lā k'ā'gēmlīlas lā'xēs hā'mēsī'- 25
 lag'ilāq. Wā, lā nā'naqalg'iwālaemxā 'wā'paxs k'lē's'māē hā'mx'-
 i'da. Wā, g'í'l'mēsē gwāl nā'qaxs la'ē hā'mx'i'da. Wā, lae'm
 ts!ēpa's la'xa L'lē'na. Wā, lā k'lēs hāmgā'q lē'wis L'lē'sē, qaxs
 āxā'laē gō'betas, qaxs lē'x'amaē ha'māsē q!ē'mlalās. Wā, g'í'l'-
 mēsē gwāl ha'mā'paxs la'ē hāngēmlē'lema na'gats!ē 'wā'bets!ā!axa 30
 'wā'pē. Wā, ā'mēsē xwā'mag'āgēsēs se'msaxs la'ē hāmgē'md
 lā'xa 'wā'pē, qa's hāmx'ts!āne'ndēs qa's ts!ē'nts!ēnx'widē. Wā,
 g'í'l'mēsē gwāl ts!ē'nts!ēnkwxas la'ē ē't!ēd hāmg'āgēntsēs se'msē

hands, they put their mouths | to the corner of the bucket and drink
35 water. Now that also is finished. ||

1 **Broiled Dried Kelp-Fish.**—Sometimes other people want | to eat
soaked half-dried kelp-fish. | The woman first takes her tongs and
puts them down | where she is sitting. Then she takes down the
5 kelp-fish that has been hung up to dry, || and she puts it down at the
place where the tongs are. She dips up some | water and places it
with the dried kelp-fish. Then | she takes the fire-tongs and lifts
the dried kelp-fish in the middle, | in this manner: |

Then she holds it in the tongs over the fire, the flesh-
10 side first || turned down; and as soon as the steam
puffs out all over, | she turns it over and she broils
the skin-side; and when | the skin becomes all black,
she stops | broiling it, for it is done. Then she puts
it down | on the mat with the skin down. She drinks water; and
15 after || drinking, she begins to eat the meat. She only | takes off
the meat from the skin and puts it into her mouth. | She does not
dip it into oil, for this kind is fat. |



I forgot. As soon as she finishes broiling the half-dried | kelp-fish,
20 and when it is done, she takes a cup with water, || takes a mouthful,
and blows the mouthful of water over the flesh-side of what she | has
cooked. Then it gets really tender, and | therefore old women and

lāx ō'gwāg'a'yasa nagats!ē' qa's nā'x'idēxa 'wā'pē. Wā, lae'mxaē
35 gwā'la.

1 **Broiled Dried Kelp-Fish.**—Wā, lā 'na'f'nemp!ēna hē ha'ma-
ē'xstsō'sa waō'kwē bē'begwānem pe'nkwe k'lāyaxwa pex'i'tasda.
Wā, hē'em g'il āx'ē'tsō'sa ts!ēdā'qēs ts!ē'slāla, qa's k'at!alilēs
lā'xēs k!waē'lasē. Wā, lā āxaxō'd lā'xa x'ilēlā'lela pex'i'tasda
5 qa's g'ē'galilēs lāx k'adē'lasasa ts!ē'slāla. Wā, lā tsē'x'id lā'xa
'wāpē qa's g'ā'xē hāng'alilās lāx g'āē'lasasa pex'i'tasdē. Wā, lā
dā'x'idxa ts!ē'slāla qa's k'ip!i'dēs lāx negō'yā'yasa pex'i'tasdē
g'a gwālēg'a (*fig.*).

Wā, lā k'!pā'lasēs ts!ē'slāla laqēxs la'ē pex'ā'x q!ē'mladza'yas
10 qaxs hē'maē g'ilē'lālē. Wā, g'il'mēsē k'exūmxsāwēda k'lā'tela
lā'qēxs la'ē lē'x'idēq qa's pex'i'dēx l!ē'sadze'yas. Wā, lae'm-
la k'lū'mlēq. Wā, g'il'mēsē 'nā'xwa k'lū'mla l!ē'sasēxs la'ē gwāl
pex'ā'q qaxs lē'maē l!ō'pa. Wā, ā'mēsē neledzō'ts lā'xa ha-
'madzō'wē lē'wa'yaxs la'ē nā'x'ēd lā'xa 'wā'pē. Wā, g'il'mēsē
15 gwāl nā'qēxs la'ē hām'x'idxa q!ē'mlālē. Wā, lae'm ā'em āxā'-
laxa q!ē'mlālē lāx l!ē'sas qa's ts!ō'q!ūsēs lā'xēs sē'msē. Wā,
lae'm k!ēā's l!ē'na ts!ēpa's qaxs tse'nxxwāē gwē'x'sēmas.

Hē'xōlen l!ēlē'wēsōxs g'il'maē gwāl pex'ā'xa k'lā'yaxwa pex'i-
tasdexs la'e l!ō'pa. Wā, lā dā'x'idxa k!wa'sta' 'wā'bets!āla qa's
20 hām'sgemdē lāq qa's sēlbe'xū'mdēs lāx q!ē'mladza'yasēs ha'mēx-
si'lase'wē. Wā, hē'mis lā'g'ilas ā'lak'lāla la tē'lqwē. Wā, hē'em

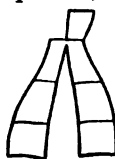
old men are | fond of broiled half-dried kelp-fish, | because it is tender. As soon as the woman finishes eating, || she drinks water. 25 When the dried kelp-fish is really dry, | it is soaked like dried salmon when it is soaked; | and it is cooked in the same way as the | half-dried kelp-fish is cooked when it is broiled and when it is boiled. | That is all about this. ||

Split Kelp-Fish.—Now I will talk again about the | kelp-fish split 1 in two. When the man goes home who has (gone out) | with the fish-trap to catch kelp-fish, as soon as he has many, | the woman takes her fish-knife and sits down at the || edge of the old mat on which the 5 fish has been put. Then she takes one of the kelp-fish with her left hand. | Its tail is towards the woman, | and its stomach is turned towards the left side, when she puts it down. | Then she cuts off the head; and when the head has been cut off, | she cuts into the back and cuts all the way down to the tail, || cutting through along the 10 upper side of the backbone. When it is spread open, | she pulls out the intestines; and when all the intestines are out, she | cuts along the under side of the backbone and takes it out close | to the tail, and then she breaks it off. She | throws away the backbone. The tail is left on the || split kelp-fish. Then she cuts it down lengthwise, 15

lā'g'ilasa lae'lk'wana'yē lē'wa nō'nemasē bē'begwānem hē'menā- 22
laem āx'ē'xsdxa pē'nkwē k'lā'yaxwa pex'i'tasd qa's hā'ma'pēq,
qaxs tē'lqwaē. Wā, g'l'mēsē gwāl ha'mā'pa ts!edā'qēxs la'ē nā-
x'idxa 'wā'pē. Wā, g'l'mēsē ā'lak'!āla la lē'mxēda pex'i'tasdaxs 25
la'ē ā'em t'lē'lasō hē gwē'g'ilasē'wēda xamā'saxs t'lē'lasē'waē. Wā, la
hē'em gwē'g'ilasōxs la'ē hā'mē'x'silasē'wē hā'mē'x'silaēna'yaxa
k'lā'yaxwa pēx'i'tasda la'qēxs pē'nkwaē lōxs hā'n'x'laakwaē.
Wā, lae'mxaē gwāl lā'xēq.

Split Kelp-Fish.—Wā, la'mē'sen ē'dzaqwał gwā'g'wēx's'ālāl lā'xa 1
pex'i'taxs q!wā'gekwaē. Wā, hē'mēxs g'axaē nā'nakwēda lēqā'-
dāsēs lēg'e'mē lā'xa pex'i'tē; wā, g'l'mēsē q!eyō'lexs la'ē hē'x'-
ida'ma ts!edā'qē āx'ē'dxēs xwā'layowē qa's k'lūnxelilēxa k'lā'-
gedzowē k'lā'k'lobana. Wā, lē dā'x'itsēs g'e'mxōlts'lā'na'yē lā'xa 5
'ne'mē pex'i'ta. Wā, lae'mxaē gwā'saxsdāla lā'xa ts!edā'qē. Wā,
la gwē'k'laēsāla lāx g'e'mxōlts'lā'na'yas la'xēs qe'lkwaē'na'yē. Wā,
lā qak'ō'dex hē'x't!a'yas. Wā, g'l'mēsē lā'wāyē hē'x't!a'yasēxs
la'ē xwā'ibetendex ō'x'laatā'yas. Wā, lā hā'xela lax ts!ā'sna'yas;
ē'k'!ōt!endāx xā'k'!adzās. Wā, g'l'mēsē la lēpā'laxs la'ē g'e'l- 10
x'ōdex ya'x'yig'ilas. Wā, g'l'mēsē 'wi'lāwē ya'x'yig'ilasēxs la'ē
xwā'ē'dex bena'dze'yasa xā'k'!adzowē qa's lā'wēyōdēq g'ā'g'e-
lela lā'xa ma'k'alāxa ts!ā'sna'yasēxs la'ē k'ō'qōdēq. Wā, lā
ts!ex'ē'dxa xā'k'!adzowē. Wā, lae'm āxā'lē ts!ā'sna'yas lā'xa
xwā'lekwe pex'i'ta. Wā, lā q!ā'xsendeq qa ma'its!ēs hā'xela g'ā'- 15

- 16 beginning at the neck, down | to the belly, until she comes to
the | tail, in this manner:
fish." As soon as this has
over the | fire of the house;
20 cooked. || First she takes
water into it, and, when
the fire. | She takes down the split fish and cuts it into two parts, |
and she cuts one side into three pieces; and she does | the same to
25 the other side, in this manner:
throws away the tail, and
into the kettle in which the
the length of time that it is on
an hour by the watch, and then
30 kettle off the fire. She takes a small dish || and puts it down by the
side of the kettle. | She takes her tongs and with them she lifts
the fish and puts it | into the small dish; and when it is all in, she
drinks water; | and after drinking, she takes a piece of the | boiled
35 kelp-fish, pinches off the meat, and puts it into her || mouth. Now
she is eating the meat. She does not eat the | skin, on account of
the scales: therefore she just puts it back into the | dish. After
she has eaten, she takes the | small dish from which she has eaten,



- 16 g'ilela lāx ō'xawa'ya hā'xela lāx tek'lā's lā'g'aa lāx ō'xla'yas
ts!ā'sna'ya g'a gwālē g'a (fig.). Wā, lae'm lē'gades q!wā'geku
pexi'ta. Wā, g'ī'l'mēsē gwā'lexs la'ē gē'x'wits lāx neqā'stāwasa
legwi'lasēs g'ō'kwē. Wā, g'ī'l'mēsē k'lā'yax'widexs la'ē ha'mē'x'si-
20 lase'wa. Wā, hē'em g'īl āx'ē'tsō'sēs ha'nemō. Wā, lā gūxts!ō'tsa
'wā'pē lāq qa negō'yoxsdalēsēxs la'ē hā'nx'lents lā'xēs legwi'lē
Wā, lā āxaxō'dxa q!wā'gekwē pexi'ta qa's hēx'se'ndē t!ō'ts!ēndeq.
Wā, lā yū'dux'send t!ō't!ets!ālaxa āpsodē'lē. Wā, la'xae hē'em-
xat! gwē'x'idxa āpsō'dilē g'a gwā'lēg'a (fig.). Wā, lae'm q!el!ā'-
25 xs'a. Wā, lā'la ā'em ts!ex'ē'dxa ts!ā'sna'yas. Wā, lā āxste'ntsa
tlewē'kwē pexi't lā'xa hā'nx'lāla hā'nx'lanāxs la'ē mae'mdelqūlē
'wā'pē. Wā, k'ō'tat!ēnlāq hāyā'qax neseg'ile'la lā'xa q!ā'q!a-
lak!ā'yaxens 'nā'lāqē 'wā'waslalasasēxs la'ē L!ō'pa. Wā, lae'm
hā'nx'sanowēda hā'nx'lanowe. Wā, hē'mis āx'ētsō'sēs lā'logūmē
30 qa's g'ā'xē k'ā'galilas lāx ma'g'inwalilasa hā'nx'lanowē. Wā, lā
āx'ē'dxēs ts!ē'slāla qa's k'!p!l!dēs lā'xa pexi'tē qa's lā k'!pts!ā'las
lā'xa lā'logūmē. Wā, g'ī'l'mēsē 'wi'ts!āxs la'ē nā'x'idxa 'wā'pē.
Wā, g'ī'l'mēsē gwāl nā'qaxs laē dā'x'idxa 'ne'mē lā'xa t!ewē'kwē
hā'nx'laak' pexi'ta qa's ēpā'lēx q!ē'mlālās qa's ts!ō'q!ūsēs lā'xēs
35 se'msē. Wā, lae'm hā'mā'pex q!ēmlālās. Wā, lā k'!ēs hā'mā'pex
L!ē'sas qaxs āxā'laē gō'betas lā'g'ilas ā'em xwē'laq āxts!ālas lāxa
lo'q!wē. Wā, g'ī'l'mēsē gwāl ha'mā'pexs la'ē dā'x'idxēs hā'mā'ts!ē

and pours into the kettle what is left in it. | She pours some water into the dish and washes her hands; and || after doing so, she drinks 40 fresh water. This also is not | given at a feast to many tribes. It is only eaten by the | husband and wife, or by friends whom they invite, or by the numaym, for | the woman does not cure many in this way. | That is all about this. ||

Boiled Kelp-Fish Gills and Stomachs.—Immediately¹ | (the) wife 1 goes to meet (her husband), carrying a small basket made of split | spruce-root. She puts it into the small canoe which has been used in fishing kelp-fish. | Then she puts the kelp-fish into the basket. When || it is full, she takes it out of the canoe and carries it to her 5 house, | and pours the fish on the coarse plaited mat made of split cedar-bark | which she has spread out to pour the kelp-fish on. |

As soon as she has carried up all the kelp-fish, she sits down on the floor and | begins to take out the intestines. The woman takes hold of the || kelp-fish with the left hand and squeezes at the back of its 10 head, | the belly being turned towards the woman. She puts the thumb of her | right hand into the gills, and puts the | forefinger of her left hand at the left side of the neck, while she puts her thumb into the gill at | the right side. Then she squeezes it and pulls at it; || and as soon as the gills become loose, she puts her thumb | at the 15

lā'lōgūma qa's gūxts!ō'dēsēs ānē'x'sā'yē lā'xa hā'nx'lanowē. Wā, 38
lā gūxts!ō'tsa 'wā'pē lā'qēxs la'ē ts!ē'nts!ēnx'wida. Wā, g'ī'l-
'mēsē gwā'lēxs la'ē nāx'idxa ā'ita 'wā'pa. Wā, lāe'mxaē k'lēs 40
k'lwē'ladzem lā'xa q'lē'nemē lē'lqwāla'ya. Ā'em le'x'a'mēda hā-
yasek'āla lōxs lē'lālayāaxa 'nē'nemō'kwē lē'wa 'nē'mē'motē qaxs
k'lē'saē q'lē'nemē āxā'yasa ts!edā'qaxs āxa'ax gwē'x'sdēmas. Wā,
lāe'm gwā'ī laxē'q.

Boiled Kelp-Fish Gills and Stomachs.—Wā,¹ hē'x'ida'mēsē gene'- 1
mas la lā'lalaq k'lō'qūlaxa la'laxamē dzedē'x'sem L!ō'p!ēk'sa
ālē'wasē qa's lā hā'ng'aalēxsas lā'xa pa'panayo'x'sī'lats!ē xwā'-
xwagūma. Wā, lā k'līxts!ōdalasa pex'ī'tē lāq. Wā, g'ī'l'mēsē
qō't!axs la'ē k'lō'x'ūltōdeq qa's lās lā'xēs g'ō'kwē. Wā, lā 5
gūgedzō'ts lā'xa āwā'dzolēdkwas k'līta'yē lē'wa'ya, yīx lep!alē'-
lemas qa g'ē'dzāyaatsa pex'ī'tē.

Wā, g'ī'l'mēsē 'wī'lōsdēsa pex'ī'taxs la'ē k'lwa'g'alilēda ts!edā'qē
qa's t!ō'x'widēq. Wā, hē'ē'maaxs la'ē dā'x'idēda ts!edā'qaxa pex'ī'-
tasēs gē'mxōlts!āna. Wā, lāe'm q'lwē'salax ō'x!aatā'yasa pex'ī'tē 10
qa gwa'sk!aē'salēs lā'xa ts!edā'qē. Wā, lā āx'ā'Lelōts qō'māsēs
hē'īk!lōlts!āna'yē lāx q'lō'sna'yas. Wā, la'xaē ts!ē'mā'bōtsēs ts!ē-
mā'la lāx gē'mxōt!xawa'yas yīxs hā'a!a! lās qō'mēda hē'īk!lōt!-
xawa'yē q'lō'sna'yas. Wā, lā q'lwē's'idqēxs la'ē nē'x'ēdeq. Wā,
g'ī'l'mēsē k'līnx'idēda q'lō'sna'yaxs la'ē ē't!lēd āx'ā'Lelōtsēs qō'ma 15

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 488, line 21.

- 16 inside of the pectoral fin, and puts her forefinger on the outside. |
 Then she bends it outward and twists the skin off at that place. |
 Then she turns the fins back and pulls them off | with the intestines
 20 and the gills. When she has finished, || she throws the intestines into
 a small hand-basket. | She puts the clean kelp-fish back on the
 spread | mat, and she does not stop until all the kelp-fish have
 been cut. | Then the woman takes in one hand the small basket
 containing the intestines, and carries it | to the beach and pours the
 25 contents of the small basket || into the salt water. She puts the
 small basket into the water and | washes off the slime outside and
 inside. After she has done so, | she puts down the little basket on
 the beach, and then she takes some of the | intestines of the kelp-fish
 and pulls it off from the | stomach. She leaves the gill at one end
 30 of it. || Then she washes the intestines so that all the blood comes off;
 and she pulls it through | (between her thumb and fingers), so that all
 the food-contents come out. As soon as this is done, | she turns it
 inside out, so that the stomach is turned inside out; | and she washes
 it, and finally throws it into the | small basket. She does the same
 35 to all the others; || and as soon as all the stomachs have been washed,
 the woman | takes up the basket containing the gills and puts it |
 into the sea-water, and shakes it so that all the blood and the | slime

- 16 lāx ō'ts!āwasa pēPEL!xawā'yē. Wā, lā L!ā'sadza'yē ts!emā'lax'ts!ā-
 na'yasēxs la'ē L!ō't!ēdeq. Wā, hē'mis la qwa'p!ēdaats L!ē'sas.
 Wā, la'mē NELĀ'wē pēPEL!xa'wa'yas. Wā, ā'mēs la nexō'deq
 'wī'la L!ē'wa' ts!eyī'mē L!ē'wa q!ō'sna'yas. Wā, g'ī'l'mēsē gwā'lexs
 20 la'ē ts!exts!ō'ts lā'xa k!ō'gwats!ē lā'laxamēda yax'yeg'ilē. Wā,
 la'la xwē!laqaem āx'adzō'la!asa lā t!eg'ī'ku pex'ī't lā'xa LEBē'lē
 lē'wa'yā. Wā, lā ā'lēm gwā'lexs la'ē 'wī'la la t!eg'ī'kwa pex'ī'tē.
 Wā, lā'da ts!edā'qē k!ō'qūlilxa yax'yīg'ilats!ē lā'laxama qa's lēs
 lā'xa L!emā'isē. Wā, lē gūxstā'lisxa g'ī'ts!āx'dāxa lā'laxamē
 25 lā'xa de'msx'ē 'wā'pa. Wā, lā āxste'ndxa lā'laxamē qa's ts!o-
 xā'lēxa k!ē'lasgema'yas L!ē'wēs ō'ts!āwē. Wā, g'ī'l'mēsē gwā'-
 lexs la'ē hāng'a'lisaxa lā'laxamē. Wā, lā, dā'x'idxa g'ā'yo!ē lā'xa
 ya'x'yīg'ilasa pex'ī't. Wā, lā āLā'laxa ts!eyī'mē lā'xa hā'maa'-
 ts!ē pō'xūntsa pex'ī'tē. Wā, lā āxba'yā q!ō'sna'yē la'qēxs la'ē
 30 ts!ō'x'wīdeq qa 'wī'lā'wēsa e'lkwa. Wā, hē'misēxs la'ē x'ix'ē'deq
 qa 'wī'lā'wēsē lā'ts!āwē hām k!āē'dza'yas. Wā, g'ī'l'mēsē gwā'-
 lexs la'ē L!ēp!exsemdeq qa L!ēp!exsemā'lēsa hā'maa'ts!ē pō'x'ūn-
 sa. Wā, la'xaē ts!ō'x'wīdeq. Wā, lawē's!ē ts!exts!ōts lā'xa
 lā'laxamē. Wā, lā 'na'xwaem hē gwē'x'idxa waō'kwē. Wā,
 35 g'ī'l'mēsē 'wī'la la ts!ō'kwa hā'maats!āxs la'ēda ts!eda'qē
 k!ō'qūlēsxa q!ō'sna'yaa'ts!ē lā'laxama qa's lā k!ō'xstendeq
 lā'xa de'msx'ē 'wā'pa qa's na!eltā'lēq qa 'wī'lāwēsa e'lkwa L!ē'wa

come off. As soon as she has finished this, she takes the | basket
containing the gills out of the water and carries it || to the house. 40
She puts it down by the side of the fire of her house. | She takes a
kettle and pours some water into it, and | when it is half full she puts
it over the fire. When | the water begins to boil, she takes the
k'ümēs (for that | is the name of the gills when they are cooked)
out of the little basket || and throws them into the boiling water. 45
When they are all | in, she takes her fire-tongs and stirs (what is in
the kettle). The kettle is not | kept long on the fire, perhaps for |
half an hour or a little longer. Then it is taken off. | Now it is done
and she invites all those who like to eat gills with her. || As soon as 50
those come who are going to eat gills with spoons, she takes | the
spoons, gives one to each of those who are going to eat with it, then |
the woman takes the water and gives a drink to those who are going
to eat with spoons. | After they have drunk, they eat with spoons. |
The guests eat with spoons the liquid and the stomachs of the kelp-
fish || and its gills. They just blow out of their mouths the bones, 55
for there are bones | in the gills of the various kinds of fish. After
they have eaten, | the woman takes water and gives it to those who
eat with spoons with her. | Then she cools with cold water those who
had eaten the gills with spoons, | for those who eat gill-soup perspire. ||

k'lē'la. Wä, g'í'l'mēsē gwā'lexs la'e k'!ō'x'westendxa q!ō'sna- 38
'yaatslē lā'laxama qa's lā k'!ō'x'wesdēselaq qa's lā k'!ō'gwēlelaq
lā'xēs g'ō'kwē. Wä, lā k'!ō'günōlisaq lax legwī'lasēs g'ō'kwē. Wä, 40
lā āx'ē'dxa hā'nx'lanowē qa's gūxts!ō'dēsa 'wā'pē lāq qa 'negō'-
yoxsdalesēxs la'ē hā'nx'lents la'xēs legwī'lē. Wä, g'í'l'mēsē me-
delx'wī'dexs la'ē 'nā'l'nēmēmka dā'its!ā!axa k!ū'mēsē (qaxs hē'-
'maē la lē'gēmsa q!ō'sna'yas la'ē hēmēx'si'lase'wa), lā'xa lā'laxamē
qa's lā āxstā'las lā'xa māe'mdelqūla 'wā'pa. Wä, g'í'l'mēsē 'wi'- 45
'la'staxs la'ē āx'ē'dxēs ts!ē'slāla qa's xwē'telga'ēs lāq. Wä, k'lē'st!a
ā'laēm gē'x'lāla hā'nx'lāla lā'xa legwī'lē, wālaanawisē lō'
'nexseg'ile'la la'xa q!ā'q!alak!a'yē lō' hāyā'qaxs la'ē hā'nx'sen-
deq. Wä; la'mē l!ō'pa. Wä, lā lē'lā!axēs k'!ō'k'!ō'nisg'otlē.
Wä, g'í'l'mēsē 'wī'la g'ā'xēda yō's'wūtlasēxa k!ū'mēsaxs la'ē āx'ē'd- 50
xa k'ā'k'ats!ēnaqē qa's k'ā's'idēs lā'xēs yō's'wūtlē. Wä, la'mē
āx'ē'dēda ts!ēdā'qaxa 'wā'pē qa's tsē'x'idēs lā'xēs yō's'wūtlē.
Wä, g'í'l'mēsē 'wī'la la gwā! nā'qaxs la'ē yō's'ida. Wä, lae'm
'wī'laēm yō'sēda k!wē'lax 'wā'pas lē'wa hā'maats!āsa pex'itē
lō'mēs q!ō'sna'yē. Wä, ā'mēsē pox'ā'laxa xa'qē qaxs xagadaē'da 55
q!ō'sna'yasa 'na'xwa mamaō'masa. Wä, g'í'l'mēsē gwā! yō'saxs
la'ēda ts!ēda'qē āx'ē'dxa 'wā'pē qa's tsē'x'idēs lā'xēs yō's'wūtdā.
Wä, la'mē k'oxwaxalisēda yō'sax'dāxa k!ū'mēsē yīsa wūda'sta'
'wā'pa, qaxs ā'la'maē gēgosemalē'da yō'sāxa k'!omstag'itlakwē.

60 Therefore they always say, "Let us | now cool ourselves with cold water!" and therefore the host | gives his guests fresh water to cool themselves. | Then those who have eaten the gills go out of the
65 house. | This is not given at a great feast to many tribes, for | they never catch enough of these fish. Therefore those who catch them just | eat them with their wives, children, and relatives. | That is the end. |

1 **Roasted Kelp-Fish.**—If (the woman) is really hungry, | she takes one of the kelp-fish, puts it down on its stomach at the right-hand side | of the fire, close to it, the woman facing towards the rear of
5 the | house. The roasting fish also faces the rear || of the house. As soon as the steam puffs out from the body | of the fish, she turns it around so that it faces the | door of the house; but it is still lying on its stomach. It does not take long | before it is cooked. Then the woman takes a long | eating-mat, spreads it out outside of the place
10 where || she is sitting (that is, away from the fire), and she takes the roasted kelp-fish and places it on its stomach on the | mat. Then she eats it. She does not | take out the intestines and the gills before she puts it down to be roasted | by the fire, for she takes them off when she begins to eat it. | Just before she begins to eat she takes a
15 piece of cedar-wood || about a span long. With it she | scrapes off

60 Wā, hē'mis lā'g'ilas 'nē'k'ēda yō'sāx gwē'x'sdēmas: "Wēg'ax'ins k'ōxwaxalisas wūda'stā' 'wā'pa." Lā'g'ilasa k!wēlasē hē'x'idaem la tsāx a'itā wūda'sta' 'wā'pa qa k'ōx'waxalēdzēmsēs k!wēlē'kwē. Wā, lae'm ā'em hō'qūwelsēda k!wo'k!ūmēs'ix-dāxa k!ūmē'sē. Wā, k!lē'saē k!wē'ladzema k!ūmē'sē lā'xa q!lē'nemē lē'lqwālala'yē qaxs
65 k!lē'saē q!ēyō'lanēmēnoxwa, lā'g'ilas lē'x'a'mēda āxa'nemāq hā'mā'peq lē'wis gēnē'mē lē'wis sā'sēmē lō'mis lē'lēlā'la. Wā, lae'm gwā'la.


1 **Roasted Kelp-Fish.**—Wā, g'ī'l'mēsē ā'lak!āla pō'sq!axs la'ē dā'x'idxa 'nē'mē pex'itā qa's manō'lisēs lāx hēlk!ōdenwa'lisasēs legwī'lē yīxs gwē'gēmlilāēda ts!edā'qē lā'xa ō'gwiwalilāsēs g'ō'kwē. Wā, la gwē'gēmlilē'mxaēda pex'itē lā'xa ō'gwiwalilāsa g'ō'kwē. Wā, g'ī'l'mēsē k!īxū'mx'sāwēda k!ī'lēla lāx ō'k!wina'yaasa pex'itaxs la'ē xwē'lēlilaq qa gwē'gēmx'idēs lā'xa t!ēx'ī'lāsa g'ō'kwē. Wā, lae'm manō'litsā'ma. Wā, k!lē'st!a gaē'lēxs la'ē L!ō'pa. Wā, hē'x'ida'mēsā ts!edā'qē āx'ē'dxa g!lde-dzowē hā'madzō' lē'wa'ya qa's Lēp!alī'lēs lāx L!ā'sa'yaasēs k!waē'-
10 lasē. Wā, lā āx'ē'dxa maē'dzekwē pex'it qa's madzō'dēs lā'xa lē'wa'yē. Wā, hē'x'ida'mēsē L!ē'xwaq. Wā, la'mē hewā'xa lā'weyōdx ts!ēyī'mas lē'wis q!ō'sna'yaxs k!lē'smēx-dē manō'lisāq lā'xēs legwī'lē qaxs a'lē'maē lā'wiyodqēxs la'ē hā'mā'peq. Wā, hē'misēxs g'ī'l'maē ha'maāqēxs la'ē ā'em āx'ē'dxa k!wa'xlā'wē
15 wā'laanawisē lō' 'nē'mplēnk' lā'xēns q!wā'qlwax'ts!āna'yēx qa's

the scales and the skin; and when it is all off, | she eats it. She does not 17
dip it into grease, because it is very fat. | I have forgotten this, that
the woman also beats | the body of the kelp-fish before she puts it
down on its stomach to roast by the fire, || so as to loosen the bones 20
from the meat. |

After she has eaten the kelp-fish, she drinks | water, but not much,
for it tastes salt. That is the reason why she does not drink much |
water, for she knows that she has to keep on drinking water. | Only
the one who has caught the fish eats it roasted by the fire while lying
on its stomach; || for she only does this with the kelp-fish when she 25
is very hungry | when she comes home, after having been fishing
with her fish-trap. | That is the reason why she puts one kelp-fish
down on its belly by the fire, | for it takes a very short time to be
done. Old women | eat kelp-fish roasted by the fire while lying on
its belly; for it is || too dirty for young women, because the | inter- 30
tines and the gills are in it, and the scales are also on it; for | they
are afraid to eat the scales of the fish, because it often kills | those
who eat them with the meat, because they stick in the throat and
they can not get out | the scales when they eat the kelp-fish. There
is no way of getting them out when they are || stuck in the throat, 35
and our throat gets sore when we | swallow them. Now I have
finished talking about this. |

k'əxá'ləx gō'betas lə'wis lə'sē. Wā, g'í'l'mēsē 'wí'lāxs la'ē 16
hāmx'í'dəq. Wā lə'm k'lē ts!əpa's lā'xa lə'na qāxs tsē'n-
xwāē. Wā, hē'xōlən lələ'wēsōxs t!ə'l'x'wídamaēda ts!edā'-
qax ō'k!wina'yasa pex'í'taxs k'lē's'maē manō'lisas lā'xēs legwí'lē
qa k'le'n'x'ídēs xā'qas lā'xēs q!ēmlālē. 20

Wā, g'í'l'mēsē g'wāl ha'mā'pxa pex'í'taxs la'ē nagē'k'ilaxa
'wā'pēxa k'lē'sē q!ē'nema qaxs de'mplāē, lā'g'ila k'lē q!ē'k'lesxa
'wā'pē qaxs q!ō'lēla'maaxs hē'menēl'mēlē nā'qalxa 'wā'pē. Wā,
lə'mxaa lēx'aem hā'mā'pxa manō'lidzekwē pex'itēda āxā'nemāq
qaxs lē'x'a'maē hē g'wē'x'idaatsēxa pex'í'tēxs ā'lak'lālaē pō'sq!axs 25
g'ā'xaē nā'nakūxs lēqēx'dāsēs lēgē'mē lā'xa pex'itē. Wā,
hē'mis lā'g'ila hā'labala manō'lisasa 'nē'mē pex'it lā'xēs legwí'-
lāxs lō'max'ídaē 'nemā'ídexs la'ē lō'pa. Hē'mēda lə'lk!wa-
na'yē hā'mā'pxa manō'lidzekwē lā'xa legwí'lē pex'itā qaxs k'lel-
ta'maasēda ealostā'gasē hā'mā'peq qaxs 'wí'la'maē āxā'lēs yax- 30
yīg'ilē lə'wis q!ō'sna'yē, wā, hē'mislālēda gō'bet!ēna'yas, yīxs
k'ile'maē hā'ma'yēda gō'betasa pex'itē qaxs q!ūnā'lāē g'ā'yala-
tsa hā'mgāk' lə'wis q!ēmlālē, yīxs paqlēxā'ēda k'lē'sē kwē'aōdxa
gō'betaxs ha'mā'paaxa pex'itē. Wā, la k'leā's gūyō'lās qēxs la'ē
k'lūdē'l-lā'xens q!oqlō'nēx. Wā, ā'mes la xas'ē'dē q!ō'q!onāsa 35
hāmk'ina'lāq. Wā, la'men g'wāl gwa'g'wēx'sāla lāq.

- 1 Perch (1).—The¹ wife cuts open the perch, so that | the gills come off, and the intestines; and as soon as all the intestines | and the gills have been taken out, she throws them out of the house. | She cuts (the perch) open with her fish-knife, and she scrapes the body so
5 that the || scales come off. When they are all off, she cuts across the body, in this manner: |  As soon as she has finished, she takes her kettle and | pours some water into it; and when it is half full, she puts it on the | fire. When it boils, she takes the opened | perch and
10 puts them into it. When they are all in, the man || takes his tongs and stirs them. They stay | for about half an hour according to the watch | boiling over the fire. Then they are taken off of the fire. Now | the boiled perch is done. Then the woman | takes her
15 spoons and gives one to each of those who are to eat the || boiled perch. When each has one spoon, | they put the kettle of boiled perch in front of those who are to eat the boiled perch, | and they begin to eat it with spoons. | First they take out the backbone and the ribs; | and when they have all been taken out, they take out the
20 heads and suck them, for || they are very fat; and when the fat is all off, they | suck out the eyes; and when these are off, they break them | to pieces and suck out the brains; and when these are out, |

- 1 Perch (1).—Wā,¹ la'mē genemas t!ex'widxa lamawē qa lawāyēs q!ōsna'yas lē'wēs yāx'yīg'ilē. Wā, g'il'mēsē 'wī'lāwa yax'yīg'ilē lē'wa q!ōsna'yaxs la'ē k'!ādeq lāx l!āsanā'yasēs g'ōkwē. Wā, laem hēem t!ēkūlasēs xwaḷayowē. Wā, la k'osēt!ēdeq qa lawālēs
5 gōbet!ēna'yas. Wā, g'il'mēsē 'wī'lāxs laē qatēt!ēdeq g'a g'wālēg'a (fig.). Wā, g'il'mēsē g'wālexs laē āx'ēdxēs hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq qa negoyōxsdalesēxs laē hānx'lexts lāxēs legwīlē. Wā, g'il'mēsē medelx'widexs laē āx'ēdxa t!ēg'ikwē lamawa qa's āxstendēs lāq. Wā, g'il'mēsē 'wī'lā'staxs laē
10 dāx'idēda bēgwānemaxēs ts!ēs!āla qa's xwēt!ēdēq. Wā, lāxent!ā nexseg!lēlag'ila lāx q!āq!alak!a'yaxens 'nālāx yix 'wā'waslalasas lāxa legwīlē maemdelqūlaxs laē hānx'sano lāxa legwīlē. Wā, laem l!ōpa lemχ'stag'i'lakwē lāxēq. Wā, hēx'ida'mēsa ts!ēdāqē āx'ēdxēs k'āk'ets!ēnaqē qa's lā ts!ēwānaēsas lāxa yōsalaxa
15 lemχ'stag'i'lakwē. Wā, g'il'mēsē 'wīlxtoxa k'āk'ets!ēnaqaxs laē hānx'dzamōlilema lemχ'stag'i'lats!ē hānx'lanōlaxa lelemχ'staa-gūlaxa lemχ'stag'i'lakwē. Wā, lax'da'xwē 'yōs'ida. Wā, laem hē g'il xelostayosēda xemōmowēg'a'yas lē'wa xaqē. Wā, g'il'mēsē 'wī'lōstaxs laē xelōstax hēx't!a'yas qa's k'lēxwēq qaxs
20 lōmaē tsenxwa. Wā, g'il'mēsē 'wī'lāwē tsenxwa'yasēxs laē k'lūmt!ūlts!ālax gēgebelōxstā'yas. Wā, g'il'mēsē 'wī'lāx laē wewe-x'send qa's k'lūmt!ūlts!ōdēxa leqwās. Wā, g'il'mēsē 'wī'lāqēxs laē

¹Continued from p. 184, line 21.

they throw the sucked head-bones into the fire. | When this is done, they eat the liquid with the meat; || and when they have had 25 enough, they stop eating with spoons and they drink a little water. | That is what the Indians refer to as "cooling off;" and when they finish, | they go out. That is all about one way | of the Kwakiutl of cooking perch. There is only one way of cooking it. |

(2) This is the manner in which the perch is cooked by the Koskimo. It || is cut open in the same way as I said first, and the scales are 30 scraped off. | When the intestines and the gills and the | scales are off, the woman squeezes out the stomach and the guts, and | she squeezes out the slime of the gills. After she has done so, she | throws (the perch) into a dish, and she does this with all the others. || When this is done, she takes her kettle and pours some | water into 35 it, a little less than half full. Then she puts it on the fire. | When it begins to boil, she takes the whole perch | and puts them into the kettle; and when they are all in, | she takes the intestines that had been squeezed out, the stomach, and the || gills, and puts them in. 40 She lets this boil for maybe more than | half an hour according to the watch. | Then the kettle is taken off the fire. Now it is done. | They never stir it, for it is called "whole perch." | The woman

ts!EXLENDxēs k!wāx"mōtē xāqsa hēx't!a'yē lāxa legwīlē. Wā, 23 g'il'mēsē gwālexs laē 'yōs'idxa 'wāpala L'ē'wa q!ēmlalē. Wā, g'il'mēsē pōl'idexs laē gwāl'yōsa. Wā, lā xāLEX'id nax'idxa 'wāpē. 25 Hēem gwe'yōsa bāk'lūmē k'ōxwaxōda. Wā, g'il'mēsē gwālexs laē hōqūwēlsa. Wā, laem gwāla 'nemx'idāla hā'mēx'silaēnēxa Lamawē yīsa Kwāg'ulē, yīxs 'nemx'idāla'maē hā'mēx'silaēna'yaq.

(2) Wā, g'a'mēs hā'mēx'silaēnēsa Gōsg'imoḡwaxa Lamawē, yīxs hē'maē gwēg'ilaxs laē t!ēkwaq lāxen g'ālē waldema lōxs laē k'ōsālayiwēs 30 gōbetō. Wā, g'il'mēsē 'wī'lāwē yāx'yīg'ilas L'ē'wa q!ōsna'yē L'ē'wa gōbetasēxs laēda ts!ēdāqē x'ix'idex mōqūlās L'ē'wis ts!ēnēxē. Wā, lā q!wēsālax k'lōlāsa q!ōsna'yē. Wā, g'il'mēsē gwālexs laē ts!exts!ōts lāxa lōq!wē. Wā, lā 'nāxwaem hē gwēx'idxa waōkwē. Wā, g'il'mēsē 'wī'la gwālexs laē āx'ēdxēs hānx'lanowē qa's gūxts!ōdēsa 35 'wāpē lāq. Wā, la bēnk'lōldza'yaxs laē hānx'lents laxēs legwīlē. Wā, g'il'mēsē medelx'wīdexs laē āx'ēdxa āmemk'lnāla Lamawa qa's āxstendēs lāxa hānx'lanowē. Wā, g'il'mēsē 'wī'lastaxs laē āx'ēdxa x'īg'ikwē ts!ēnēxa qa's āxstendēs L'ē'wa mōqūla L'ē'wa q!ōsna'yē. Wā, lā medelx'wīda. Wā, laxent!a hāyāqax nexse- 40 g'ilēlāg'ila lāxens q!aq'alak'ayaxsens 'nālāqē 'wā'waslalasas ma-emdelqūlaxs laē hānx'sanowa lāxa legwīlē. Wā, laem l!ōpa. Wā, laem hewāxa xwēt!ētse'wa qaxs hē'maē lēgades āmstaēkwē Lama'ya. Wā, lāda ts!ēdāqē āx'ēdxēs lōq!wē L'ē'wis gelemx'ā xelyowa qa's

45 takes her dish and her rib-strainer, and || she puts down the dish by the side of the kettle with whole perch; | and she takes the rib-strainer and lifts out the whole boiled perch | and puts them into the dish. She puts | all the perch crosswise into the dish. | When they are all in the dish, she goes and puts (the dish) down in front of
 50 those || who are going to eat the whole perch. The men immediately | pick off (the meat) and put it into the | mouth. When they have nearly eaten everything, the host takes | spoons and gives one to each of his guests; and as soon as | each has one, he takes up the
 55 kettle in which the perch had been boiled and || pours the liquid of the boiled perch into the dish. | He pours it on what is left over of the boiled perch. | As soon as the dishes are nearly full, he goes back, carrying the kettle; | and he puts it down at the end of the fire, towards the door. Then | the men eat with spoons the liquid
 60 and the gills and the stomach, || as it has been boiled, and the intestines; and when they have eaten enough, they stop. | That is what the ancient Indians call "washing down the food." Then | they go out. They never drink water, for they know that they | will drink water when they notice a salty taste of what they have eaten, | and
 65 it is not very long before they wish to drink water. Then || they drink. That is all. |

45 hānōlilēsa lōq!wē lāxa āmstaakwilats!lāxa lamawē hānx!lanowa. Wā, lā āx'ēdxa gēlēm'ā xelyowa qa's xelōstālēxa āmemk'!nāla hānx!laak' lamawa qa's lā xelts!ālas lāxa lōq!wē. Wā, laem 'nāxwāem gēyalēda lamawaxs laē yēyax'ts!ā lāxa lōq!wē. Wā, g'il'mēsē 'wī'la la yax'ts!ā lāxa lōq!wāxs laē k'ax'dzamōlilas lāxa
 50 āmemk'!nalag'ilaxa lamawē. Wā, hōx'ida'mēsē xāmax'ts!a-nālēda 'nāxwa bēbegwānemxs laē ēpaq qa's ts!lōq!ūsēlēs lāxēs sēmsē. Wā, g'il'mēsē elāq 'wī'laqēxs laēda lē'lanēmaq āx'ēdxa k'āk'ets!ēnaqē qa's lā ts!ewanaēsas lāxēs lē'lanēmō. Wā, g'il'mēsē 'wīlxtōxs laē k'lōqūlilxa āmemk'!nālag'ilats!ē hānx!lanowa
 55 qa's lā gūqōsas 'wāpalāsa lēm'x'stag'ilakwē lāxa lōq!wa. Wā, laem āem gūgēg'ints lāxa ha'mōtasa lēm'x'la'xwaxa lamawē. Wā, g'il'mēsē elūq qōt!axs laē xwēlaqa k'lōxstōlilēlaxa hānx!lanowē qa's lā hāngalilas lāxa obēx!lalililasēs legwīlē. Wā, lāx'da'xwē 'yōs'idēda bēbegwānemaxa 'wāpalās lē'wa q!ōsna'yē lē'wa mōqū-
 60 lāxs laē l!ōpa lē'wa ts!enēxē. Wā, g'il'mēsē pōl'idēxs laē gwāla. Wā, hēem gwe'yōsa g'ālē bāk!ūm mekwāxalisē. Wā, laem hōqū-wēlsa. Wā, laem hēwāxa nāgēk'ilax 'wāpa qaxs q!ālela'maaxs nāx'ida'mēlaxa 'wāpē qō lāl q!āk'alqēxs demplaēs ha'māx'dē. Wā, k'!ēst!ā ālaem gālaxs laē nanaqlēsdg'ilaxa 'wāpe. Wā, hē'mis
 65 la nāgatsē. Wā, laem gwāla.

Roasted Perch.—Perch is roasted by the side of the fire; and | they 66 take the perch just out of the basket and put it down | under the side-pieces of the fire of the house. They never | take out the intestines and gills and scales. When || the scales are scorched, (the 70 woman) turns it over so that what was the outer side is inside. | Then the woman watches it until the steam comes through | on the inner side all along the body. She does not | let the steam come through for a long time, before it is done. | Then she takes her food-mat and spreads it out outside || of her seat. She takes her tongs 75 and with them lifts the | roasted perch and puts it on the food-mat, | and she takes a piece of broken cedar-stick and with it she scrapes off the scorched | scales. When they are all off, she picks off the | meat with her fingers and puts it into her mouth. After she has finished, she || takes water, takes a mouthful and squirts it 80 into her | hands and washes them; and as soon as she has done so, she | rinses her mouth; and after that she drinks a little | water. That is all about this. |

Flounder.—When it is calm weather and the tide is coming in, | 1 the flounder-fisherman launches his small flounder-fishing canoe, | and he puts the flounder-spear on the left-hand side of his | flounder-

Roasted Perch.—Maēdzek^u. lamawa lāxa legwilē, yīxs ā'maē 66 dōlts'oyewēda lamawē lāxa lexa'yē qa's lā manōlidzem lāx āwa-bā'yasa k'āk'edenwa'yasa legwilasa g'ōkwē. Wā, laem hēwāxa lāwoyiwē yāx'yīg'ilas lē'wēs q'lōsna'yē lē'wis gōbetē. Wā, g'il'mēsē k'lūmēlx'idē gōbetasēxs laē xwēlelisaq qa l'āsot!endēsa ālot!E- 70 nēx'dē. Wā, lāda ts!edāqē dōqwa!aq qa k'ixūmx'sāwēsa k'lālela lāx ālōt!ena'yas lō'mē 'wāsgemasas ōgwida'yas. Wā, k'les'mēsē ālaem gēg'ilil k'exūmx'sālēda k'lālela lāx ōgwida'yasēxs laē l'ōpa. Wā, lā āx'ēdxēs hā'mādzowē lē'wa'ya qa's lēp'lāilēq lāx l'āsālīlāsēs k'lwaēlasē. Wā, lā āx'ēdxēs ts!ēslāla qa's k'lp!ēdēs lāxa maē- 75 dze kwē lamawa qa's lā k'fbedzōts lāxa hā'mādzowē lē'wa'ya. Wā, ā'mēsē ax'ēdxa k'ōq!ā'yē k'lwa'xlāwa qa's k'exālēs lāxa klūm'la gōbeta. Wā, g'il'mēsē 'wī'lāxs laē xamax'tslānaxs laē ēpaxa q!emlalē qa's ts!ōq'lūselēs lāxēs sēmsē. Wā, g'il'mēsē 'wī'lāxs laē āx'ēdxa 'wāpē qa's hāmsgēmdēqēxs laē hāmx'tslānents lāxēs 80 e'eyasōwaxs laē ts!ents!enx'wida. Wā, g'il'mēsē g'wālexs laē ts!ēwēl!exōda. Wā, g'il'mēsē g'wālexs laē xāl!ex'id nāx'idxa 'wāpē. Wā laem g'wāl lāxēq.

Flounder.—Wā, g'il'mēsē k'lūmāqelaxa yō'nakūlāxs laē wī'x'sten- 1 dēda hānx'ēnoxwaxa pāēsaxēs pāpayaats!ēlē xwāxwagūma. Wā, lā k'at!ālexsaxēs pāpayayowē saents!ō lax gēmxāga'yasa pāpa-

5 fishing canoe, the prongs pointing to the place || where the fisherman is sitting in the stern of the flounder-fishing canoe. | He paddles seaward with his flounder-fishing paddle. As soon | as he comes to a place where the water is two fathoms deep, he | looks down, resting on his left hand, looking for | flounders. He backs-water with his
10 flounder-fishing paddle, and is || going astern. As soon as he discovers a flounder, he paddles ahead | to stop his flounder-fishing canoe; and when | the canoe stops, he puts the flounder-fishing paddle into the canoe, and | he takes his flounder-spear and puts it into the water, and he spears | the flounder in the middle, pulls it up, and shakes
15 it off in the bow || of his flounder-fishing canoe; and he just goes on in the same way with the | others. As soon as he has caught many flounders, he goes home to his | house. |



When he arrives at the beach of his house, his wife | comes and
20 picks up a small basket, and she goes down to the beach carrying || the small basket. Then she puts it down in the middle of the flounder-fishing | canoe. She takes the flounders and puts them into the small basket; | and when the flounder-basket is full, she lifts it out of the canoe | and carries it up the beach into her house, and | she puts it down in the corner of her house. ||

25 Then she takes her small kettle and pours some water into it, and | she washes it out until it is clean; and as soon as all the dirt is out, |

yaats!ē xwāxwagūma laem gwāsbālē dzēdzēgūmas lāx k!wax-
5 dzasasa papayaēnoxwē lāx ōxlā'yasēs pāpayaaats!ē xwāxwagūma. Wā, lā sēx'wūtlasēs pāpayax'sa'yasē sēwayowa. Wā, g'il'mēsē lāg'aa lāxa malp!enk'as 'wālaēdzas lāxens bālāxs laē hex'dze-
gemx'fida qa's qelkwalēxēs gemxōt!ena'yaxs laē hānxensela ālāx
paēsa. Wā, laē pelk'i'lāla'masxēs pāpayax'sa'yasē sēwayōxs laē
10 k!lk!ē'nakūla. Wā, g'il'mēsē dōx'walelaxa paēsaxs laē sāsēwala
qa wūlg'aala'yēsēs pāpayaaats!ē xwāxwagūma. Wā, g'il'mēsē
'welg'aalexs laē k'āt!alexsaxēs pāpayax'sa'yasē sēwayowa qa's
dāx'idēxēs pāpayayowē saents!āxs laē medensas qa's sex'idēxa
negedzā'yasa paēsaxs laē nēxōstōdeq qa's k!l'ālexsēs lāx āgiwa-
15 'yasēs pāpayaaats!ē xwāxwagūma. Wā, ā'mēsē la hēx'sā gwēgilaxa
waōkwē. Wā, g'il'mēsē q!ēyōlxa paēsaxs laē nā'nakwa lāxēs
g'ōkwē.

Wā, g'il'mēsē lāg'alis lāx l!ema'isasēs g'ōkwaxs laē genemas
k!lōqūlilxa lālaxamē qa's lā lents!ēsela lāxa l!ema'isē k!lōqūlaxa
20 lālaxamē qa's lā hāng'aalexsas lāx negoyā'yasa pāpayaaats!ē xwā-
xwagūma. Wā, lā āx'ēdxa paēsē qa's lā k!l'ixts!ālas lāxa lālaxamē.
Wā, g'il'mēsē qōt!ēda pāyats!ē lālaxamāxa paēsaxs laē k!lōgūlexsaq
qa's lā k!lōx'wūsdēselaq qa's lā k!lōgwilelaq lāxēs g'ōkwē qa's lā
k!lōx'walilaq lāx onēgwilasēs g'ōkwē.

25 Wā, lā āx'ēdxēs ha'nēmē qa's gūxts!ōdēsa 'wāpē lāqēxs laē
ts!ōxūg'indeq qa'ēxts!owēs. Wā, g'il'mēsē 'wi'lāwē 'yāg'ig'a'yasēxs

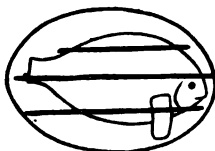
she pours away the dirty water with which she washed it out; and 27
 she pours in some more water, | until it is half full, and she puts it
 on the fire. After | she has done so, she takes her fish-knife and sits
 down alongside of the || flounder basket; and she takes out one of the 30
 flounders and cuts open | the belly, which contains the intestines,
 in this manner at ×:  | As soon as she turns over the
 white side, she pulls out the intestines. | She cuts
 off the intestines close to their end, at the gills. | She
 does not take off the gills from the head. || As soon as she has taken 35
 out the intestines, it is in this way: | Then she cuts
 down to the bone on each side cross- wise, in this
 manner: |  has been done,
 she puts it on an old mat that has
 been spread out, | and she does the same with the
 others; and when that has been done, she | cuts off
 the tails; and when they have been cut off, the water in the floun-
 der-kettle begins to boil. || She takes it off and puts it down by the 40
 side | of her fire, and she takes split cedar-sticks and measures
 them off | so that they are the size of the flounder-cooking kettle
 crosswise. | Then she breaks off eight of them. When she has done
 so, she puts | four on the water of the flounder-cooking kettle, || and 45
 she takes the four others and puts them crosswise over the four that are

laē gūqōdxa nēqwa ts!ōxūg'indmōt 'wāpexs laē gūxts!ōtsa 'wāpē 27
 lāq qa negoyoxsdālisēxs laē hānx'Lents lāxēs legwīlē. Wā, g'il-
 'mēsē gwālexs laē āx'ēdxēs xwālayowē qa's lā k!wag'āg'ilixxa
 pāyats!ē lālxama qa's dāx'idēxa 'nemē lāxa pāēsē qa's xwāltēs- 30
 'stalēx yax'yīg'ilats!ās tek!āsa pāēsēxa g'a gwālēg'a (fig.) ylx ×.
 Wā, g'il'mēsē nelāwa 'meladza'yaxs laē gelx'ūlts!ōdxa yax'yīg'ilē.
 Wā, la t!ōsōdex mag'aanā'yasa āwanā'yasa yāx'yīg'ilē lāxa q!ōs-
 na'yē. Wā, laem k!ēs āxōdxa q!ōsna'yē lāxa hēx't!a'yas. Wā,
 g'il'mēsē 'wīlāwa yax'yīg'ilaxs laē g'a gwālēg'a (fig.). 35

Wā, lā qaqededzōdex wāx'sadza'yas g'a gwālēg'a (fig.). Wā, g'il-
 'mēsē gwālexs lā k!lgedzōts lāxa k!āk'lobanē lebēla. Wā, lā
 hēemxat! gwēx'idxa waōkwē. Wā, g'il'mēsē 'wīla gwālexs laē t!ō-
 sālax ts!āsna'yas. Wā, g'il'emxaāwisē 'wīlaxs laē maemdelqūlē pa-
 stag'ilats!ās hānx'lanowa. Wā, lā hānx's'ēndeq qa's hā'nōlisēs 40
 lāxēs legwīlē. Wā, lā āx'ēdxa xōkwē k!wa'xlāwa qa's mens'idēs
 lāx wādzeq!exsdaasasa pāstag'ilats!ē hānx'lanowaxs laē k'ōk'oxsen-
 deq qa malgūnālt!aqēs. Wā, g'il'mēsē gwālexs laē lex'stentsa
 mōts!aqē lāxa 'wābets!āwasa pāstag'ilakwē hānx'lanowa. Wā, laxaē
 āx'ēdxa mōts!aqē qa's gēk'f'yindēs lāxa lā lex'stāla mōts!aqa (fig.). 45

¹ See figure on p. 416.

- 46 in it. (Then it is this way:) | Now the broken cedar-sticks
are floating on the hot|water; and she takes the clean floun-
ders and lays them on top of the | cedar-sticks; and she
takes three more pieces of broken | cedar-sticks and lays
50 them on the flounder lengthwise; and || she takes another floun-
der and lays it on top of it, so that it is crosswise | on the first one;
and she takes three pieces of broken | cedar-sticks and lays them on
top of it, in this way:
one, | so that the hot
This is called | "cedar-
55 flounders," and || the
bottom of the kettle
sticks of the whole boiled flounders." When all | this has been
done, she puts her flounder-cooking kettle on the fire; and | the
flounders stay on the fire boiling for about half an hour according
60 to the watch. | Then she takes them off the fire and puts || them
down outside of the place where she is sitting. Then she takes
a dish and | the bone strainer, and she puts (the dish) down by
the side of the kettle in which the whole flounders have been
cooked. | She puts the bone strainer under the topmost one of the |
flounders, so that it does not break to pieces when she lifts it out, and
she puts it into the | dish of the one who is to eat the flounder; and
65 she does the same with the others. || As soon as she has taken the
boiled flounders out of the kettle, she puts them into a dish | in front



- 46 Wā, laem pex'ālēda k'ōk'oxsaakwē k!wa'xlāwa lāxa ts!elx'sta
'wāpa. Wā, lā āx'ēdxa ts!ēwalagekwē paēs qa's pāqey'indēs lāxa
k!wa'xlāwē. Wā, lāxaē āx'ēdxa yūdux'ts!aqē k'ōk'oxsaakwē
k!wa'xlāwa qa's k'āk'ēdedzōdalēs lāxa paēsē lāxēs g'ildōlasē. Wā,
50 laxaē āx'ēdxa 'nemē paēsa qa's pāqey'indēs lāq qa geyālēs lāxa
g'ilx'dē āxts!ōyōs. Wā, laxaē āx'ēdxa yūdux'ts!aqē k'ōgek' k!wa'x-
lāwa qa's k'āk'ēdedzōdēs lāq, g'a g'wālēg'a (fig.). Wā, lā 'nāxwaem
hē gwēx'idēq qa lālāk'ēsa ts!elx'sta 'wāpē lāq. Wā, hēem lēgades
k'āk'etawa'yasa pāstag'i'lakwē k!wa'xlāwa. Wā, hē'mis lēgādēda
55 banāxla'yē k'ōk'oxsaak' k!wa'xlāwa lāx banaxla'yasa hānx'lanowē
gayaxlē k!wa'xlāsa āmstaēkwē pāstag'i'lakwa. Wā, g'il'mēsē 'wīla
g'wālexs laē hānx'lents lāxēs paēsēlax'dema legwila. Wā, lāxent!a
nexseg'ilelag'ila lāxens q'lālāk'layaxens 'nālāqē 'wā'waslalasas lāxa
paēsēlax'dema legwilexs laē hānx'sendeq lāxēs legwile qa's hāng'a-
60 lilēs lāx l'āsaliāsēs k!waēlasē. Wā, lā āx'ēdxa lōq!wē lē'wa
xelyowē xaxx'ā qa's lā hā'nōlilas lāxēs āmstaēkwē pāstag'i'lakwa.
Wā, lā aēk'ilaxs laē xelabōtsēs xaxx'ā xelyo lāxa ek'lek'eya'yē
paēsa qa k'lēsēs q!wē'idaxs laē xelōstendeq qa's lā xelts!ōts lāxa
pāspets!ats!ēlē lōq!wa. Wā, lā 'nāxwaem hē gwēx'idxa waōkwē.
65 Wā, g'il'mēsē 'wēg'iltēda pāstag'i'lats!ē hānx'lanōxs laē k'agēmli-

of those who are to eat the boiled whole flounders; and | immedi- 67
ately those who are to eat the flounders begin to eat, taking them up
in the hands. | Some Indians call this "flounder-eating." They
suck | the bones and the head and the gills while they are eating the ||
meat. When they have eaten it all, then water is given to them to | 70
rinse their mouth, and they drink. This is all about | one manner
(of cooking flounder). |

Flounder eaten with Spoons.—The | cutting of the flounder is the
same as the cutting of the whole boiled flounder, || the only difference 75
being that there are no broken cedar-sticks, for | it is just put into
the water when it begins to boil. When it has been | boiling a little
while, it is stirred so that it breaks; and when | the meat comes off
from the bones, it is done. Then | the flounder-cooking kettle is
taken off the fire, and || a little oil is taken and poured into it. Then | 80
the woman takes the spoons and distributes them among those who
are to eat | the boiled flounder. The woman takes dishes and a | large
spoon, and puts the dishes down by the side of the | flounder-cook-
ing kettle; and she takes the large spoon and || dips the boiled floun- 85
der out of the kettle, | and puts into the flounder-dish all the liquid
and the meat. The dishes are half full of it. | Then it is placed in
front of the flounder-eaters, who immediately | eat the flounder.

lem lāxa pāspesLaxa āmstaēk" hānx·Laakwē paēsa. Wā, hēx·i-
da'mēsē pāspesLaq xāmax·ts!ānasēs e'eyasōwaxs laē hāmx·i'deq. 66
Wā, la 'nēk·ēda waōkwē bāk!ūma pāspes'ēda. Wā, laem k'!ixwax
xāqas lē'wa hēx·t!ā'fyas lō' q!ōsna'fyas, yixs laa!a! q!emlq!alēx
q!emlalās. Wā, g'il'mēsē 'wī'laxs laē tsēx·itsa 'wāpē lāq qa
ts!ewēl!exoyos. Wā, lā nāx·idexs laē g'wāla. Wā, laem g'wāl lāxa 70
'nemx·idāla.

Flounder eaten with Spoons ('yewēk" paēs).—Wā, hēem g'wālē
xwāla'faya paēsē xwāla'faya āmstaēkwē hānx·Laakwē paēsa. Wā,
lēx·a'mēs ōgūqalayōsēxs k'!ēōsāē k'ōk·oxsaak" k!wa·xlāwa yixs
ā'maē āxstendayo lāxa 'wāpaxs laē maemdelqūla. Wā, lā gag·āla 75
maemdelqūlaxs laē xwēt!ētse'wa qa q!wēq!ūlts!ēs. Wā, g'il'mēsē
k'!nēmg·īlēlēda q!emlalē lāxa xāqaxs laē l!ōpa. Wā, laem hānx·
sanowēda pāstag·i'lats!ē lāxa pāstag·ilax·dem legwīla. Wā, lā āx·ē-
tsē'wa hōlalē l!ē'na qa's k!ūnq!egēmē lāq. Wā, la'mē āx·ēdēda
ts!edāqaxa k'āk·ets!ēnaqē qa's ts!ewanaēsēs lāxa pepastagūLaxa 80
pāstag·i'lakwē. Wā, lā āx·ēdēda ts!edāqaxa lōelq!wē lē'wa
'wālasē k'āts!ēnaqa. Wā, lā .mēxenōlilēlasa lōelq!wē lāxa pāsta-
g·i'lats!ē hānx·lanowa. Wā, lā āx·ēdxa 'wālasē k'āts!ēnaqa qa's
tsayōlts!ālēs lāxa pāstag·i'lakwē qa's lā tsēts!ālas lāxa pāspeyats!ēlē
lōq!wa 'wī'lēda 'wāpala lē'wa q!emlalē. Wā, lā naengōyōxsdaleda 85
lōelq!waqēxs laē k'āgemlēlem lāxa pāspesLaq. Wā, hēx·ida'mēsē

They eat it with spoons; and | when they have eaten, they drink a
 90 little water to cool themselves; || and after drinking, they go out.
 That is all | about it. |

- 1 **Steamed Flounder** (Flounders steamed standing on edge on
 stones).—(The man gathers driftwood, and when he thinks he has
 enough to steam on stones the flounders put on edge, he goes home to his
 house. When it is high water, he throws out the driftwood on the
 beach of his house;) and ¹ when all the driftwood is out, | he takes two
 medium-sized pieces of | driftwood not quite one fathom in length, |
 5 and puts them down above high-water mark. They are four || spans
 apart. He takes | easily-splitting cedar-wood and splits it into |
 thin pieces to start the fire, and he puts them down between the | two
 side-pieces of the fire. Then he takes medium-sized dry | driftwood
 and puts it down on top, so that the top is on the same level as the ||
 10 two side-pieces. Then he puts driftwood crosswise over them. | As
 soon as it reaches from one end to the other the whole length of the
 two side-pieces, he | takes a medium-sized basket and goes to pick
 up medium-sized fresh stones, | and puts them into his stone carrying-
 basket. When it is full, | he carries it up and pours the stones on top
 15 of the cross-pieces on which the flounders are to be steamed. || He
 continues doing this, and does not stop until the stones are thick |
 over the top of it. Then he lights a fire under | them at each end.



88 pāspes'ēdex·da'xwa. Wā, laem 'yōs'itsēs k'āk'ets!ēnaqē lāq. Wā,
 g'il'mēsē 'wi'laqēxs laē xāl'ēx'id nāx'idxa 'wāpē qa's k'ōxwaxōdēs
 90 lāq. Wā, g'il'mēsē gwāl nāqaxs laē hōqūwelsa. Wā, laem gwāl
 lāxēq.

- 1 **Steamed Flounder** ('neg'ek^u k'!ōt!aak^u paēs). Wā, g'il'mēsē 'wi-
 'lōttāwa q!ēxalaxs laē hēx'idaem āx'ēdxa 'malts!aqē hā'yāl'ag'it
 q!ēxalaxa hālsela'mē k'lēs 'nemp!enk'ēs āwāsgemasē lāxens bāla
 qa's k'ātemg'alisēs lāx āla'yasa 'yaχ'mutē. Wā, lā mōp!enk'ē
 5 āwālagālaasas lāxens q!wāq!wax'ts!āna'yēx. Wā, lā āx'ēdxa
 ēg'aqwa lāx xāsewē k!wa'xlāwā qa's xōxox'sendēq qa ām'āmā-
 yastowēs qa's g'ālastoyā. Wā, lā lōlāxōts lāx āwāgawa'yasa
 'malts!aqē k'āk'ēdenwā'ya. Wā, lā āx'ēdxa hā'yala'stōwē lemχwa
 q!ēxalā qa's lōxūyindālēs lāq. Wā, g'il'mēsē 'nemāk'īya lē'wa
 10 'malts!aqē k'āk'ēdenwēxs laē gēk'iyindālāsa q!ēxalē lāq. Wā,
 g'il'mēsē lēlbend lāx 'wāsgemasasa 'malts!aqē k'āk'ēdenwā'ye, laē
 āx'ēdxa hēla lexa'ya qa's lā menaxa hā'yāl'a ālexsem t!ēsema
 qa's lā t!āxts!ālas lāxēs t!āgats!ē lexa'ya. Wā, g'il'mēsē qōt!axs
 laē k'lox'ūsdeśaq qa's lā qēpeyints lāxēs t!ēqwapdemalaxa paēsē.
 15 Wā, lā hēx'sāem gwēg'ilē. Wā, āl'mēsē gwālexs laē wākwa
 t!ēsēmē la hamelqeyē lāx okū'ya'yas. Wā, hēx'ida'mēsē tsēna-
 bōtsa gūlta lāx 'wāx'sba'yas. Wā, g'il'mēsē x'iqōstāxs laē āx'ēdxa

¹ Continued from p. 181, line 62.

As soon as it flames up, he takes the | basket in which he carried up 18
the stones, and | carries it down to his fishing-canoe. Then he takes
the flounders || and places them in the basket. When it is full, he | 20
takes up the flounder-basket and carries it to the wood-pile. | He takes
an old mat and spreads it out on the beach. Then | he takes the
flounder-basket and pours the flounders on to the old | mat, so that
they lie on it. Then he goes back to the beach and || brings up the 25
rest of the flounders. As soon as he reaches his fishing-canoe, | he
takes the flounders and puts them into the flounder-basket; | and
when they are all in, he picks up (the basket) and | carries it up the
beach, and puts it down by the side of | the old mat on which the
flounders have been placed; and he goes up the beach, and takes the
tongs out of his house, || and a bucket, and also old mats for covering, | 30
and also-cedar wood; and he takes these and puts them down by the
wood-pile. | Then he takes the long tongs, picks out the red-hot
stones, and | puts them down on the beach not far from | where he
stands, for he never moves his feet when he puts down the || red-hot 35
stones. He puts them down on a level place on the beach. | When all
the stones have been taken out of the fire, he levels the | hot stones
with his tongs; and when they have all been levelled down, | he takes
his bucket with fresh water in it and | sprinkles a little on the red-hot

lexa'ŷē yix t!āgats!ēx'dāsēxa t!ēsēmē qa's lā dālaq qa's lā k'!ōx- 18
'walexsas lāxēs L!āgēdzats!ē xwāxwagūma. Wā, lā āx'ēdxa paēsē
qa's lā k'!exts!ālas lāxa lexa'ŷē. Wā, g'il'mēsē qōt!axs laē 20
k'!ōgūltsaxa pāyats!ē lexa'ŷa qa's lā k'!ōgūnōlisas lāxa t!ēqwabe-
gwēsē. Wā, lā āx'ēdxa k'!āk'!ōbanē qa's LEP!ālisēs. Wā, lā
āx'ēdxa pāyats!ē lexa'ŷa qa's lā gūgēdzōtsa paēsē lāxa k'!lēdzowe
k'!āk'!ōbanā. Wā, lā xwēlaqants!ēs lāxa L!ēma'isē qa's lā ēt!ēd
laxēs ānēx'sā'ŷē lāxa paēsē. Wā, g'il'mēsē lāg'aa lāxēs L!āgēdzats!ē 25
xwāxwagūmxs laē āx'ēdxa paēsē qa's lā k'!ixts!ālas lāxa pāyats!ē
lexa'ŷa. Wā, g'il'mēsē 'wīlts!āxs laē k'!ōgūltsaq qa's lā k'!ōx-
'wūsdēselaq qa's lā hānēnxelisas lāxa k'!ēgēdzāyaasasa paēsa
k'!āk'!ōbana. Wā, lā lāsdēsa qa's lā āx'ēdxa k'!lplālaa lāxēs g'ōkwē
Lē'wa tsāyats!ē nagats!ā. Wā, hē'misa nēnayīmē k'!āk'!ēk'!ōbana. 30
Wā, hē'misa k'!wa'xlāwaxs laē dālaq qa's lā āx'ālisas lāxēs t!ēqwa-
bekwē. Wā, hēx'ida'mēsē āx'ēdxa g'ilt!a k'!lplālaa qa's k'!lplidēs
lāxa x'ix'ixsemāla t!ēsēma qa's k'!lplālēsēlēs lāxa k'!lēse qwēsāla
lāxēs lāwēdzasē qaxs hēwāxaē lēqūlisē g'ōgūyāsēxs laē k'!lplēdxa
x'ix'ixsemāla t!ēsēma qa's k'!lplālīsēs lāxa 'nemā'isē. Wā, g'il- 35
'mēsē 'wīl'qēda gūltāxa t!ēsēmaxs laē gōlg'ilqasēs k'!lplālaa lāxa
x'ix'ixsemāla t!ēsēma qa 'nemāk'iyax'idēs. Wā, g'il'mēsē 'nemā-
k'iyaxs laē āx'ēdxa nāgats!āxs laē 'wābets!ālaxa 'wē'wāp!ēmē qa's
xal!ex'idē xōdzeleyints lāxa x'ix'ixsemāla t!ēsēma qa 'wī'lāwēsa

40 stones, so that the || ashes that stick on them come off. When he has sprinkled water | over the whole surface, he takes split cedar-sticks not | really thick, and measures off one span | and four finger-widths, and breaks it off; and | this is the measure for the other
 45 cedar-sticks, when he keeps on breaking off || many of them,—all cedar-sticks of the same length. When he thinks | that he has enough, he puts them end down between the red-hot stones, | in this manner:  They are one span apart | lengthwise and crosswise; and | the cedar-sticks standing on end among the red-hot stones are called "holders of the
 50 steamed flounders standing on edge on stones." || The name of the red-hot | stones is "steaming-place for flounders standing on edge on stones." When all | the cedar-sticks stand on edge on stones, the man takes the flounder- | basket and puts it down by the side of the steaming-place. He never | cuts the flounders to take out the
 55 intestines. He takes out one || flounder, and lays it flat on the cedar-sticks, so that it stands on its edge on the | hot stones. Each flounder leans against one of the | cedar- sticks. When he has finished, it is in this way:  | When he has put them all on, he takes the old mats and | lays them down
 60 close to his steaming-place. When this has been done, || he

40 gūna'yē k'lwēk'ūtsemēq. Wā, g'il'mēsē 'wī'la xōselg'intsā 'wāpē lāx 'wādzeqayayaasasasēxs laē āx'ēdxa xōkwē k'lwā'xlāwa k'lēs ālaem lēslekwa qa's 'mens'idēsa 'nemplenk'ē lāxens q'lwāq'lwax-ts'lāna'yē, hē'misa mōdenē ēsegiwa'yasēxs laē k'oqōdeq. Wā, hē'mis la 'menyayosēxa waōkwē k'lwā'xlāwaxs laē hana k'ōk'oxs'ā-
 45 laxa q'lēnemē hēsta āwāsgem xōk' k'lwā'xlāwa. Wā, g'il'mēsē k'ōtaq laem hēl'ālaxs laē q'lwāg'aalōdālas lāxa x'ix'ixsemāla t'lēsēma g'a gwālēg'a (fig.), yixs 'na'nemplenk'āē lāxens q'lwāq'lwax-ts'lāna'yāqē āwālagālaasas lāxēs g'ildōlasē lē'wis ts'lēg'olasē. Wā, hēem lēgades k'lōt'laasdemasa 'neg'ikwē paēsa k'lwā'xlāwē q'lwāak'
 50 lāxa x'ix'ixsemāla t'lēsēma. Wā, hē'mis lēgadēda x'ix'ixsemāla t'lēsēmas 'nex'demaxa k'lōt'laakwē paēsa. Wā, g'il'mēsē 'wī'la la q'lwāakwa k'lwā'xlāwaxs laēda begwānemē āx'ēdxa pāyats'ē lexā'ya qa's lā k'lōgūnōlisas lāxēs 'neg'aslaq. Wā, laem hēwāxa t'lōx'wīdxa paēsē qa lawāyēs ts'enēxas. Wā, lā dōlts'lōdxa 'nemē
 55 paēs qa's paxendēs laxa k'lwā'xlāwē qa k'lōtalēsēxs laē āxa lāxa ts'lēlqwa t'lēsēma. Wā, lā 'nāl'nema paēsē lāxa 'nāl'nemts'laqē k'lwā'xlāwa. Wā, g'il'mēsē gwālēxs laē g'a gwālēg'a (fig.). Wā, g'il'mēsē 'wīl'g'aalaxs laē āx'ēdxa k'lāk'lek'lobana qa's lā lēp'lēlselas lāx māg'īnwalisasēs 'nek'asōlē. Wā, g'il'mēsē gwā-
 60 lēxs laē āx'ēdxa wewāp'lēmts'lāla nagats'lā qa's tsādzeleyīndēr

takes the bucket with fresh water and pours it | over the flounders 61 standing on edge on the stones. When the water has been poured out, | he quickly takes up the old mats and throws them over them; | and it does not take long before he takes off the covering, for (the flounders) are now done. | As soon as he has taken off the whole covering of old mats, the man || calls his numaym to sit 65 around the place where the flounders were steamed, | to eat the steamed flounders. The men all come and sit around | what they are going to eat. When they are all there, | each man takes one | flounder, and they pinch off (the meat) and put it into their mouths; and || after each has eaten one flounder, they take another one and 70 eat it; | and when there are many flounders, then all the men try to eat many | flounders; and sometimes each man will eat four | flounders when there are many. And when the flounder-eaters finish, | they go home to their houses, and they wash their hands; and || after they have done so, they drink a little water, after | rinsing 75 their mouths for the salty taste to come out. The reason why they do not | drink much water is because they are afraid to drink much when they first | taste the flounders steamed standing on edge on stones, for then they would | always want to drink water. Therefore they only || drink a little water to wash down what they have 80 eaten. | This also is not given at a feast to many tribes. That is | all about this. |

lāxa k'lot!aakwē paēsa. Wā, g'il'mēsē 'wilg'its!āwa 'wāpaxs laē 61 hanakwila dāx'idxa k'lāk'!ek'lobana qa's nāseyindēs lāq. Wā, k'lēst!a ālaem gālaaxs laē nāsōdexa nayl'mē qaxs lē'maē l!ōpa. Wā, g'il'mēsē 'wīlāweda k'lāk'!ek'lobana nāyimxs laēda begwā-nemē lē'lālaaxēs 'nē'mēmōtē qa lās k'lūtsē'stālaxa 'neg'asaxa paēsē 65 qa's pāspēsēxa 'neg'ek" paēsa. Wā, lā 'wīlaem lā k'lūtsē'stalise-lēda bēbegwānemaxēs ha'mālē. Wā, g'il'mēsē 'wilg'alisexs laē hēx'idaem dāx'idēda 'nāl'nēmōkwē bēbegwānemxa 'nāl'nēmē lāxa paēsaxs laē ēpaxelaq qa's ts!ōq!ūselēs lāxēs semsē. Wā, g'il'mēsē 'wīlaxa 'nemē paēsēxs laē ēt!ēd āx'ēdxa 'nemē qa's hām'x'idēq. 70 Wā, g'il'mēsē q'lēnema paēsaxs laēda 'nāxwa bēbegwānem q'lāq!ē-k'lesap!axa paēsē, yixs 'nāl'nēmplēnaē mōk!ūsa 'nemōkwē begwā-nemxa paēsaxs q'lēnemaē. Wā, g'il'mēsē g'wāla pāspēsaxs laē nā'nak" lāxēs g'ig'ōkwē qa's lā ts!ents!enkwa lāq. Wā, g'il'mēsē g'wālexs laē xāl'ex'id nāx'idxa 'we'wāp!emē yixs laē g'wāl ts!ē- 75 wēl'exōda qa lāwāyēsēs demp!aēl'exawa'yē. Wā, hēem k'lēsēlts q'lēk'!esxa 'wāpē qaxs k'ilēlaē geyōl q'lēk'!eseq qaēxs g'il'maē p'lēx'alēlēda ha'maag'ōlaxa k'lot!aakwē 'neg'ik" paēsēxs laē āem lā hēmenālāem la naq'lēxsdxa 'wāpē. Wā, hē'mis lāg'ilas āem xāl'ex'id nāx'idxa 'wāpē qa's ts!ewendzemxēs hamāx'dē. Wā, 80 lāxaē k'lēs k'lēladzem lāxa q'lēnemē lēlqwālala'ya. Wā, laem g'wāl lāxēq.

- 1 **Fresh Herring-Spawn on Cedar-Branches.**—Now I will talk about |
 (herring-spawn on) cedar-branches, for that is also done in the same
 manner as with the hemlock-branches, | when they are put into the
 sea; and the only difference is, that they are | not often dried, for
 5 they are only put || into the spawning-place; and as soon as herrings
 stop spawning, then | the cedar-branches with the spawn on them
 are given | to the tribe to eat. The raw spawn is eaten fresh. | It is
 bad when it is dried, for it quickly gets a strong taste, | and it quickly
 10 gets red; and it also || tastes of cedar-branches when it gets dry; and
 the only | reason why it is put into the sea is, that it is easy to wipe
 off | the herring-spawn; and it is not cooked in kettles. |

- Soaked Herring-Spawn.**—A | large steaming-box is taken, and the
 15 box with herring-spawn is taken, || and it is put down on the left-hand
 side of the house. | Then they untie the rope of the cover, and they
 pour (the herring-spawn) into the steaming-box; | and as soon as it
 is nearly full, they pour fresh water | into it; and they only stop
 pouring water into it when it covers the | spawn. This is done in
 20 the morning, and it is just || left that way until noon. Then the old
 women are asked | to come and rub the herring-spawn; and when
 the old women | come, they sit down in the house, one on each side |

- 1 **Fresh Herring-Spawn on Cedar-Branches.**—Wä, la'me'sen ä'dza-
 qwaitsa ts!ap!axē yixs hē'maaxat! g'wālē g'wā'laasasa q!wā'xē,
 yixs laē g'iwā'la lā'xa de'msx'ē. Wä, lē'x'a'mē ō'gūqalayosēxs
 k'lē'saē q!ūnā'la le'mxwase'wa, yixs lē'x'a'maē lā'g'ilas äxstā'nō
 5 lā'xa wa'yadē qaxs g'f'lēmaē g'wāl wa'sēda wa'na'yaxs la'ē hē'x'f-
 daem äxwüstā'nowēda ENENDXLā'la ts!a'p!axa qā's lā hāmg'i'layo
 lā'xa g'ō'külotē. Wä, lae'm halaxwa k'!e'lx'k'lax'xa ae'ntē.
 Wä, la 'ya'x'semxs le'mxwase'waē. Hē'em hā'labala la k'!ex'p!a-
 x'f'dē; hē'mēsēxs ha'labalaē la L!ax'wī'da. Wä, la'xaa lā'sē
 10 g'wē'p!aasasa ts!a'p!axē la'qēxs la'ē lem'x'wīda. Wä, lē'x'a'mēs
 lā'g'ilas äxsta'no lā'xa de'msx'äxs ho'lem!a'axs la'ē qūsā'layā
 äne'ntē lāq. Wä, lā'xaē k'lēs hā'n'x'LEntse'wa.

- Soaked Herring-Spawn** (Wüsē'laxa ae'ntē).—Wä, hē'maaxs la'ē
 äx'ē'tse'wa 'wā'lasē q!ō'lats!ē. Wä, la'mē'sē äx'ē'tse'wa ända'ts!ē
 15 xetse'ma qā's g'ā'xē hā'ng'alilas lax gemxotsälilasa g'ō'kwē. Wä,
 la, qwēleyi'ndex t!emā'k'eya'yas. Wä, la gūxts!ā'las lā'xa q!ēq!o-
 'lats!ē. Wä, g'f'lēmēsē elā'q qō'qūt!axs la'ē qep!eqa'sa a'tta 'wap
 lāq. Wä, a'l'mēsē g'wal qepa'sa 'wa'paxs la'ē nēlk'eya'x'f'id lā'xa
 ae'ntē. Wä, hē'em hē'x'dems g'wē'x'f'idēda gāa'la. Wä, ä'mēsē
 20 la bawa'p!es. Wä, g'f'lēmēsē neqā'laxs la'ē hē'lase'wa lae'lk!wa-
 na'yē qā g'ā'xēs wūsa'xa ae'ntē. Wä, g'f'lēmēsē g'ā'xēda lae'lk!wa-
 na'yaxs la'ē k'lūs'ā'lilēda 'na!nemō'kwē lāx 'wā'x'sanälilasa 'nāl-

of each steaming-box; and as soon as they have sat down, they rub the | herring-spawn. After they have continued rubbing it for a
 a long time, they shake out with the back || of the hand the hemlock- 25
 leaves, and they draw the spawn towards themselves; and | when all
 the spawn is on the near side of the steaming-box, | then all the
 hemlock-leaves are on the far side; and the old woman | skims them
 off with her right hand, and puts them into a | small dish that stands
 on the floor; and when all the hemlock-leaves are out, she || rubs the 30
 spawn again; and she rubs (among) it for a long time, | doing in the
 same way as she had done before, when she first worked at the |
 spawn, shaking her hands so as to remove the hemlock-leaves to the
 outer side | of the steaming-box; and she also does the same, skim-
 ming off the | hemlock-leaves and throwing them into the small dish.
 She keeps on || doing this, and only stops when all the hemlock-leaves 35
 are out. | As soon as this has been done, a large kettle is taken, and |
 the spawn is poured into it. When the kettle is full, | the man calls
 his tribe; and | when all the guests are in, they first eat || scorched 40
 dried salmon. After they have eaten it, they put the | kettle with
 herring-spawn on the fire, and | the young men at once stir it; and
 when it begins to boil, | it is taken off the fire. Then it is | done.
 Then dishes are taken, and || long-handled ladles, and with the 45

‘nemsgemē q!ō’lats!ā. Wā, g’i’l’mēsē k!ūs’ā’lilēxs la’ē wūs’ē’dxa 23
 aē’ntē. Wā, g’i’l’mēsē gē’g’ilil wūse’lgēqēxs la’ē ne’i’ts āwē’g’a’ya-
 sēs e’eyasō’ lā’xa k!ā’mo’mo. Wā, la go’laxa aē’ntē. Wā, g’i’l- 25
 ‘mēsē ‘wī’la g’ā’xēda aē’ntē lā’xa gwā’sanēqwasa q!ō’lats!āxs la’ē
 ‘wī’lēda k!ā’mo’mo lā’xa qwē’sanēqwē. Wā, lē’da lē’k!wana’yē
 gō’lx’itsēs hē’lk!ōlts!āna lā’xa k!ā’mo’mo qa’s gūxts!ō’dēs lā’xa
 lā’logūmē ha’nē’la. Wā, g’i’l’mēsē ‘wī’lēda k!ā’mo’moxs la’ē ē’t!ēd
 wūsgē’ndxa aē’ntē. Wā, g’i’l’mēsē la gē’g’ilil wūse’lgēqēxs la’ē 30
 ē’t!ēd hē gwē’x’īdeq lā’xes g’i’lx’dē gwē’g’ilasēxs la’ē g’ā’laqaxa
 aē’ntē qa’s ‘ne’lēxēs e’eyasō’ qa lā’sa k!ā’mo’mo lā’xa lā’sanē-
 qwasa q!ō’lats!ē. Wā, lā’xaa hē’em gwē’x’īdexs la’ē gō’x’wīdxa
 k!ā’mo’mo qa’s lā gūxts!ō’ts lā’xa lā’logūmē. Wā, la hē’x’sāem
 gwē’g’ilaq. Wā, a’līmēsē gwā’lēxs la’ē ‘wī’lāwēda k!ā’mo’mo. 35
 Wā, g’i’l’mēsē gwā’la la’ē āx’ē’tsē’wēda ā’wā’wē hā’nēnx’lano qa’s
 gūxts!ā’yāēsa aē’ntē lāq. Wā, g’i’l’mēsē la ‘wī’la qō’qūt!ēda
 hā’nx’lanāxs la’ē lē’lālēda begwā’nēmaxēs g’ō’kūlōtē. Wā,
 g’i’l’mēsē ‘wī’lāēlēda lē’lānēmaxs la’ē g’ā’g’alasila hā’mx’ī’dxa
 ts!ē’nkwē xamā’sa. Wā, g’i’l’mēsē gwāt hā’mā’pqēxs la’ē hānx- 40
 lā’nowēda ēentts!āla hānx’lā’no lā’xa legwī’lē. Wā, la’mēsē
 hē’x’īda’mēda hā’yā’l’a xwē’taq. Wā, g’i’l’mēsē medelx’wī’dēxs
 la’ē hā’nx’sanowēda hānē’nx’lanowē lā’xa legwī’lē. Wā, la’ē’m
 l!ō’pa. Wā, la āx’ē’tsē’wēda lo’elq!wē. Wā, la’xaē āx’ē’tsē’wēda
 g’i’l!ēxlāla k’ats!ēnaqa. Wā, lē tseyo!ts!alasa k’ats!ēnaqē 45

46 ladles they dip | the herring-spawn out of the kettle and put it into the dishes. | As soon as (the dishes) are full, oil is taken and is poured | on the spawn in the dishes; and they only stop pouring on the oil | when the liquid of the spawn is covered with it. Then it is
50 put before the || guests, and the guests at once eat it with spoons, for before this | spoons are given to them. They do not drink water before it, | for they have eaten dried salmon; therefore they do not | drink. As soon as they finish eating herring-spawn, they | cool themselves with fresh water. That is all.||

1 **Half-Soaked Herring-Spawn.**—They | do the same with the herring-spawn as I have told before. | Only this is different, that it is not left in the steaming-box for a long time, | and it is rubbed before the
5 herring-spawn swells; || and when all the hemlock-leaves are taken out, the spawn is taken out | and made into balls large enough to fit into the hands | put together; and the reason why it is made round is, | that it is put into the dishes, and two balls are made for | each man.
10 When there are eight || balls of herring-spawn put into each dish, | it is put before four men. Immediately | the guests take out each one ball of | herring-spawn, and they eat it; and after they have eaten it, the wife | of the host takes her spoons and puts them down on the ||

46 lā'xa aē'ntē lā'xa hā'nx'lanowē qa's lā tsēts!ā'las lā'xa lō'elq!wē. Wā, g'í'ímēsē qō'qūt!axs la'ē āx'ē'tsē'wa L!ē'na qa's k'lūnqey!ndē lā'xa lox'uts!ā'la aē'nta. Wā, a'í'misē gwāl k'lū'nqasa L!ē'nāxs la'ē t!ā'x'idē 'wā'palāsa aē'ntē. Wā, lā k'ax'dzamolē'lem lā'xa
50 k!wē'lē. Wā, la hē'x'ida'ma k!wē'lē 'yō's'idqēxs g'ā'laē ts!ā'ya k'ā'k'ets!ēnaqē lāq. Wā, lae'm k'lēs nā'naqalgewāla 'wā'pa qaxs la'mē'x'dē hā'mā'pxa xama'sē. Wā, hē'mis lā'g'ilas k'lēs la na'x'ida. Wā, g'í'ímēsē gwāl ē'nt!ātxa aē'ntaxs la'ē k'ō'xwa-xōtsa a'íta 'wa'pa. Wā, lae'm gwā'la.

1 **Half-Soaked Herring-Spawn (DEX'dā'x'xa aē'ntē).**—Wā, hē'emxaa gwē'g'ilaxa aē'ntēs gwē'g'ilasaxa g'í'lx'den gwā'gwēx's'ala'sa. Wā, lē'x'a'mēs ō'gūqalayō'sēxs k'lē'saē gē'stalīla lā'xa q'lō'lats!āxs lā'ē wūs'ē'tsē'wa yīxs k'lō's'maē ēEL!EX'semx'idēda aē'ntē. Wā,
5 g'í'ímēsē 'wī'lāwēda k!a'mō'māxs la'ē tē'tEX'semdālaxa aē'ntē qa lō'ELX'semēs qa ā'mēs hē'elāla mūx'uts!owēs lā'xens ē'eyasā'xs gō'xsemēsē'waē. Wā, hē'mis lā'g'ilts la lō'ELX'semxs la'ē mūx'uts!ā'lāyo lā'xa lō'q!wē. Wā, la 'maē'maltsemg'í'lak' lā'xa 'nā'l-'nemō'kwē bē'bēgwānema. Wā, g'í'ímēsē 'mā'lgūnaltsema lō'ELX-
10 semē ā'ent la xex'uts!ō lā'xa 'nā'l'nemēxla lō'elq!wāxs la'ē k'ax'dzamolē'lem lā'xa mō'kwē bē'bēgwānema. Wā, hē'x'ida-mēsēda k!wē'lē dā'g'ilts!ōdxa 'nā'l'nē'msgēmē lā'xa lō'ELX'semē aē'nta qa's hā'mx'ī'dēq, wā, g'í'ímēsē hā'mx'ī'dexs la'ēda gēnē-masa k!wē'lasē āx'ē'dxēs k'ā'k'ets!ēnaqē qa's lā āxēgents lāx

inner side of the dish. She dips up some fresh water and | pours it 15 on to the balls of spawn which are in the dish; and | when the guests eat the balls of spawn, they take the spoons | and eat the spawn with its liquid with spoons; and when | they finish, they go out. This half-soaked spawn is often given at feasts || to the tribe, and also 20 dried salmon is eaten before it, | before they eat the half-soaked | spawn. No oil goes with it. That is | all about this. |

Eating Herring-Spawn.—When a man desires to eat herring-spawn, || he just goes into the house of a man who owns | some good dried 25 spawn, and he sits down in the house. | Then they tell the wife of the man that they want to eat spawn. | At once the woman takes her food-mat | and spreads it outside of the men. Then she takes her || small basket and fills it with herring-spawn. Then she pours | the 30 herring-spawn on the food-mat, and she scatters the spawn over it. | She also takes her oil-dish and pours oil into it, and | she places it among the spawn. Then the men take | the spawn, dip it into the oil, and put it || into their mouths. Then they take much oil with it, 35 for | dried herring-spawn is very rough to eat. | After they finish eating, some fresh water is fetched, and they drink; | and after they finish drinking, they go out. That is all about this. |

ā'Lotāga'yasa lō'q!wē. Wā, la tsē'x'idxa a'ltē 'wā'pa qa's lā 15 qep!E'qas lā'xa lō'elxsemē ae'nt g'ets!ā lā'xa lō'q!wē. Wā, g'ī'l- 'mēsē 'wī'elēda k!wē'laxa lō'elxsemē ae'nta, la'ē āx'ē'dxa k'ak'E- ts!ena'qē. Wā, la 'yō's'idxa 'wā'paqela ae'nta. Wā, g'ī'l'mēsē 'wī'elaxs la'ē hō'qūwelsa. Wā, hē'em q!ūnā'la k!wē'ladzem lā'xa g'ō'kūlōtēda de'ntkwē ae'nta. Wā, la'xaēda xama'sē g'ā'g'alal- 20 g'iwē hā'mx'itse'wa, yixs k!ēs'maē dex'daxi'dxa de'ntkwē ae'nta. Wā, lae'm k!lēā's L!ē'na lā'yo lāq. Wā, lae'mxaē gwāl la'xēq.

Eating Herring-Spawn (Seq!a'xa ae'ntē).—Wā, g'ī'l'em seq!aē'xs- dēda bēbegwā'nemē, wā, la ā'em hogwē'la lāx g'ō'kwasā āxno'- 25 gwadāsa hē'laxās le'mx'widaēna'yēs ae'ntē. Wā, la k!ūs'alila. Wā, la nē'laemxa gene'masa begwā'nemaxs seq!aē'xsdaē lāx ae'nta. Wā, hē'x'ida'mēsēda ts!ēda'qē āx'ē'dxēs hā'madzō'wē lē'wa'ya qa's Lep!ā'lilēq lāx L!ā'sa'yasa bēbegwā'nemē. Wā, la āx'ē'dxēs lālxamē qa's lē k!ats!ō'dēq lā'xa ae'ntē. Wā, lē gūgedzō'ts 30 lā'xa hā'ma'dzowē lē'wa'ya. Wā, la gūldzō'tsa ae'ntē lāq. Wā, la'xaē āx'ē'dxēs ts!ēba'ts!ē qa's k!ūnxts!ō'dēsa L!ē'na. Wā, la hā'nqas lā'xa ae'ntē. Wā, lā'x-da'xwēda bēbegwā'nemē dax'- idxa ae'ntē qa's ts!ep!ē'dēs lā'xa L!ē'na qa's ts!oq!ūsēs lā'xēs se'msē. Wā, lae'm q!ē'qebalas lā'xa L!ē'na qaxs xe'nle- 35 laē k!ō'lēda ae'ntaxs hā'ma'yaxs le'mx'waē. Wā, g'ī'l'mēsē gwāl hā'mā'pa la'ē tsē'x'itse'wa a'ltā 'wā'pa qa nax'idēs. Wā, g'ī'l'mēsē gwāl nā'qaxs la'ē hō'qūwelsa. Wā, lae'm gwāl lā'xēq.

- 1 **Herring-Spawn with Kelp.**—When | a man wishes to invite his tribe
in for the morrow, | then in the evening his wife takes the steaming-
box | and pours some fresh water into it until it is half full. Then
5 she takes a || bundle of kelp (with spawn) tied in the middle, and she
unties it in the middle. Then | she puts it into the steaming-box in
the evening. Now it is soaking in the house during the whole |
night. In the morning, when day comes, | the man invites his tribe
in; but his wife clears | the house, so that it may be clean; and after
10 she has finished clearing it, || she spreads the mats around the house;
and as soon as she has finished, | she takes the kettles and puts them
down by the door of the | house; and after she has finished, she takes
her dishes and | puts them down near the door of the house; and
when she has finished, | she takes her oil and her spoon-basket, and ||
15 these also are put down by the door of the house, and also | two
buckets, and sometimes even four buckets, | for there is much water
(needed) with the kelp with herring-spawn when it is boiled. | Now
everything is ready. As soon as | her husband comes, he starts the
20 fire in the middle of the house; and when || the fire blazes up, he
waits for the young men of his numaym | to come in. As soon as they
come, he sends them to call | his tribe again. Immediately the

- 1 **Herring-Spawn with Kelp** (Qā'x'q!Elis ae'nt).—Wä, hē'maaxs
la'ē 'nē'nk!lē'idēda begwā'nemē qa's Lē'lalēxēs g'ō'kūlōtaxa lē'n-
sē. Wä, la dzā'qwaaxs la'ē āx'ē'dēda genē'masēxa q!ō'lats!ē.
Wä, la gūxts!ō'tsa a'ltē 'wāp lāq qa negoyā'lēs. Wä, la āx'ē'dxa
5 yaē'loyāla q!axq!Elisē. Wä, la qwē'lāx yaē'loyā'ya. Wä, la
āxstā'las lā'xa q!ō'lats!āxa dzā'qwa. Wä, lae'm tē'italil se'n'bēx
'wā'sgemasasa gā'nulē. Wä, g'í'l'mēsē 'nā'x'idxa gā'lāxs la'ē
Lē'lalēda begwā'nemāxēs g'ō'kūlōtē. Wä, lā'la genē'mas ē'kwa-
xēs g'ō'kwas qa ē'k!ēgwilēs. Wä, g'í'l'mēsē gwā'ē'kwaxs la'ē
10 Lēpsē'stali'lēlasa k!wadzō'wē lē'el'wa'ya. Wä, g'í'l'mēsē gwā'lēxs
la'ē āx'ē'dxa hānēnx'la'nowē qa g'ā'xēs hex'hani'l lā'xa ostā'lilasa
g'ō'kwē. Wä, g'í'l'mēsē gwā'lēxs la'ē āx'ē'dxēs lō'elq!wē qa
g'ā'xēs mex'ā'lila laxaaxa ostā'lilasa g'ō'kwē. Wä, g'í'l'mēsē gwā'-
lēxs la'ē āx'ē'dxēs Lē'ē'na lē'wēs k'ā'yats!ē yibelō'sgema. Wä,
15 g'ā'x'emxaa āx'ā'lilēlas lā'xa ostā'lilasēs g'ō'kwē. Wē, hē'mēlēda
naē'ngats!ē 'maltse'ma. Wä, 'na'ne'mp!ēna mō'sgemēda naē'nga-
ts!ē qaxs q!ē'nemaēda 'wa'pēl ā'xa q!ā'x'q!Elisaxs hā'nx'lentse'wāē.
Wä, lae'm 'nā'xwaem la gwalāla. Wä, g'í'l'mēsē g'ā'xē
la'wūnemsēxs la'ē hē'x'idaem la'qolilxēs g'ō'kwē. Wä, g'í'l-
20 'mēsē x'í'qostāxs la'ē ē'selax hā'yā'l'āsēs 'nē'mē'mote qa g'ā'xēs
hō'gwila. Wä, g'í'l'mēsē g'ā'xēxs la'ē 'yā'laqaq qa lēs ē'tsē'sta-
xēs g'ō'kūlōtē. Wä, hē'x'ida'mēsa hā'yā'l'a la xwē'laqa hō'qū-

young men go out again | to call the guests again. Not long and |
all the guests come. Immediately the woman takes her || box of 25
dried salmon and puts it down near the door of the house. | Immedi-
ately the young men untie the cover, and they scorch (the salmon),
and several | of them draw fresh water for the guests to drink first.
Now we have | finished with the eating of the dried salmon, for I have
already talked | about this. Then the young men take the kelp and ||
break it into pieces small enough for our mouths. As soon as | it is 30
all in pieces, it is taken out of the steaming-box with the hand, and
put into | the kettles; and when they are full, fresh water is poured
on; | and they only stop pouring on fresh water | when it shows over
the pieces of kelp. Then the || kettles are put on the fire. The 35
young men | take the tongs and stir with them. They keep on |
stirring until it begins to boil; and when it has been | boiling for a
long time, the kettles are taken off the | fire. Now it is done. At
once the young men take || dishes and put them down in a row behind 40
the kettles; | and then the woman takes the large long-handled
dipping-ladle | and gives it to the young men. This is used to dip |
out the kelp from the kettle and put it into the | dishes. They only
stop dipping it into the dishes when (the dishes) are nearly || full. As 45
soon as they have finished, they take oil and | pour it on, and they

welsa qa's lē ē'tsē'staxa lē'lanemlē. Wā, k'lē'st!a gā'!axs g'ā'- 23
xāē 'wī'laēla lē'lanemē, wā, hē'x'ida'mēsa tsedā'qē āx'ē'dxēs
xe'myats!ē xetse'ma qa's g'ā'xē hā'nstōlilas lāx ō'stālilasa g'ō'- 25
kwē. Wā, hē'x'ida'mēsa hā'yā'ta x'ā'x'wīdeq. Wā, lē'da waō'-
kwē tsā'x altā 'wa'pa qa na'naqalg'iwēsa k!wē'lē. Wā, lae'mlēns
g'wāl lā'xa xe'msxasaxa xa'ma'sē qaxg'in lā'x'ida'mēk' g'wā'gwe-
x's'ala lāq. Wā, lē'da hā'yā'ta āx'ē'dxa q!ā'x!elī'sē qa's k'!ō'-
k!ūpsa'lē qa ā'mēs hē'ldzeqela lā'xens se'msēx, wā, g'ī'l'mēsē 30
'wī'wūlx'sexs la'ē gō'x'ūlts!ālayo lā'xa q!ō'lats!ē qa's lē gūxts!o'-
yo lā'xa hāne'nx'lanowē. Wā, g'ī'l'mēsē qō'qūt!axs la'ē gūq!ē-
qasōsa ā'ta 'wāp. Wā, a'l'mēsē g'wāl gū'qasa ā'ta 'wāp la'qēxs
la'ē nē'l'id lāx ō'kūya'yasa k'!ō'bekwē q!ā'x'q!elisa. Wā, lē hā'nx'-
Lendayowēda hāne'nx'lanowē lā'xa legwī'lē. Wā, lē'da hā'yā'- 35
!a āx'ē'dxa k'lē'k!ēplāla qa's xwē'tēs lāq. Wā, la hē'menala-
g'ilil'em la xwē'taqēxs la'ē mae'mdelqūla. Wā, hē't!a la gē'g'i-
lil mae'mdelqūlaxs la'ē hānx'sa'nowēda hāne'nx'lanowē lā'xa
legwī'lē. Wā, lae'm l!ō'pa. Wā, hē'x'ida'mēsa hā'yā'ta āx'ē'd-
xa lō'elq!wē qa's mex'alī'lēlis lāx ā'lalilasa hāne'nx'lanowē. 40
Wā, lē'da ts!edā'qē āx'ē'dxa tsē'xlaxa g'ilt!exlala 'wā'las k'ats!ē-
na'qa qa's ts!owēs lā'xa hā'yā'ta. Wā, hē'mis la tseyō'ts!ā'-
layos lā'xa hā'nx'Laakwē q!ā'x'q!elisa qa's lē tsēts!ā'las lā'xa
lō'elq!wē. Wā, a'l'mēsē g'wāl ts!ēts!ā'laxa lō'elq!wāxs la'ē elā'q
qō'qūt!a. Wā, g'ī'l'mēsē g'wāl!exs la'ē āx'ē'dxa l!ē'na qa's 45
k!ūnx'ī'dēs lāq. Wā, a'l'mēsē g'wāl k!ū'nqasa l!ē'nāxs la'ē

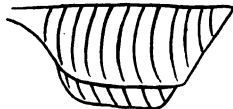
- 47 only stop pouring oil on when | the liquid of the kelp is all covered with it. Other | young men pass the spoons around among the guests; and as soon as | every one has a spoon, the dishes are put
50 before them, and they || begin to eat with spoons; and they eat for a long time, then they have finished. Then they | cool themselves down with fresh water. As soon as they finish drinking, the | young men take up the dishes and take them to the wives of the | guests. Then the guests go out. Kelp with herring-spawn is not eaten | dry.
55 It is only eaten soaked, and || it stays on the fire a long time when it is being boiled. | That is all about this. |

Herring-Spawn with Salmon-Berry Shoots.—One thing | I have forgotten about the herring-spawn. It is eaten dry with salmon-berry shoots, | and it is dipped into oil with salmon-berry shoots when it ||
60 is eaten. That is all about this. |

- 1 **Mountain-Goat Butchering.**—Now I will talk | about the mountain-goat brisket. It is cut off beginning at the | soft place between the lower ends of the ribs and the breast-bone, | in this way:

As soon as it has been taken off, || it is hung up right over

- 5 the fire of the house. If it
fat, then the side-ribs are
from the backbone | all
flanks, and it is in this way;



is very |
cut off



the way down to the
and | it is also hung

up just over the fire of the house, and the other piece also. |

- 47 ha'melqeyi'ndex 'wa'palāsa q!ā'x'q!elisē. Wā, lē'da waō'kwē
hā'yā'l'a ts!ewanaēsasa k'a'k'ets!ena'qē lā'xa k!wē'lē. Wā, g'l-
'mēsē 'wi'lxtōxs la'ē k'ax'dzamolilema lō'elq!wē lāq. Wā, la'x-
50 da'xwē 'yō'sida. Wā, lē gē'g'ilīl 'yō'saxs la'ē g'wā'la. Wā, lē
k'ō'xwaxōtsa ā'lta 'wā'pa. Wā, g'l'l'mēsē g'wāl nā'qaxs la'ēda
hā'yā'l'a k'a'g'ilīlxa lō'elq!wē qa's lē mō't!ōts lāx gē'gēne'masa
k!wē'lē. Wā, la hōqūwelsēda k!wē'ldē. Wā, lae'm k!lēs hāma'ya
q!ā'x'q!elisaxs le'mxwāē. Lē'x'aem ha'mā'pdemqēxs la'ē t!lē'lkwa.
55 Wā, la'xaa gē'g'ix'lalaxs la'ē hā'nx'lentsē'wa lā'xa legwī'lē. Wā,
lae'm g'wāl lā'xēq.

Herring-Spawn with Salmon-Berry Shoots.—Wā, hē'mēsen 'nem
l!elē'wēse'wa, ae'ntaxs ma'yīmaaxs le'mxwāē lā'xa q!wā'lemē.
Wā, la ts!epe'laem lā'xa l!ē'na yīxa ae'ntē lē'wa q!wā'lemaxs
60 sē'x'asewāē. Wā, laem g'wāl lā'xēq.

- 1 **Mountain-Goat Butchering.**—Wā, la'mēsen ēt!ēde! g'wāgwēxs'sālāl
lāxa lōq!ūbānosa 'melxlowē. Wā, hē'mēxs laē t!ōsoyā g'āg!lela
lāx tētēx'ba'fyas āwūlgawa'fyas gēlemas lē'wa xaqasa lōq!ūbā-
nowē. Wā, lā g'a g'wālēg'a (fig.). Wā, g'l'l'mēsē lāwāxs laē tēx'-
5 stōts lāx nexstā'fya legwīlasēs g'ōkwē. Wā, g'l'l'mēsē ālak!āla
tsenxwaxs laē tsek'ōdex gēl'granodza'fyas lāxēs xē'momowēg'a'yē
lāg'aa lāx pelspanōdza'fyas. Wā, lā g'a g'wālēg'a (fig.). Wā, laxaē
tēx'stōts lāx neqōstāwas legwīlasēs g'ōkwē lē'wa āpsōdeq!as.

Then it is smoked mountain-goat meat; for that is its name when it is done || this way. (The man) also spreads the suet at a place not 10 too | near the fire, and he cuts out the kidney-fat. He puts it | into a dish containing water. As soon as all the kidney-fat | has been taken out, he washes it well in the dish with water. | He takes it out and puts it on a well-made new mat. He || pours off the water 15 that was in the dish, and puts the dish down at the place where he sits. | Then he takes up the kidney-fat and bites off a piece, which he chews. | After chewing it to pieces, he takes it out of his mouth and | puts it into the dish. He does the same with other pieces, | and he only stops when he has chewed it all and || put it all into the dish. 20 Then he goes down to the beach and takes some | fresh stones. He puts them on the fire of his house. | Then he takes another dish and puts it down near | the one containing the chewed kidney-fat. He pours some water | into it, so that it is not quite full. Then he also pours some water || into the dish containing the chewed kidney-fat; 25 but this dish is half full. | After this has been done, he takes the smaller dish and | washes it well. As soon as it is clean, he puts it near the | fire, with the inside towards the fire, in order to dry it. After this has been done, he goes down | to the beach and searches for

Wā, laem x'itlx'eld 'mel'melq!ega'ya qaxs hē'maē lēgēmsa hē gwēkwē. Wā, laxaē LEP!ālālōtsa yix'sema'yē lāxa k'lēse ālaem 10 'nēxwāla lāxa legwilē. Wā, lā t!ōsālaḡ met!ōsas qa's āx'stēndēs lāxa 'wābets!āla loq!wa. Wā, g'il'mēsē 'wī'lāmasxa met!ōsaxs laē aēk'la ts!ōx'wīdeq lāx 'wābets!āwasa lōq!wē. Wā, lā āx'ūstēndeq qa's g'idzōlilēs lāxa ēk'ē alōmas lē'wa'ya. Wā, lā gūx'ēdex 'wābets!āwasa lōq!wē. Wā, lā hāng'alilas laxēs k!waē- 15 lasē. Wā, lā āx'ēdxa met!ōsē qa's q!ex'idē laqēxs laē malēx'wīdeq. Wā, g'il'mēsē 'wī'welx'exs laē dāx'idēq laxēs semsē qa's lexts!ōdēs lāxa lōq!wē. Wā, lā hanal hē gwēgilaxa waōkwē. Wā, almēsē gwālexs laē 'wī'la lā malēg'ikwa qa's lā 'wī'la la lexts!ā lāxa lōq!wē. Wā, lā lents!ēs lāxa L!ema'isē qa's xex'wīdēxa 20 ālexsemē t!ēsēma qa's lā xex'lents lāx legwilasēs g'ōkwē. Wā, laxaē āx'ēdxa ōgū'lamē lōq!wa qa's g'āxē hāng'alilas lāxa mak āla lāx lexts!ewasasa malēg'ikwē met!ōsa. Wā, lā gūxts!ōtsa 'wāpē lāq xa hā'lsela'mē k'lēse qōt!a lāq. Wā, laxaē gūq!eqasa 'wāpē lāx lā lexts!ewatsa malēg'ikwē met!ōsa. Wā, lāla negoyoxsdāla. 25 Wā, g'il'mēsē gwālexs laē āx'ēdxa āma'yē laxēs lōq!wa qa's aēk'lē ts!ōxūg'indeq. Wā, g'il'mēsē la ēg'ig'axs laē pex'elg'indeq laxēs legwilē qa lemūg'ax'idēs. Wā, g'il'mēsē gwālexs laē lents!ēs lāxa L!ema'isē qa's alēx'idēx 'wā'wadā. Wā, g'il'mēsē q!lāqēxs laē

- 30 a piece of kelp. When he has found it, || he cuts off a piece two spans long | from the head. He carries it up and puts it down | by the side of the dish. Then he takes down a spoon and | puts it down. Now the stones are white-hot. Then he | takes his tongs and lifts
 35 the red-hot stones, || dips them into the water in the dish, so that the ashes that stick on the stones come off, | and then he puts them into the chewed kidney-fat. | He continues doing this; and, before a great many red-hot | stones have been put in, the water in the dish containing the chewed kidney-fat begins to boil. | Then the chewed
 40 kidney-fat begins to melt; and when it is all || melted, he takes the tongs and with them lifts the stones | out of the "dish in which the fat is melted," for that is the name of the dish. | He puts them down by the side of the fire. When he has taken them all out, | he takes the spoon and takes the kelp (bottle) and places its opening upward; |
 45 and he skims off the fat that is now floating on the water, || and he pours it into the kelp bottle. When it is filled, he puts | it down in the corner of the house where it gets stiff quickly. | (Some people say that in this manner "it gets hard" quickly.) Then he goes back | to the dish, for the fat is not all done yet. He just | takes a piece of short
 50 broken cedar-wood, and with it he lifts the skum off from the || fat; and when it is all out, he takes up the dish and pours the con-

- 30 plōqōdxa 'malp'enk'ē lāxens q!waq!wax'ts!āna'yēx yīx 'wāsgemasas g'āg'īlēla lāx ōxlā'yas. Wā, g'āxē dāsdēselaq qa's g'ig'alilēs lāx mak'āga'yasa lōq!wē. Wā, lā ēt!ēd āx'ēdxa k'ats!ēnaqē qa's g'āxē hāng'alilās. Wā, lā'mē mēmentsemx'īdēda t!ēsēmē. Wā, lā āx'ēdxēs ts!ēslāla qa's k'īp'lidēs lāxa x'ix'ixsemāla t!ēsēma qa's lā
 35 hapstents lāxa 'wabets!āla lōq!wa qa lawāyēsa gūna'yē lāx ōsgema'yas. Wā, lā āxstents lāxa lēxts!ēwasasa malēg'ikwē 'met!ōsa. Wā, lā hana! hē gwēg'ilē. Wā, k'lēst!a ālaem q!lēnema x'ix'ixsemāla t!ēsēmxs laē medēlx'widē 'wāpalāsa malēg'ikwē 'met!ōsa. Wā, hē'mēs la yax'īdaatsa malēg'ikwē 'met!ōsa. Wā, g'il'mēsē 'wī'la
 40 yāx'īdexs laē xwēlaqa āx'ēdxēs ts!ēslāla qa's k'īp'pūstalēxa t!ēsēmē lāxa lā tsēxats!ē lōq!waxa 'yāsekwē qaxs hē'maē lēgēmsa lōq!wē. Wā, lā k'ībenōlīselaq lāxa lēgwilē. Wā, g'il'mēsē 'wī'lōstaxs laē āx'ēdxa k'ats!ēnaqē. Wā, lāxāē āx'ēdxa 'wā'wadē qa's ēk'laxstāla-masēq. Wā, lā ax'witsa k'ats!ēnaqē lāxa lā pex'ā'lēda 'yāsekwē
 45 qa's lā tsēts!ālas lāxa 'wā'wadē. Wā, g'il'mēsē qōt!axs laē lāg'alilās lāxa onēgwilasēs g'ōkwē qa hālabalēs l!āx'īda. (Wā, la 'nēk'ēda waōkwē begwānema qa hālabalēs lōx'wida.) Wā, la aēdaaqa lāxa lōq!wē qaxs k'lēs'maē 'wī'lēda 'yasekwē. Wā, ā'mēsē la āx'ēdxa k'ōq!ā'yē k!wa'xlāwa qa's k'īfwūstalēxa ts!ēts!ēmōtasa
 50 'yāsekwē. Wā, g'il'mēsē 'wī'lōstaxs laē dāg'ililāq qa's gūxts!ōdēs

tents | into the small dish for cooling tallow. In most cases the 51
water | in it goes with the fat. He takes it to the corner of the house,
to a | level place, so that it does not cant over to one side as it stands
on the floor, so that the cake of tallow will not be | thicker on one
side than on the other, so that it may be just even. || After it has been 55
in the corner for one night, the owner goes to take it. | He puts down
the ice-cold tallow in the dish by the side of the fire, so that | the
upper side gets warm; and when it is warmed through, he turns it
around | so that the upper side also becomes warm; and when that
is also warm, | the tallow is melted all around. Then the || man 60
lifts up the ice-cold tallow cake and raises it on one side, | and immedi-
ately the cold tallow cake slips out of the dish. | Then he takes a broad
piece of soft white cedar-bark and wraps it all around | it and puts it
into a box. He takes the kelp bottle | and just breaks it off; and
when he gets all the tallow out of the || kelp bottle, he takes soft 65
cedar-bark and wraps it around it; | and he puts it into a small box,
which he keeps by his side. | It is the box in which his wife keeps her
comb and her | cedar-bark towel; for the Indians use the kidney-
tallow of the goat to grease their | faces in cold weather in the
winter, || for it is hard and the color of snow. When the day is hot | 70
in summer, the men and the women also rub tallow on their faces, |
so that they may not be sunburned; and when it is very cold in |

lāxa āma'yē L!ōxwats!āxa 'yāsekwē lōq!wa. Wā, lā lānu'x'mē 'wāpa- 51
ga'yasa 'yāsekwē lāq. Wā, lāxaēs lāxa ōnēgwilasēs g'ōkwē lāxa
'nemaēlē qa k'lēšēs tsētalēda lōq!waxs ha'nēlaē qa k'lēšēs wākwa-
gawa'ya āpsba'yasa 'yāsēkwāsēs āpsba'yē qa ā'mēsē 'nemōkwa.
Wā, g'il'mēsē xāmaēl lāxa ōnēgwilaxs laē āx'ēdēda āxnōgwadāsēq 55
qa's lā hā'nōlisasa L!ōxwats!āxa 'yāsekwē lōq!wa lāxēs legwīlē qa
ts!elx'widēs ōsgema'yas. Wā, g'il'mēsē ts!elx'sāxs laē xwēlēlīlaq
qa ōgwaqēsa āpsōtāga'yē ts!elx'wīda. Wā, g'il'emxaāwisē ts!elx'-
sāxs laē yax'idē āwī'stāsa 'yāsekwē. Wā, hē'mēs la dāx'idaatsa
begwānemaxa L!ōxwats!āxa 'yāsekwē lōq!wa qa's qōx'widēq. Wā, 60
hēx'ida'mēsa L!ōxekwē 'yāsek' tsax'wūlts!ā lāxa lōq!wē. Wā,
hēx'ida'mēsē āx'ēdxa 'wadzowē 'mela k'ādzek' qa's q!enēp'semdēs
lāq. Wā, lā g'its!ōts lāxēs xetsemē. Wā, lā āx'ēdxa 'wā'wadē.
Wā, ā'mēsē wek'ōlaq. Wā, g'il'mēsē 'wī'lāg'īlena 'yāsekwaxa
'wā'wadāxs laaxat! āx'ēdxa k'ādzekwa qa's q!enēp!endēs lāq. Wā, 65
la'xaē g'its!ōts lāxēs hē'menāla'mē hānōdzilēl xaxadzema lāx
'g'iyimts!ewasasēs xegemē lē'wis dēdegemyiwē q!ōyaak' 'mela
k'ādzekwa yīsēs genemē qaxs hē'maē 'yasekūlasa bāk'umaxēs gō-
gūma'yaxa 'wūdālāxa ts!āwūnxēda 'yāsekwās 'met!ōsasa 'melxLowē
qaxs plēsaē lōxs yāē gwēstowa nayē. Wā, g'il'mēsē ts!elkwēda 70
'nālāxa hēenxē, wā, lāxaē 'yāsekūmdna'xwēda bēbegwānemē lē'wēs
ts!ēdaqē qa's k'lēšē k'lūxwa. Wā, g'il'mēsē lōma 'wūda'xstālāxa

winter, the tallow is taken and chewed; and | when it is all in pieces,
 75 it is put in the palm of the right hand. || (The man) pushes the palm
 of his left hand over it and rubs the hands together, | so that all the
 fat is between the hands. Then he presses it all over | his face; and
 when the face is covered with it, it is white all over | with tallow.
 Then the cold and the | wind do not go through it. Generally it is
 80 the woman who works on the || kidney-fat of the mountain-goat when
 it is melted; but sometimes the | man melts the kidney-fat of the
 mountain-goat, when his wife does not know | how to do it, for not
 everybody knows how to melt it and | how to handle it. The
 kidney-fat of the goat is not used as food, | for it is only good for
 greasing the face. That is all about this. ||

1 **Stomach-Fat of Mountain-Goat.**—Now I will talk | about the
 stomach-fat when it is eaten. When the mountain-goat hunter has
 much of it, | he keeps it. Sometimes he has eight | large boxes of
 the stomach-fat of mountain-goats. ||

5 The mountain-goat hunter does not often give a feast of the |
 stomach-fat, for the head chief of the tribe | always gives feasts of
 stomach-fat of the mountain-goat, when, if the hunter has the daughter
 of the head chief for his wife, | he gives as a marriage-present the
 stomach-fat | to his father-in-law; and when the chief has no
 10 daughter, || a canoe will be due the mountain-goat hunter, or his son

73 ts!āwūnxaxs laē āx'ētse'wēda 'yāsekwē qa's malēx'widēq. Wā, g'il-
 'mēsē la 'wī'welx'sexs laē āxdzōx'ts!ānents lāx negedzā'yasēs hēl-
 75 k'lōtdzaya'yē. Wā, lā lāx'itsēs gēm̄xōlts!āna'yē lāqēxs laē dzāk'ōdeq
 qa lās gwēgūldzōd lāxēs 'wāx'sōlts!āna'yaxs laē k!wā'k'lūx'wōts
 lāxēs gōgūma'yē. Wā, g'il'mēsē hamelqūmxs laē āem 'melgēmēs
 gōgūma'yasa 'yāsekwē. Wā, laem 'wēx'sewatsa 'wūdāla lē'wa
 yāla lāxēq. Wā, laemla q!lūnāla hēdēda ts!ēdāqē ēaxalaxa 'met!ō-
 80 sasa 'melxlowaxs laē tsēxaq. Wā, la 'na!nemp!ena hē'mēda
 begwānemē tsēxaxa 'met!ōsasa 'melxlāxs k!lēsaē q!ālelēš gēnemax
 gwēg'ilasasa tsēxāq qaxs k!lēsaē 'naḡwa q!ālelēda ts!ēdaqax
 gwēg'ilasaq. Hēem k!lēš hā'ma'yēda 'met!ōsasa 'melxlowē qaxs
 lēx'amaē ēk'lilax 'yasekūlāxa gōgūma'yē. Wā, laem gwāl lāq.

1 **Stomach-Fat of Mountain-Goat.**—Wā, la'mēsen gwāgwēx'sālāl
 lāxa 'yex'sema'yaxs laē hā'ma'ya. Wā, hē'maaxs laē q!lēnemē lā
 axēlax'sa tewē'nēnoxwaxa 'melxlowē yīxs 'nāl'nemp!enaē qōqūt!ē-
 da 'maltse'mē āwā' xexetsemxa 'yex'sema'yasa 'melxlowē.

5 Wā, la k!lēš q!lūnāla hē k!wēlasa tewē'nēnoxwaxa 'melxlowasa
 'yex'sema'yē qaxs hāēda xamagema'yē g'igāmēsa lēlqwālaLa'yē hē-
 menāla k!wēlatsa 'yex'sema'yasa 'melxlowē yīxs geg'adaas xūnō-
 kwas. Wā, lā wāwadzēda tewē'nēnoxwaxa 'melxlāsēs 'yex'sema-
 'yasa 'melxlowē lāxēs nēgūmpē. Wā, g'il'mēsē k!lēas xūnōkwa
 10 tewē'nēnoxwaxa 'melxlowē laē g'ālasa xwāk!lūna lāq lōxs ḡwēsaaq

will receive a marriage-present | (from the chief), or he will give a 11
 marriage-present | to the wife of the mountain-goat hunter.¹ He
 must give a marriage-feast of stomach-fat of the mountain-goat | to
 the chief, although she is his own wife. Now he has given for a marriage-
 feast | the stomach-fat of the mountain-goat, and the dried brisket, ||
 and the dried sides, to his father-in-law; and sometimes | there are 15
 as many as eight large boxes full. When it is thoroughly dried, |
 his wife puts it into boxes; and when he gives it | to his father-in-law
 to give a marriage-feast, then the people at once take a new | small
 canoe and carry it into the house of the chief. They put || it down at
 the left-hand side of the door of the house. They carry in | much 20
 water and pour it into the small canoe; | and when it is nearly half full,
 they stop pouring in the water, | and they open the boxes of dried
 brisket and the boxes of dried sides. | They put them into the water
 in the small canoe. || There they are soaked. When they are all in,
 they put | short boards over them; and they take large stones and 25
 put them | on to keep the dried brisket and the dried sides under
 water. | After they have been soaked for three days, the chief calls |
 all the tribes to come and eat dried || mountain-goat briskets. As
 soon as the one who invites | all the men goes, the chief's numaym carry 30
 up | many fresh stones and put them into the fire in the middle of

qa's begwānemē xūnōkwa, lōxs hē'maē xwēsag'ilxa tewē'nēnoxwaxa
 'melxlowē genemas. Wā, lā wāwadzes 'yex'sema'yasa 'melxlowē 11
 lāxa g'igāma'yē qaxs qes'maaq genema. Wā, la'mē 'wī'la wāwa-
 dzesa 'yex'sema'yasa 'melxlowē lē'wa x'ilkwē lōq!ūbāno. Wā,
 hē'misa x'ilkwē ēwanudzē lāxēs negū'mpē, yixs 'nāl'nēinp'lēnaē
 'malgūnāltsem āwā xēxetsema qaxs g'il'maē ālak'!āla lem'x'wēdexs 15
 laē genemas hānts!ōts lāxa xēxetsemē. Wā, g'il'mēsē wāwa-
 dzex'idxēs negūmpaxs laē hēx'idaem āx'ētse'wa alōlaqē xwā-
 xwagūma qa's lā lēlilas lāx g'ōkwasa g'igāma'yē qa's lā hāng'a-
 lilem lāxa gemxōtsālilasa t'lex'ilāsa g'ōkwe. Wā, lā tsēx'itse'wa
 q!ēnemē 'wāpa qa's lā gūx'ālexselayo lāxa xwāxwagūmē. Wā, 20
 g'il'mēsē elāq negōxs laē g'wāl gūx'ālexselasa 'wāpē lāq. Wā,
 lā x'ōx'witse'wa lōq!ūbānoats!ē xēxetsema lē'wa ēwanōdzaats!ē
 xēxetsema qa's lā āx'stalayu lax tōxsasa xwāgwagūmē. Wā
 laem t'ēlase'wa. Wā, g'il'mēsē 'wī'la'staxis la'ē pagēg'intōsa'
 ts!āts!ax'semē. Wā, lā āx'ētse'wēda āwāwē t!ēsem qa's lā t!āg'i- 25
 dzoyo lāq qa t!ēbek'ilisa x'ilkwē lōq!ūbāno lē'wa x'ilkwē ēwanō-
 dza'ya. Wā, hēt!a la yūduxūxsē 'nālās t!ēlkwaxs laē lē'lalēda
 g'igāma'yaxa q!ēnemē lēlqwālala'ya qa g'āxēs x'ix'ilg'exa x'ilkwē
 lōq!ūbānosōx 'melxlowē. Wā, g'il'mēsē g'āxa lā lē'lālaxa 'na-
 xwa bēbegwānemxs laē 'nē'mēmōtasa g'igāma'yē xexūsdešelaxa 30
 q!ēnemē ālexsem t!ēsema qa's lē xex'lalas lāx laqawalilasa

¹ As though the hunter's son or his wife were the chief's daughter.

the | feasting-house. Others go to get large oil-boxes, | and put
 35 them down at the end of the fire, towards the door of the || house.
 Still others go to get long tongs, and put | them down. As soon as
 everything is ready, | the stones are white-hot, and the oil-boxes are
 filled | with water that has been carried in by others of the chief's
 40 numaym.| When the guests come in, young men take the tongs || and
 take up the red-hot stones, and put them into the | water in the oil-
 boxes. When the water begins to boil, some of the | young men take
 large baskets and put the soaked | briskets and side-pieces into them.
 When | the baskets are full, they put them into the boiling water;
 45 and when || they are all in it, they put more red-hot stones | outside
 around the baskets. Then the water boils hard; | and after it has
 been boiling quite a while, it is done; they take | broad, short boards
 and put them down next to | the oil-boxes on the side towards the
 50 door of the house. || They take the baskets, one man lifting on each
 side, take them out of the oil-box, and | pour out the contents on the
 short boards. Some of the | young men go to get long roof-boards,
 which are laid down flat | in front of the feasters. They pull to pieces
 the cooked brisket, so that | there will be enough for all the feasters.
 55 As soon as they finish, the young men take || the pieces of brisket,

33 k'wēladzats!ē g'ōkwa. Wā, lāda waōkwē āx'ēdxa āwāwē k'!ēk'!em-
 yax!a qa's lā 'mexstōlilēlas lāx gwēnā'yasa legwīlē lāxa t!ex'flāsa
 35 g'ōkwē. Wā, lāda waōk' āx'ēdxa g'ilsg'ilt!a k'lik'!ēplāla qa g'āxēs
 gwalil k'atk'ēdila. Wā, g'il'mēsē 'wīla la gwāx'gūlilēxs laē
 mēmēntsemēda t!ēsemē. Wā, laemxaē naengoyoxsdalēda k'!ē-
 k'!emyax!āxa 'wāpē tsānēmsa waōkwē lāx 'nē'mēmōtas, wā,
 g'il'mēsē g'āx 'wīlaēlā k'!wēlaxs laē āx'ēdēda hā'yāl'āxa k'!lplāla
 40 qa's k'!lplēdēs lāxa x'ix'ixsemāla t!ēsema qa's lā k'!lplstālas lāx
 'wābets!āwasa k'lik'!lmyax!a. Wā, g'il'mēsē medelx'wēdēxs laēda
 waōkwē hā'yāl'ā āx'ēdxa āwāwē lēlēxa qa's mōts!ālēsa t!ēlk'
 lōq'lūbānō lāq lē'wa ēwanodza'yasa 'mēlxlowē. Wā, g'il'mēsē
 qōt!axs laē k'!ōxstents lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē
 45 'wīlastaxs laē ēt!ēd k'!lplstalayowa x'ix'ixsemāla t!ēsem lāx
 āwī'stāsa laelxa'yē. Wā, la'mē ālak!āla la maemdelqūlē 'wāpas.
 Wā, hēt!a lā gēg'ilil maemdelqūlaxs laē l!ōpa. Wā, la āx'ētse'wa
 'wī'wadzowē ts!āts!ēx'sema qa's g'āxē pax'alēlem lāxa mag'lnwalī-
 lāsa k'lik'!lmyax!a lāxa gūnālilē lāxa t!ex'flāsa g'ōkwē. Wā,
 50 lā dādanōtse'wa lexayē qa's k'!ōxūstanowē lāxa k'!lmyax!a qa's
 lā gūgedzōdayuwē g'its!āwaq lāxa ts!āts!ēx'samē. Wā, lā āx'ēdēda
 waōkwē hā'yāl'āxa g'ildedzowē saōkwa qa's lā pax'alilās lāx
 l!āsalihasa k'!wēlē. Wā, lā k'!lklūpsālase'wa l!ōpē lōq'lūbāno qa
 hēlts!extōwēs lāxa k'!wēlē. Wā, g'il'mēsē gwālēxs laē āx'ēdēda
 55 hā'yāl'āxa k'!lklūpsaakwē lōq'lūbāna qa's lā g'ēdzōdālas lāxa

place them on | long boards in front of each guest. When they have 56
all been put down, | the chief's speaker speaks, and | tells the guests
to take the meat and to eat it. Then | all the guests stretch out their
hands, take up the cooked soaked brisket, and eat it. || They do not 60
drink water before they begin to eat; for they are afraid to drink |
when eating fat brisket, for fear that the cold water might make hard
the | tallow in their stomachs. After they have eaten, the guests |
take home to their wives what is left. The feasters are told | to
sing their feasting-songs, and the guests at once begin to || sing their 65
feasting-songs. Immediately the young men | open the boxes con-
taining the stomach-fat. They take a new | woven mat and spread
it to the left of the door of the | house. They take stomach-fat out
of the box and | put it on the mat. After it has all been taken out,
two || young men count the number of guests. They carry a number 70
of split | long slender cedar-sticks that have been counted, and they
give one stick to | every one of the guests. These are used to put the
stomach-fat | at one end of the cedar-stick when they melt it in the
fires of their own houses. | There may also be more sticks than the num-
ber of feasters. As soon as they know the || number of the guests, they 75
cut the stomach-fat into pieces, so that every | guest gets one piece.
When it has all been cut up into pieces, they distribute | it. When

yāgūdzowē lāx 'neqemā'lilasa yēyagwadās. Wā, g'il'mēsē 'wīlg'a- 56
lilēxs laē yāq'leg'a'lē yāyaqlentēmīlāsa g'igāma'yē. Wā, laem
wāxaxa k'iwēlē qa daxalag'is qa's q'ies'idē. Wā, hēx'ida'mēsē
'nāxwa dāxēda k'iwēlaxa L'ōpē t'lēlk' lōq'lūbānā qa's hāmx'idēq.
Wā, laem hewāxa nānaqalg'iwālx 'wāpa qaēs k'ilema'e naqēda 60
q'iesaxa tsenxwa lōq'lūbānāxa 'wūda'sta 'wāpa qō L'ōx'wīd lāxa
tsenxwa'yas, lax tek'lās. Wā, g'il'mēsē gwāl q'iesaxs laē mōt'lō-
yiwē mamōtasa k'iwēlē lāxēs gegēnemē. Wā, la'mēsē wāxase'wa
k'iwēlē qa's k'iwēlg'a'lē denxela. Wā, hēx'ida'mēsē k'iwēlē denx'-
ētsa k'iwēlayalayowē q'iemdema. Wā, lālē hēx'ida'mēda hā'yā'fa 65
x'ōx'wīdxa 'yex'sema'yaats'lē xēxetsema. Wā, lā āx'ētse'wa alō-
masē k'letā lē'wa'ya qa's Lep'alilemē lāxa gēmxōtsālilasa t'lēx'ilāsa
g'ōkwē. Wā, lā āx'wūlts'lālasē'wa 'yex'sema'yasa 'mēlxlowē qa's
lā g'idzōlilēlas lāxa lē'wa'yē. Wā, g'il'mēsē 'wī'laxs laēda ma'lōkwē
hā'yā'fa g'ilpax 'waxaasasa k'iwēlē, yīxs dālaaxa hewēkwē xōk' 70
g'ilsg'ilt'la wīswēltō k'wa'xlāwa. Wā, lā yāqwasa 'nāl'nemts'laqē
laxa 'nāl'nemōkwē lāxa k'iwēlē. Wā, hēem āxba'yaasltsa 'yex'se-
ma'yēda k'wa'xlāwē qō lāl tsēx'āleq lāxa legwīlasēs g'ig'ōkwē. Wā,
laxaē hāyaqax 'waxaasasa k'iwēlē. Wā, g'il'mēsē q'lāl'alelax
'wāxasasa k'iwēlaxs laē t'lōt'!ets!endxa 'yex'sema'yē qa's hōsemdeēs 75
lāx 'wāxasasa k'iwēlē. Wā, g'il'mēsē 'wīwūlx'sexs laē yax'widayo
lāq. Wā, g'il'mēsē gwālēxs laē ts'elwax'ētsō'sa 'yā'yaqlentēmēlāsa

- 78 this has been done, the chief's speaker begins to praise them. |
 The guests never eat any of the stomach-fat | of the mountain-goat,
 80 but go out. This important feast || is given to many tribes; namely,
 dried brisket and sides, | and also the stomach-fat of the mountain-
 goat; for there is a myth about it and | about the seal, for it is
 valued more highly than an oil-feast by | many tribes. As soon as the
 former guests enter their houses, | they distribute the split cedar-
 85 sticks, for all the guests carry them || to their wives with the stomach-
 fat. The women at once | bite off a piece of the fat and chew it;
 and after it has been chewed, | they put it on the end of a split cedar-
 stick, so that there is a knob of fat at the end, | for they only wish
 it to be large enough to go into the mouth. They put the knob |
 into the fire; and when the stomach-fat is melted, they put it into
 90 the || mouth and suck the knob. When all the melted tallow has
 been sucked off, | they put the knob into the fire again; and when it
 begins to drip | with the melted fat, they put it back into the mouth;
 and they | only stop when there is only skin left at the end of the
 fat-stick. They only | suck it off and eat it. That is all about this. ||
- 1 **Mountain-Goat Brisket.**—When there are two rival | chiefs in one
 tribe, and each has a | son-in-law who is a mountain-goat hunter,
 they watch each other | when they give feasts. When the chief's
 5 mountain-goat hunter || has ten boxes of dried briskets and | sides

- 78 g'igāma'yē. Wā, laem hēwāxaem hām x'idēda k'wēlaxa 'yex'se-
 ma'yasa 'melxlowaxs laē hōqūwēlsa. Wā, hēm awilgāla k'wēl-
 80 tsōsa q'lēnemē lēlqwālala'ya x'ilkwē lōq'lūbāno lē'wa ēwanōdza'yē;
 wā, hē'mislēda 'yex'sema'yasa 'melxlowē qaxs nūyambalāē lē'wa
 mēgwaṭē; yixs hē'maē nalilelasa l'lē'nāxs k'wēladzemaē lāxaaxa
 q'lēnemē lēlqwālala'ya. Wā, g'il'mēsē laēlēda k'wēldē lāxēs g'ig'ō-
 kwaxs laē ts!āsa xōkwē k'wa'xlā qaxs 'nāxwa'mē dālēda k'wēldaḡ
 85 laxēs gēgenemē lē'wa 'yex'sema'yē. Wā, hēx'ida'mēsa ts!ēdaḡ
 q'lex'id lāxa 'yex'sema'yē qa's malēx'wīdēḡ. Wā, g'il'mēsē 'wī-
 welx'sexs laē āxbents lāxa xōkwē k'wa'xlāwa qa's lā qoloxbēḡ;
 yixs ā'maē 'nēx' qa hēldzeqelēs laxēs semsē. Wā, lā, tsēxlents
 laxēs legwīlē. Wā, g'il'mēsē yāx'ida 'yāsekwaxs laē āxēlas laxēs
 90 semsē qa's k'lexūltsemayēḡ. Wā, g'il'mēsē 'wī'lāwa yāxa yāsekūxs
 laē xwēlaxlents laxēs legwīlē. Wā, g'il'emxaāwisē la ts!ēts!aokū-
 laxs laē xwēlaqa āxēlas laxēs semsē. Wā, ā'mēsē ḡwālexs laē
 āem la l'lēsa āxba'yaxa tsēx'p!ēqē k'wa'xlāwa. Wā, ā'mēsē la
 klūmtōdeḡ qa's hā'mx'idēḡ. Wā, laem ḡwāl laxēḡ.
- 1 **Mountain-Goat Brisket.**—Wā, g'il'mēsē 'wax'sēk'lūsa 'ma'lōkwē
 g'ig'igāmēsa 'nemsgemakwē lēlqwālala'ya, wā, lā q'wālxoem nē-
 negwāyatsa tētewē'nēnoxwaxa 'melxlowē, wā, lalax'ālaxs dōqwa-
 lap!āē yīsa k'wēlatsayasē. Wā, g'il'mēsē lāla tewē'nēnoxwasa
 5 g'igāma'yaxa neqasgemē xēxtsem x'ilk' lōq'lūbānowats!ā lē'wa

and the stomach-fat of the mountain-goat, | then the mountain-goat 6
 hunter of the chief of the other side tries to get also | that number of-
 boxes which is the number of goats obtained by his rival; and this
 is also the same | in recent times, when they have kettles. When
 the || mountain-goat hunter gives the marriage-present to the chief 10
 his father-in-law, the latter | soaks the meat, as I described before
 the soaking of dried briskets and | sides when they soak them in a
 small canoe. After three | days they call all the tribes; and as soon
 as | the messenger comes back, they build a fire in the chief's house. ||
 They take large kettles and place them by the side | of the fire, and 15
 the young men go to draw water and pour it into the | kettles.
 When they are half filled with water, the | young men take the
 soaked briskets out of the soaking-canoe, | and they go and put them
 into the kettle. They only stop when || these are filled. They do this 20
 with the other kettles too. | Then the young men put them on the fire;
 and when the water | begins to boil, the young men go again to invite
 all the tribes. | Then the rival chief goes in first with his numaym. |
 They enter the house and sit down at their seats, for they do not
 wish || the rival chief to say that he is afraid to go to the feast; and 25
 after him come all the | other guests. Then they start singing the
 feast-songs, | and they sing the feast-songs | of the rival of the host.

ēwanōdza'yaatslā; wā, hē'mēsa 'yex'sema'yasa 'me'lxlowē. Wā, 6
 lā tewē'nēnoxwas āpsilasa g'igāmē' ōgwaqa lalōl!axa hē'maxat!
 'wāxasgem xetsemē 'waxaasas yanemasēs dōqwalap!ōtē, ōgwaqaxwa
 ālē 'nālāsa lax āxnōgwatsa hānx'lanowē. Wā, g'il'mēsē wāwadzēda
 tewē'nēnoxwaxēs g'igāma'yē negūmpaxs laē hēx'idaem negetewēx 10
 t!ēlālaēna'yasa g'alēn g'wāgwēx's'ālasa lāxa lōq!ūbānowē lē'wa ēwa-
 nōdza'yaxs laē t!ēlasō lāxa xwāxwagūmē. Wā, laxaē yūdūx'p!en-
 xwa'sē 'nālāsēxs laē lē'lālasē'wa 'nāxwa lēlqwālala'ya. Wā, g'il-
 'mēsē g'āxēda lē'lālelg'isaxs laē hēx'idaem lāqolilase'wa g'ōkwasa
 g'igāma'yē. Wā, lā āx'ōtsē'wa āwa'wē hānx'lanowa qa's hā'nōlilemē 15
 lāxa legwīlē. Wā, lā tsāda hā'yāl'āxa 'wāpē qa's lā gūxts!ālas lāxa
 hēhānx'lanowē. Wā, g'il'mēsē naengoyoxsdālaxa 'wāpaxs laē āx-
 wūstendēda hā'yāl'āxa t!ēlkwē lōq!ūbāno lāxa t!ēlats!ē xwāxwagūm
 qa's lā āxstents lāxa hānx'lanowē. Wā, al'mēsē g'wālqēxs laē
 qōt!a. Wā, lā 'nāxwaem hē g'wēx'idxa waōkwē hānenx'lanā. 20
 Wā, lāda hā'yāl'a hānx'lents lāxa legwīlē. Wā, g'il'mēsē me-
 delx'widexs laēda hā'yāl'a ētsē'stata 'nāxwa lēlqwālala'ya. Wā,
 hēx'sā'mēsa āpsilē g'igāmē' g'alaēla lē'wis 'ne'mēmōtē g'āx
 hōgwīla qa's k'lūs'ālikē lāxēs k!wēk!wa'yē qaxs gwāq!ēlaq 'nēx'sō'sēs
 āpsilē g'igāmē' k'ilēlas k!wēladzemas. Wā, g'āxē 'wīla ālxla'yē 25
 waōkwē k!wēlwūtles. Wā, hēx'ida'mēsē wāxasō' qa's k!wēlg'a!ē
 denxelasa k!wē'lala q!ēmdema. Wā, hē'mis denx'ēdayuwē k!wē-

As soon as they sing, | the rival of the host rises; and when his song
 30 is ended, || he promises a feast. After he has done so, he sits down.
 Then the | boxes of stomach-fat are opened, and the stomach-fat is
 taken | out of the boxes and placed on mats. It is cut into pieces |
 by the young men. When it is all cut up, the kettles | are taken
 35 from the fire and placed around the || fire, so that they are slightly
 heated on one side and that they hardly | boil on one side. Then
 the stomach-fat which has been cut into pieces | is taken and put
 into the boiling liquid of the boiled goat-briskets. | As soon as it is all
 in, the young men take | spoons and put them down; and when the
 40 brisket is done, || they take many dishes and put them down, and
 they also take long tongs. | With these they take out the boiled |
 briskets and put them into the dishes. There | is one brisket in
 each dish. When | it is all in, the spoons are distributed among the
 45 guests. Then || the dishes are distributed, one dish to each two
 guests. | Two young men carry the kettle, one on each side, | and
 put it down in front of the rival of the host. Then one | of the young
 men says, "Now, eat, chief!" and the chief says, | "I shall do so."
 50 Then the young men do the same with the other kettles || to the other
 guests. Then they all eat with spoons | the tallow that is on top


28 la'yala'yasa āpsēlasa k'wēlasē. Wā, g'il'mēsē denx'idexs laē
 lax'ūlilēda āpsilasa k'wēlasē. Wā, g'il'mēsē lābē q'emdemasēxs laē
 30 qasō. Wā, g'il'mēsē gwālexs laē k'wāg'alila. Wā, lā x'ōx'wītse'wa
 'yex'sema'yaatslē xetsema. Wā, lā āx'wūlts'lālayuwa 'yex'sema'yē
 lāxa xetsemē qa's āxdzōlēlemē lāxa lē'wa'yē. Wā, lā t'lōt'lēts'lā-
 lasē'wa yisa hā'yāl'a. Wā, g'il'mēsē 'wī'welx'sexs, laē hānemx's'a-
 lasē'wa hānenx'lanowē lāxa legwilē qa's hānē'stalayuwē lāxa
 35 legwilē qa hālsela'mēsē x'igen'wāla. Wā, la hālselaem la me-
 delqūlē ēpsanā'yas. Wā, lā āx'ētse'wa t'lōt'lēts'laakwē 'yex'semē
 qa's lā āxstanō lāx 'wapalāsa hānx'laakwē lōq'lūbānosa 'melx-
 lowē. Wā, g'il'mēsē 'wī'la'staxs laēda hā'yāl'a āx'ēdxa k'āk'e-
 ts!ēnaqē qa's g'āxē āx'ālilas. Wā, g'il'mēsē l'ōpa lōq'lūbānāxs
 40 laē āx'ētse'wa q'lēxla lōelq'wa qa's g'āxē mex'alēlema. Wā,
 laxaē āx'ētse'wa g'ilt'la k'īplāla. Wā, lā lēx'ūstendxa hānx'la-
 akwē lōq'lūbānā qa's lā āxts!ālas lāxa lōelq'wē. Wā, laem
 'na!nēmts!āwēda lōelq'wāxa lōq'lūbānowē. Wā, g'il'mēsē 'wī'lō-
 'staxs laē ts!ewanaēdzema k'āk'ets!ēnāqē lāxa k'wēlē. Wā, lā
 45 k'āx'idayowa lōelq'wē laem maēma!ēda k'wēlaxa 'na!nēmēxla
 lōq'wa. Wā, lā 'wax'sanōdēda 'ma'lōkwē hā'yāl'axa hānx'lanowē
 qa's lā hāngēmlilas lāx āpsilasa k'wēlasē. Wā, lā 'nēk'ēda 'nemōkwē
 hē!a: "Laems hāmx'idlōl g'igāmē." Wā, lā 'nēk'a g'igāma'yē:
 "Hēlen gwālālē." Wā, lā hanāla hā'yāl'āsa waōkwē hānhānx'-
 50 lanō lāxa waōkwē k'wēla. Wā, hēx'ida'mēsē 'nāxwa 'yōs'idxa
 'yāsekwē lāx ōkūya'yasa 'wāpalāsa hānx'laakwē lōq'lūbānō. Wā,

of the liquid of the boiled briskets. | After they have eaten the 52
tallow, they eat the boiled briskets. | However, they do not eat much;
and when they finish eating, they go out. | They never drink water
after eating. || At this time the host gives a name to his children 55
on account of this kind of food, and also | (when he gives) seal and
oil; and the rival of the chief | gives the same kind of a feast as the
host. That is all about this. |

Steamed Mountain-Goat Meat.—There is another way of | cooking 1
mountain-goat meat when it is fresh; that is, steaming it on | red-
hot stones. After the mountain-goat has been caught by the |
hunter, the latter skins it in his || house, so that the skin comes off 5
with the hair. After he has skinned it, he first goes | into the woods
and breaks off tips of hemlock branches. | When he thinks he has
enough, he carries them home | and puts them down in his house.
Then he takes a basket and | carries it down to the beach in front of
his house. He picks up || fresh stones and puts them into it. He 10
carries them on his back and puts them down | in his house. He
takes his wedge and his hammer and | wedges into pieces fire-wood
[so that the pieces are] of medium size; and he puts one piece down
crosswise | at the end of the fire for heating stones, and there is a |
crosspiece only at one end; and he puts the two side-pieces down on
the sides; || and he puts pieces across on top for the stones to lie on. | 15

g'il'mēsē 'wilaxa yāsekwaḡs laē q'les'ēdxa L'ōpē lōq'lūbānā. Wā, 52
k'lēt!a q'lek'les lāqēxs laē gwāl q'lesa. Wā, la'mē hōqūwels
laxēq. Wā, laēm hēwāxa nāx'idex 'wāpaxs laē gwāl q'lesa. Wā,
hēm lēgadaats sāsemasa k'wēlasasa hē gwēx's hēmaōmasē lē'wa 55
mēgwatē; wā hē'mēsa L'ē'na. Wā, āemxaāwisē āpsilas naqemg'il-
tāx gwāyi'lālasasa k'wēlasdē. Wā, laēmxaē gwāla.

Steamed Mountain-Goat Meat.—Wā, g'a'mēs 'nemx'idāla hā'mēx- 1
silaēnēxa 'mel'melq'legayaxs gētaēg'axa 'nex'alōdāq lāxa x'ix'ix-
semāla t'lēsema. Wā, hē'maaxs g'ālaē lālanema 'melxlowasa
tewē'nēnoxwē. Wā, lā sap'lēdeq qa lawāyēs hābesena'yas laxēs
g'ōkwē. Wā, g'il'mēsē gwāl sāpaqēxs lāē hē g'il āx'ētsōxs laē 5
lāxa āl'lē qa's L'eqālēxa memx'baḡts!āna'yas L'ēnak'asa q'lwā-
xasē. Wā, g'il'mēsē k'ōtaq hēlalēs āxānemaxs g'āxaē gemxelaq
qa's gemx'alilēs lāxēs g'ōkwē. Wā, lā āx'ēdxa lexa'yē qa's lā dā-
laqēxs laē lents!ēs lāxēs L'ēma'isasēs g'ōkwē. Wā, la xex'ts!ā-
lasa ālexsemē t'lēsem lāq. Wā, lā ōxlōsdēsaq qa's lā hāng'alilās 10
lāxēs g'ōkwē. Wā, lā āx'ēdxēs Lemg'ayuwē lē'wis pelpelqē. Wā,
lā Lemlemx'sents lāxa leqwa qa's hā'yaastowēs. Wā, lā geben-
tsa hē'astowē lāx ōgwiwalilasa t'lēqwapayē. Wā, laēm āpsba'ya
gēba'yas. Wā lā k'āk'edenōdeq yīs k'āk'edenwa'yas. Wā, lā
gayi'lāx'idex ōkūya'yas qa xex'demasa t'lēsemē. Wā, g'il- 15

- 16 After this is done, he takes the basket of stones and pours them on top | of this; and after that is done, he lights the fire under it. As | soon as it begins to burn, he cuts 'the mountain-goat meat into slices, | and he cuts holes in them so that they will cook quickly. ||
- 20 When this is done, he takes two buckets and draws | fresh water. He brings them back and puts them near the fire for heating stones. | Then he takes his tongs, so as to have them ready, and | he takes many old mats, which he puts down. Now | all the stones are white-
- 25 hot. Then he takes his tongs || and picks off from the fire the wood that has been burned. After | it has all been taken off, he levels off the top of the red-hot stones. After | this has been done, he takes hemlock-branches and lays them down over the | red-hot stones. When there is a thick layer of hemlock-branches, he takes | thin slices
- 30 of goat-meat and spreads them over it; || and when (the hemlock-branches) are all covered, he takes split cedar-wood and puts it down crosswise | over the meat which is spread over the hemlock-branches, in this way: |  Then he takes the goat-meat and spreads | it over the pieces which are two spans square. When | (the meat) is all on, he takes old mats for covering it, and ||
- 35 spreads them down by the side of it. As soon as everything is ready, | he takes up the buckets with water and empties them

- 16 'mēsē gwālexs laē āx'ēdxa t!ēts!ats!ē lexā'ya qa's lā gūqeyints lāq. Wā, g'il'mēsē gwālexs laē 'mēnābōtsa gūlta lāq. Wā, g'il-'mēsē x'iqōstāxs laē pelspadzōgwila sākwxā 'mel'melq!ega'yē. Wā, lā L!ōL!ēbas'id bexemx'sālaq qa hālabalēs L!ōpa. Wā, g'il-
- 20 'mēsē gwālexs laē āx'ēdxēs 'maltsemē naengats!ā qa's lā tsās lāxa 'we'wap!ēmē. Wā, g'āxē hānemg'alilas lāxa mag'inwalilasēs t!ē-qwapa'yē, wā laxaē āx'ēdxēs k'!lplalaa qa g'āxēs gwālila. Wā, lā āx'ēdxa q!ēnemē k'!ā'k'!obana qa's g'āxē āx'ālilas. Wā, la'mē 'nāxwa lā mēmēntsemx'idēda t!ēsemē. Wā, lā āx'ēdxēs k'!lpla-
- 25 laa qa's k'!lpsalēs lāxa x'ix'iq!ayawa'yasa leqwa. Wā, g'il'mēsē 'wīl'axs laē 'nemāk'iyīndxa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē gwālexs laē āx'ēdxa q!waxē qa's ts!āk'iyīndēs lāx ōkūya'yasa x'ix'ixsemāla t!ēsema. Wā, g'il'mēsē lā wākwa q!waxaxs laē āx'ēdxa pelspadzowē sāgūk' 'mel'melq!ega'ya qa's LEPEYīndalēs lāq.
- 30 Wā, g'il'mēsē hamelqeyaxs laē āx'ēdxa xōkwē k!wa'xlawa qa's xwā-leyīndēsa mōts!aqē lāx ōkūya'yasa la LEPE'yēxa q!waxē g'a gwālēg'a (fig.). Wā, laxaē āx'ēdxa 'mel'melq!ega'yē qa's LEPEYīndēs lāxa maldenas āwāgwidas lāxens q!wā'q!waxts!āna'yēx. Wā, g'il'mēsē 'wī'laxs laē āx'ēdxa nāyīmlē k'!āk'!obanā qa's g'āxē
- 35 LEP!ālilēlas lāx māg'inwalilas. Wā, g'il'mēsē lā 'wī'la gwālilēxs laē k'!ōqūlilaxa nagats!ē 'wabets!āla qa's tsādzeLEYīndēs lāx ōkū-

over | (the place) where the cut meat is spread; and he does the 37
same quickly | with the other one. When (the buckets) are emptied,
he quickly takes up | the mat covers and spreads them over
(the meat); and he only || stops when hardly any steam is coming 40
through. Then | the man who is steaming it rests for a while;
but he does not leave it long, before it is uncovered; | for then it
is done, for goat-meat is done quickly when it is steamed. | He
just invites all the men to come and sit | around the place where
it has been steamed. They take some of it and eat it; || and when 45
they all have eaten enough, they carry home the rest for their wives
in their | houses. This is called "steamed fresh goat-meat," which |
is treated in this manner. It is called "boiled soaked brisket |
covered with tallow" when the soaked brisket is boiled. |

Cooking Mountain-Goat Meat.—As¹ soon as he arrives at his house | 1
he skins (the goat), as goats are skinned. | After he has skinned it, he
cuts off the head so that it comes off, and he | puts it down in the
corner of the house. Then he cuts up the meat of the || hind-legs 5
and fore-legs and the meat of the back. | He cuts it into strips.
Then he takes a basket, and puts | the meat of the mountain-
goat that has been cut up into it. He goes to the beach
and | picks up some stones, which he puts on the fire in the
house. When he has | enough stones, he takes his cooking-box

ya'yasa la lepe'yē 'mel'melq!ega'ya. Wā, lā hāalbāla hē gwēx- 37
'itsa 'nemsgemē. Wā, g'il'mēsē wūlg'its!āxs laē hālabala dāg'ilī-
laxa 'naytmē k'lāk'lobanā qa's 'nāseyindēs lāq. Wā, al'mēsē
gwālexs laē hālselaem la k'ex'sālēda k'lālela. Wā, la'mē 'yāwas'id 40
x'ōs'idēda 'nek'āq. Wā, k'lēt!a ālaem geyaxs laē lōt!ētsē'wa qaxs
le'maē l'ōpa qaēda 'mel'melq!ega'yaxs l'ōp!ālaē laxōx 'nek'asē'wē.
Wā, ā'mēsē lē'lālasē'wa 'nāxwa bēbegwānem qa's g'āxē k'lūtsē-
'stālaxa 'neg'asaq. Wā, lax'da'xwē āem dāx'id lāq qa's q'les'ēdēq.
Wā, g'il'mēsē 'nāxwa pōt'idexs laē mōt!ēda qaēs gegēnemē laxēs 45
g'ig'ōkwē. Hēem lēgades 'neg'ekwē gēta 'mel'melq!ega'yaxa hē
gwēkwē. Wā, hē'mis lēgēmsa hānx'laakwē t'lēlkwē lōq'lūbānowē
t'lep!eg'ilisxa 'yasekwē hānx'laak' t'lēlk' lōq'lūbāno.

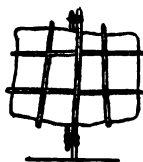
Cooking Mountain-Goat Meat.—Wā, g'il'mēsē lāg'aa lāxēs g'ōkwaxs 1
laē hēx'idaem saplēdeq lāxōx sapālaēna'yaxa 'melxlowē. Wā,
g'il'mēsē gwāl sapaqēxs lae qax'idēq qa lawās xewēqwas. Wā, lā
g'ēg'alilas lāx onēgwilasēs g'ōkwē. Wā, lā sēsēx'sendex eldzās
ālemx!a'yas lē'wēs g'alemālg'iwa'yē. Wā, hē'mēs eldzēg'a'yas. Wā 5
lā l'ōl'ēbas'ēdeq. Wā, lā āx'ēdxa lexa'ya qa's āxts!ōdēsa
sēsēx'saakwē 'mel'melq!egē lāq. Wā, lā lāxa l'lema'isē qa's xex-
wūsdēsēq lāxa tlēsēmē qa's lā xex'lents lāxēs legwīl. Wā, lā
hēlalēda tlēsēmaxs laē āx'ēdxēs q'lō'lats!ē qa's hā'nōlēsēs lāxa ma-

¹ Continued from p. 174, line 35.

- 10 and places it || near the fire. Then he takes his buckets and goes to draw | water, and pours it into the box. When it is half full | of water, he stops pouring it in. He takes his | tongs and picks up the red-hot stones, which he | puts into the cooking-box. When the
 15 water begins to boil, || he takes up the basket with the pieces of mountain-goat meat and places the basket with its contents | in the boiling water. As soon as the basket has been put | in, he takes his tongs, takes up more | red-hot stones, and places them outside the basket. |
 20 Then the water begins to boil hard all around the basket || containing the pieces of mountain-goat meat. It does not take | really long before it is done. Then he takes a short | piece of board and lays it down by the side of the cooking-box. He | puts down a narrow strip of split cedar-board in front of those who | are to eat the meat of the
 25 mountain-goat. Then he takes the tongs and || picks up the cooked goat-meat and puts it on the | short board. When it is all out of the basket, | he takes the cooked mountain-goat meat and places it on | the long strip of board in front of each of those who are to eat the mountain-goat meat. | Before they begin to eat the meat, they drink
 30 water; || and after they have drunk, the men take up the pieces of | mountain-goat meat and bite off a piece, and they eat it, and then all the | others begin to eat. After they have eaten, they drink | water. Then they go out.

- 10 g'ínwālisasa legwīlas. Wā, lā āx'ēdxēs nāgats!ē qā's lā tsā lāxa 'wāpē qā's lā gūxts!ōts lāxa q!ō'lats!ē. Wā, g'il'mēsē negōyoxs-dalaxa 'wāpaxs lāē gwāl gūxts!ālaq. Wā, lā āx'ēdxēs k'ñp-lāla qā's k'ñplēdēs lāxa x'ix'ixsemala t!ēsēm qā's lā k'ñp-ts!ālas lāxa q!ō'lats!ē. Wā, g'il'mēsē medelx'wēdēda 'wāpaxs
 15 lāē k'!ōqulīxa sagūgwats!ē 'mel'melq!egē lexa'ya qā's lā hān-'stents lāxa la maēmdelqūla 'wāpa. Wā, g'il'mēsē hān'stēda lexa'yē lāqēxs lāē ētlēd āx'ēdxēs k'ñplalaa qā's ētlēdē k'ñplōts lāxa x'ix'ixsemala t!ēsēma qā's lā k'ñpstālas lāx ēwanā'yasa lexa'yē. Wā, lāwis!ē ālak'lāla maēmdelqūlēda 'wāpē lāx āwē'stāsa lexa'yē
 20 yīx lā mōts!awatsa sagūkwē 'mel'melq!ega'ya. Wā, k'lēst!ē ālaēm gēg'ilīlīexs lāē l!ōpa. Wā, hēx'ida'mēsē āx'ēdxa lēgūdzōwē ts!āts!ax'sama qā's pax'alilēs lāx mag'ínwalīlāsa q!ō'lats!ē. Wā, lā pax'alilāsa ts!ōqladzōwē g'ildēdzō lāt!aak' k!wāgedzō lāx l!āsali-lāsa q!esalaxa 'mel'melq!ega'yē. Wā, lā dāx'idxa k'ñplālaē qā's
 25 k'ñplidēs lāxa q!ō'lkwē 'mel'melq!ega'ya qā's lā k'lēbedzōts lāxa lēgūdzōwē. Wā, g'il'mēsē 'wī'lōsts!ā lāxa lexa'yēda 'mel'melq!ega'yaxs lāē āx'ēdxa q!ō'lkwē 'mel'melq!ega'yē qā's lā āxdzōlālas lāxa yagūdzō lāx nēnēqemalīlāsa q!esālaxa 'mel'melq!ega'yē. Wā, lāx'da'xwē nānaqalgiwalaxa 'wāpaxs k'lēs'maē q!es'ēda.
 30 Wā, g'il'mēsē gwāl nāqaxs lāēda bēbegwānemē dāx'idxa q!ō'lkwē 'mel'melq!ega'ya qā's q!ex'idē lāq qā's q!es'idēq. Wā, la 'nax-waēm la q!esēda wāōkwē. Wā, g'il'mēsē gwāla q!esāxs lāē nāx'ēd-xa 'wāpē. Wā, laēm hōqūwēls laxēq.

Roasted Mountain-Goat Meat.—And also roasted mountain-goat | 1
meat, this also is taken from the hind-legs of the mountain-goat. It is
cut up, | for they only cut along the thigh-bone of the mountain-
goat, so that | it comes off. When it is off, it is sliced so that it
forms one thin || wide piece. . . . The thin slice of meat is placed | 5
between the legs of roasting-tongs. Cedar-bark is tied | on the top
of the tongs. After this has been done, the man takes | thin split
cedar and puts it crosswise (so as to keep the meat open), in this |
manner: After this has been done, he places it by the
side of the fire; || and when it is burnt black on one 10
side, it is turned over; | and when that side is also burnt
black, it is done. Then it is taken | and put down in
front of those who are to eat it. Immediately | they
break it up and eat it. This kind of food is always
eaten entirely. | In this also they do not drink water.||



Mountain-Goat Skin.—An important food of the ancestors of the 15
Denax-da'x', | when they stay for a long time on the upper course
of Knight Inlet, is (also) mountain-goat skin. | When the mountain-
goat skin has been | in the house for four days, the man takes the
collar-bone of the eagle and breaks off one side of it. || Now (he takes) 20
one half of it, || and he pulls off the wool from the mountain-goat skin.
He puts | the wool that he has plucked off into a basket for his
wife to make blankets. | When the wool is all off, he puts in the

Roasted Mountain-Goat Meat.—Wā, hē'mēsa L'ōbēkwē 'mel'melq | 1
ga'ya hēemxaē g'āyōla ālemxla'yasa 'melxlowa lā sax'witsē'wa
yīxs ā'maē t'lōtsēlentse'wa xaqasa ālemxla'yasa 'melxlowē qa
lawēs. Wā, g'il'mēsē lawāxs laē t'lēl'sē'wa qa's lā 'nemxxa peldzō
la wadzā. . . . Wā, lā āx'ēdxa peldzowē eldza qa's āxōdēs 5
lāx xewēla'yasa L'ōpsayowē. Wā, lāxaē qex'ālelōtsa denasē
lāx ēk'lēba'yasa L'ōpsayowē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
wiswūltōwas xoyē k'lwxlāwa qa's k'laatlēdēs lāq. Wā, lā g'a
gwālēg'a (fig.). Wā, g'il'mēsē gwālexs laē lānōlisas laxēs legwīlē.
Wā, g'il'mēsē klūmax'idē āpsādza'yasēxs laē lēx'idēq. Wā, 10
g'il'emxaāwisē klūmelx'idēxs laē L'ōpa. Wā, la'mē āx'ētsē'wa
qa's lā pāqemlēlem lāx nexdzamā'yas q'lesalaq. Wā, hēx'ida'mēsē
k'lūlpap'leq qa's q'les'ēdēq. Wā, la hēmenālaem 'wīlasōxs q'lesase-
'wāē gwēx'sdemas. Wā, laemxaē k'lēs nāx'idxa 'wāpē.

Mountain-Goat Skin.—Wā, hē'mesa hēmawalāsa g'ālā Denax-da'x'wa 15
laxs hēmaōlē g'ōkūlē 'neldzās Dzāwadēxa pesk'ēnasa 'melxlowē,
yīxa pesena'yas. Wā, hē'maaxs laē mōp'lenxwadzīlē pesena'yasa
'melxlowaxa 'nāla lāxa g'ōkwē, wā, lā āx'ēdēda begwānemaxa hānas-
xāwa'yasa kwēkwē. Wā, lā k'ōqōdex āpsba'yas. Wā, lā nexsaakūxs
laē gal'its lāx p'laemasa pesena'yasa 'melxlowē. Wā, lā āxts'lōdā- 20
lasēs gālanēmē p'laem lāxa lexa'yē qa p'laemsgemg'ilasō's genemas.

23 bone hook and | plucks off the long hair. When it is all off, he
 spreads it out | over his fire in order to singe off the hair that
 25 is left on. As soon as it is || all off, the skin shrinks, and then
 becomes thick on account of the heat when | it is put over the
 fire. Then he spreads it on a short board, and | takes his knife,
 whatever it may be, a stone knife or | bone knife. Then he cuts it
 into strips; and | after it has all been cut, he puts stones on the fire. ||
 30 After he has done so, he goes into the woods and takes hemlock-
 branches and | much skunk-cabbage. He carries them home and
 puts them down in his | house. Then he takes a digging-stick and
 digs a hole | near the fire, two spans long and | the same width, and
 35 also the same || depth. As soon as he has finished, he goes to get
 water with his bucket. | He brings it and puts it down. Then he
 takes the tongs and picks up | red-hot stones and places them in the
 hole. | As soon as there are many stones in it, he takes hemlock-
 branches and | places them over the stones; and when there are
 40 enough on them, he spreads skunk-cabbage || over the hemlock-
 branches. When this also has been done, | he takes cedar-wood
 and pokes holes through the skunk-cabbage leaves. He | takes the
 skin that has been cut into strips and coils (the strips) up on the |
 skunk-cabbage. When it is all in the hole, he takes more skunk-
 cabbage leaves and | spreads them over (the whole). When they are

22 Wā, g'il'mēsē 'wilāwēda p'laēmāxs laē g'ēxaxēs gālayowē q'las
 p'elwālēx sexsek'ēyas. Wā, g'il'mēsē 'wī'lāxs laē lālabēlālas
 lāxēs legwīlē qa 'wī'lāwēs ts'lēx'idē hābedzedzā'yas. Wā, g'il'mēsē
 25 'wī'lāxs laē t'ēm'wida qa's lā wāx'wida qa hāsa gūltāxs laē
 aaxelalayā. Wā, lā lēbedzōts lāxa ts'lāts'lēx'samē. Wā, lā
 āx'ēdxēs k'lēlēnxē lāxēs gwēx'sdemg'anema lō' t'lēx'ā lō
 xaxx'ā k'lawayā. Wā, lā bēx'ēdeq qa t'lēts'lēq'astōwēs. Wā,
 g'il'mēsē 'wī'wēlx'sexs laē xēx'lēntsa t'lēsemē lāxēs legwīlē. Wā,
 30 g'il'mēsē gwālēxs laē lāxa āllē qa's āx'ēdēxaaxa q'lwxē lē'wa
 q'lēmēmē k'lāōk'wa. Wā, g'āxē gēmxe'lāq, qa's gēmxe'līēs lāxēs
 g'ōkwē. Wā, lā āx'ēdxa ts'lōyayāxa lēx'sēmē qa's 'lāplālīlē lāxa
 māg'īnwālisāsēs legwīlē māp'lēnk'as 'wāsgēmasē lāxēs q'lwā-
 q'lwx' ts'lānā'yēx, wā, la hēemxat! 'wādzextowē; wā la hēemxat!
 35 'walābetālē. Wā, g'il'mēsē gwālēxs laē tsēx'idxa 'wāpē yīsa nāga-
 ts'lē. Wā, g'āxē hāng'alīlāq. Wā, lā āx'ēdxa k'līplālaa qa's k'līplī-
 dēs lāxa x'ix'ixsemāla t'lēsem qa's lā k'līpts'lālas lāxa 'lābekwē.
 Wā, g'il'mēsē q'lēts'lāxa t'lēsemāxs laē āx'ēdxa q'lwxē qa's ts'lā-
 x'alōdēs lāxa t'lēsemē. Wā, lā hēlalāxs laē āx'ēd lāxa k'lāōk'wē
 40 qa's lā lēpeyīnts lāxa q'lwxē. Wā, g'il'emxaāwisē gwālēxs laē
 āx'ēdxa k'lwa'xlāwē qa's l'enqēmsōlēs lāxa k'lāōk'wē. Wā, lē
 āx'ēdxa t'lēts'lēq'astowē pesk'ēna qa's lā q'lēlūyīndālas lāxa
 k'lāōk'wē. Wā, g'il'mēsē 'wīlts'lāxs laē āx'ēdxa k'lāōk'wē qa's
 lēpeyīndālēs lāq. Wā, g'il'mēsē la wākūxs laē āx'ēdxa k'lwa'x-

thickly covered, he takes a piece of || cedar-wood and pokes holes in 45
the middle of the top of the skunk-cabbage. When | the holes have
been made, he takes the bucket of water and pours it into the | hole
over the skunk-cabbage; and when he thinks the water is enough, he |
takes one leaf of skunk-cabbage and puts it over the place where he
poured | the water in. Finally he covers it over with soil. This is
done in the evening || when the skin is boiled underground. He 50
leaves it in there during the night. | In the morning, when day comes,
he digs it up. Immediately | he invites some one to eat it with him
while it is still hot; for it is tender | while it is hot, but it gets tough
when it gets cold: therefore | it is eaten right away. This is called
"eating skin steamed underground." || After they have eaten the 55
skin, they go home. |

Boiled Mountain-Goat Meat.—Now also boiled fresh | mountain- 1
goat meat. The meat from the hind-leg of the | mountain-goat is
taken and cut into pieces. After this has been done, the man takes |
the kettle and puts the meat into it. He pours some || water into it; 5
and when the meat is covered, he puts it over the fire. | As soon as it
boils up, the boiled blood floats on the liquid, | and all the guests take
the spoons and skim off the boiled blood, | and they eat it with spoons.
They only stop skimming it off when it is finished. It does not |
boil a very long time, before the kettle is taken off || of the fire. Short 10
boards are taken and put down by | the side of the kettle in which the

lawē qa's l'enxsōdēs lāx neqeya'yasa k'laōk'wē. Wā, g'il'mēsē 45
lax'sāxs laē āx'ēdxa 'wabets'lāla nagats'lā qa's gūxstōdēs lāx kwa-
xūya'yasa k'laōk'wē. Wā, g'il'mēsē k'ōtax hēlēda 'wāpaxs laē
āx'ēdxa 'nemxsa k'laōk'wa qa's lē lepstōts lāxa gūxstōdaasasēsa
'wāpē. Wā, lawēslē dzemk'iyintsa dzeqwa laqēxa la dzāqwa
laxēs kūnsasē'wē pesk'ēna. Wā, la'mē hēx'sā gwaēlxa ganulē. 50
Wā, g'il'mēsē 'nāx'idxa gaālāxs laē lap!eqōdeq. Wā, hēx'ida-
'mēsē lē'lālxēs hā'mōtlaqēxs hē'maē alēs ts!elqwē yīxs telqwaaxs
hē'maē alēs ts!elqwē. Wā, lā p'ēsaxs laē 'wūdex'ida, lāg'ilas
hēx'idaem hā'mx'itse'wa. Wā, hēem lēgades kūnēk' pesk'ēnē.
Wā, g'il'mēsē gwāla pēspāsaxa pesk'ēnaxs laē nā'nakwa. 55

Boiled Mountain-Goat Meat.—Wā, hē'mēsa hānx'laakwē gēta 'mel- 1
'melq!ega'ya. Wā, lā āx'ētse'wa g'āyolē lāx ālemxla'yasa 'melx-
lowē qa's seSEX'sentse'wē. Wā, g'il'mēsē gwālexs laē āx'ēdxa
hānx'lanowē. Wā, lā āxts!ōtsa eldzē lāq. Wā, lā gūq!eqasa
'wāpē lāq. Wā, g'il'mēsē t!epayaxs laē hānx'lents laxēs legwilē. 5
Wā, g'il'mēsē māemdelq!waxs g'āxaē pēxwala'yē ts!ēx'ās. Wā, lā
āx'ēdēda lē'lānemaxa k'ak'ets!ēnaqē qa's lā tsēgołaxa ts!ēx'ē
qa's 'yōs'idēq. Wā, al'mēsē gwāl tsēgołaxs laē wī'la. Wā, k'!ēst'a
ālaem gēg'ilīl māemdelqūlaxs laē hānx'sanowēda hānx'lanowē lāxa
legwilē. Wā, lā āx'ētse'wēda ts!āts!ēx'samē qa's pax'alēlemē lāxa 10

12 mountain-goat meat has been cooked. (The host) takes the | tongs, takes the boiled meat out (of the kettle) and | places it on the short boards. When it is all out of the kettle, | he takes long, narrow
15 roof-boards and places them in front of || the guests. These are called "things on which to place the meat." He | picks up the cooked meat and places it in front of each | man. When every one has a piece, they begin to eat; and | after they finish, they go out. They never drink | cold water with this while they are in the feasting-house. That is all about this. ||

1 Porpoise.—As soon as (the hunter) arrives on the beach of his house, | he himself pulls the porpoises out of his little canoe, | and he places them the head landward. He takes out the two mats on which he and the steersman were sitting, and | everything that was
5 in his hunting-canoe. || As soon as everything is out, he washes the canoe, so that all the blood | is out; and when it is clean inside, he carries it up the beach and | puts it down above high-water mark. | After eating, he takes his butcher-knife and | goes to the place
10 where the porpoises are lying on the beach. He cuts off the || tail and puts it down on the beach; and he cuts the back of the head down to | the joint of the jaws; and he cuts, beginning from the mouth | towards the place which he has cut along the sides of the head. Then he twists | the head off, but the lower jaws are left on

11 mag'inwalilasa 'melqē'lats!ē hānx'lanowa. Wā, lā āx'ēdxēs ts!ēs-lāla qa's lex'widēxa hānx'laakwē 'mel'melqēga'ya qa's lā legūts!ōdālas lāxa ts!āts!ax'samē. Wā, g'il'mēsē 'wī'lōts!āxs laē āx'ēdxa g'il'adzowē ts!ēqla saōkwa qa's lā pax'alilaq lāx L!āsex-
15 dzamā'yasa k!wēlē. Wā, hēm lēgades yāgūdzowē. Wā, lā dāg'ililaxa L!ōpē eldza qa's lā g'idzōlilas lāx nēnexdzamā'yasa bēbegwānemē. Wā, g'il'mēsē q!wālxōgēms laē qles'ēda. Wā, g'il'mēsē gwālexs laē hōqūwēlsa. Wā, laemxaē hēwāxaem nāx'idex wūda'sta 'wāpa lāxēs wāwaselēlasē. Wā, laemxaē gwā! laxēq.

1 Porpoise.—Wā, g'il'mēsē lāg'alis lāx L!ema'isasēs g'ōkwaxs laē hēx'idaem q!ūlōx's'em nex'ūtālaxa k!lōlōt!ē lāxēs xwāxwagūmē qa's āletōgwalisēq. Wā, lā mōltōdxēs k!wēk!wa'yē lēl'wa'ya lē'wis k!waxlā'yē hē'mesa 'nāxwa g'ēx'g'āxs lāxēs ālēwaselela xwāxwa-
5 gūma. Wā, g'il'mēsē 'wīlōtāxs laē ts!ōxūg'indeq qa 'wīlāwēsa elx'ēlgūxsē. Wā, eg'il'mēsē la ēg'exsexs laē lēlēlēbēndeq qa lās ha'nēs lāxa ālā'yasa yax'mutasa 'walasē yexwa.

Wā, g'il'mēsē gwā! L!ēxwaxs laē āx'ēdxēs sex'x'ā k!lāwayā qa's lā lāxa yax'igwēdzasasa k!lēk!lōlōt!ē. Wā, lā t!ōsōdex k'its!exs-
10 dā'yas qa's g'ig'ālisēq. Wā, lā t!ōs'ēdex ōxlaatā'yas 'wālabalaxa ōxla'yas q!wayōsas. Wā, lā g'āg'ilela lāx semsasēxs laē t!ōs'ēdeq lalaa lāxa wūlba'yasa t!ōsa'yas lāx ēwanōlxawa'yas. Wā, lā selpōdxa x'ōtas. Wā, lāla āxāla'mē benk'lōdexsta'yas lāxa ōk!wina-

the body | of the porpoise. He puts the porpoise down on its belly and cuts || into the right side on the back of the neck, down along the 15 right side of the | dorsal fin. When he reaches the meat, he cuts under the | blubber; and when he reaches the end of the | ribs and the breast-bone, he cuts through the cartilage. | Then he pulls it open and spreads it out. Now the || butchered porpoise is spread open. 20 He takes out the kidney and the tongue, | the lungs, and liver. Often the stomach is also taken. | He throws the intestines into the sea. | He gives head and tail to the steersman, for | that he receives for steering. Then the hunter cuts up the || tongue, kidney, liver, 25 and stomach, and | puts them into a kettle. He cuts off four strips | one finger wide of the | blubber from the back of the porpoise all the way down to the root of the tail. | These pieces are one span in length. || He 30 puts them into the kettle and there is fat on them. He pours in some | water. Now they are covered with water. Then he puts them on the | fire of the house, and they are called "boiled insides." | After they have been boiling for a long time, they are done. Then the hunter | calls his fellow-hunters, and also the steersman, to come and eat the boiled insides. || When they are in the house, he gives to each two 35

‘yasa k’lölötē. Wā, la hāx’wālisxa k’lölöt!āxs laē bex’ēdex 15
hēlk’löt!ex!aatā’yasa k’lölöt!ē la hexsdendālas hēlk’löt!endāla
lāg’a’yas. Wā, g’il’mēsē lāg’aē bexa’yas lāxa eldzāxs laē saplē-
dex xūdzās. Wā, g’il’mēsē lāg’aē sapa’yas lāx teltelx’ba’ya
gelemas lē’wa hāq!wayāx laē bex’ēdxa teltelx’ba’yē. Wā, la’mē
āem la gelx’ideq qa’s ‘wa’wax’saakwē. Wā, laem ‘yil’idēda ‘yimel- 20
kwē k’lölöt!a. Wā, lā āx’ēdxa galgēnē, wā, hē’mis k’lilemas, wā,
hēmis kwaḡwas, lō’ t!ēwānas. Wā, la q!ūnāla āx’ētsē’wa ts!es-
gūnwa’yas. Wā, lā ts!exstendxa ts!eyīmas lāxa demax’ē ‘wāpa.
Wā, lā ts!āsa x’ōta lē’wa k’its!exsda’yē lāxēs k!wax!a’yē qaxs
hē’māē k!wax!āyanem. Wā, lālēda alē’winox” seseḡ’sendxa k’lī- 25
lemē lē’wa galgēnē lē’wa t!ēwana, wā, hē’misa ts!esgūnwa’yē qa’s
āxts!ōdēs lāxa hānx’lanowē. Wā, lā seḡ’wīdxa mōts!aqē ‘nāl-
‘nemdendzāyaakwē lāxens q!wāq!wax’ts!āna’yēx, yīx āwādzewasasa
xūdzē g’āg’ilela lāx ōx!aatā’yasa k’lölöt!ē la hexsdendāla lāq. Wā,
lā ‘nāl’nemp!enk’ē āwāsgemasas lāxens qwāq!wax’ts!āna’yēx. Wā, 30
lā āxts!ōts lāxa hānx’lanowē qa ts!exōlems. Wā, lā gūq!eqasa
‘wāpē lāq. Wā, laem t!eḡeyālaxa ‘wāpaxs laē hānx’lanō lāxa
legwīlasa g’ōkwē. Wā, hēem lēgades yax’yīg’iltag’i!ak”. Wā,
g’il’mēsē gēg’līl maemdelqūlaxs laē l!ōpa. Wā, lāda ālēwinoxwē
lē!lāla ēselēwinoxūtē qa g’āxēs yāx’yīg’ilg’a lē’wis k!wēk!wax!a’yē. 35
Wā, g’il’mēsē ‘wī!aēlēxs laē yāx’witsō’sa maēmalts!aqē xūdzā.

36 strips of blubber, | and after it the boiled insides. First the | boiled insides are eaten. Then they mix them with blubber and chew them together. | After they have eaten, they go out and wash their hands in their | houses. That is all about this. ||

40 Only the steersman boils the head and the | tail of the porpoise for his friends, the steersmen of the other | hunters; for the steersmen never change. | They just take off the blubber from the head. When it is all off, | they cut it in strips and put the (strips) into the kettle. (The steersman) ||

45 cuts the tail in pieces, cutting in this manner:

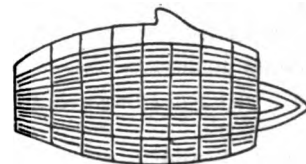
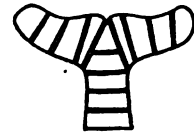
He puts | the pieces into the kettle and pours water into it. When | it is half full of water, he puts it on the fire; and | after it has boiled for a long time, he takes the kettle off the fire. |

50 Then it is done. Then he takes it out and puts it on || short boards. He does in the same way as he does when eating | boiled insides [when they eat it]; and (the guests) just go out of the house at once | after eating; and they wash their hands in their houses. |

After the butchered porpoise has been in the house for one night, | they cut it to pieces. (The hunter) cuts off the blub-

55 ber; and when || it is off, it is in this way:

He cuts it crosswise and places it on the fire. | If he intends to



36 Wā, lā mak'ilēda yāx'yig'ilāq. Wā, hēm g'il q'les'itse'wa yax-yig'ilē. Wā, lā mās'itsa xūdžē lāq. Wā, lā mamelēgoq. Wā, g'il'mēsē 'wi'laxs laē hōqūwelsa. Wā, al'mēsē ts'lents!enx'wid lāxēs g'ig'ōkwē. Wā, laem gwāl laxēq.

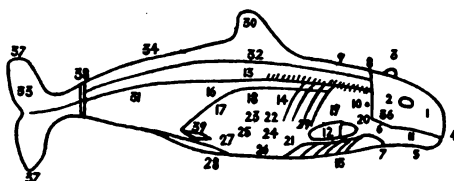
40 Lēx'a'ma k'!waxl'a'yaxs ōgwaqa'maē sakwilaxēs x'ōta lē'wa k'its!exsda'yē qaēs 'nē'nemōkwē, yix k'!wēk!waxl'a'yasa waōkwē ēselēwinoxwa qaxs k'!ēsaē l!āl!ayokūla k'!wēk!waxl'a'yasa yixs ā'maē sapōdex xūtsema'yasa x'ōta. Wā, g'il'mēsē lawāxs laē xūsēlax'idēq qa's āxts!ōdēs lāxa hānx'lanowē. Wā, la sešex'-

45 sendxa k'its!exsda'yē g'a gwālēg'a (fig.) yix sākwa'yas. Wā, lā āxts!ōts lāxa hānx'lanowē. Wā, lā gūq!ēk'asa 'wāpē laq. Wā, g'il'mēsē nēleyax'idēda 'wāpē lāqēxs laē hānx'lendeq lāxēs lēgwilē. Wā, g'il'mēsē la gēg'ilil maemdelqūlaxs laē hānx'sanō lāxa lēgwilē. Wā, laem l!ōpa. Wā, lā lēxwētse'wa qa's āxdžōdayuwē lāxa ts!āts!ex'samē lēgūdžā. Wā, hēm gwēg'ilē gwēg'ilasasa q'lesāxa yax'yig'ilaxs laē q'lesaq. Wā, la āem hēx'idāem hōqūwelsaxs laē gwāl q'lesā qa's lā ts'lents!enkwa lāxēs g'ig'ōkwē.

50 Wā, g'il'mēsē xamaēla 'yīmelkwē k'!ōlōt!a lāxa g'ōkwaxs laē sešex'sentse'wa. Wā, laem sapōyewē xūdžās. Wā, g'il'mēsē lāwāxs laē g'a gwālē g'a (fig.). Wā, lā gēgēx'sendqēxs hānx'lendē-lāq. Wā, g'il'mēsē 'nek'āleq lāxa x'ix'ixsemāla t!ēsemxs laē āem

steam it on red-hot stones, he | spreads it out in the way it is, being 57
cut, but not cut through. | If it is to be boiled, then it is cut
into pieces along the lines marked in the sketch. | The meat
is also cut into pieces; and when it is all in pieces, || the kettle is 60
put on the fire, water is poured | into it, and when it is half
full, the cut pieces of meat are put | into it. When the meat is all
in, he waits for the water to boil; | and after it has been boiling for
a long time, the blubber is put in | on top of the meat. It does not
boil very long, || before it is done. Then the kettle is taken off the 65
fire; | and then it is done as they do when eating the boiled insides. |
The only difference when it is steamed is, that it is cut up | after it is
done, and also that they put | the pieces of meat and blubber in with
the red-hot stones, || and they pour four bucketfuls of water over 70
them. Then they | put an old mat over them so as to keep the steam
in. It does not | take long before (what is in the kettle) is done;
and they also do | the same as they do when eating boiled insides.
This is only eaten when it is | hot. When it is cold, they throw it
away. || That is all about this. | 75

LEplālōts lāxēs laēna'yē bexekwa. Wā, la k'!ēs hayimx's'a. Wā, 57
g'il'mēsē hānx'laakūxs laē hayimx's'a negelenēxa xwēxūldēkwē.
Wā, laxaē seseṣ'sentsē'wē eldzās. Wā, g'il'mēsē 'wī'welx'sexs laē
hānx'LEndayuwēda hānx'lanowē lāxa legwilē. Wā, lā gūxts!ōyowa 60
'wāpē lāq. Wā, g'il'mēsē negōyoxsdāxax laē āxstōnowa sāg'ikwē
eldzē lāq. Wā, g'il'mēsē 'wī'lastaxs laē ēselasō' qa medelx'widēs.
Wā, hēt!a la gēg'ilil maemdelqūlaxs laē sēstanowa xūdzē lāx
ōkūya'yasa eldzē. Wā, k'!ēst!a xēnlela gēg'ilil maemdelqūlaxs
laē L!ōpa. Wā, laem hānx'sendayowēda hānx'lanō lāxa legwilē. 65
Wā, lā āem negēltowē gwēg'ilasasa q!ēsaxa yāx'yīg'ilaxs laē q!ēs'ē-
deq. Wā, lēx'a'mēs ōgū'qalayōsa 'neg'ikwa al'maē hāyimx's'end
seseṣ'sentsōxs laē L!ōpa. Wā, hē'mēsēxs 'nemāx'ida'maē āx'ā-
lodayo lāxa x'ix'ixsemāla t!ēsema seseṣ'saakwē eldzē Lē'wa
xūdzē. Wā, lā tsas'ētsōsa mowēxla nagats!ē 'wāpa. Wā, lā nā- 70
s'itsōsa k'!āk'!obanē qa k'!ēsēs k'ex'sālēda k'!ālela. Wā, k'!ēst!a
ālaem geyaxs laē L!ōpa. Wā, āemxaāwisē naqemg'ilātāx gwē-
g'ilasasa q!ēsāxa yāx'yīg'ilē. Wā, lā lēx'aem ha'māpdemqēxs
ts!elqwaē. Wā, g'il'mēsē wūdex'idexs laē āem k'!ādayā. Wā,
laem gwāl laxēq. 75



These are the names belonging to the body of the porpoise:—|

1. Head.	15. Breast-bone.	30. Dorsal fin.
2. Eyes.	16. Spine.	31. Side of back part of dorsal fin.
3. Blow-hole.	17. Kidney.	32. Place for butcher- ing.
4. Mouth.	18. Liver.	33. Tail.
5. Chin.	19. Lungs.	34. Small of back.
6. Jaw-bone.	20. Windpipe.	35. Sides.
7. Collar-bone.	21. Diaphragm.	36. Cheeks.
8. Place for cutting off head.	22. Milt.	37. Flukes.
9. Occiput.	23. Gall.	38. Place for cutting off tail.
10. Ear.	24. Stomach.	39. Nipples.
11. Tongue.	25. Intestines.	40. Blubber.
12. Fins.	26. Belly.	41. Meat.
13. Backbone.	27. Bladder.	
14. Ribs.	28. Rectum.	
	29. Heart.	

This is the number of the names of the body of the porpoise. |

Wā, g'a'mēs lēlēgēms ōgwida'yasa k' lōlot lē:—

1. x'ōta.	15. hāq!wayō.	29. paḡwa.
2. ḡeyages.	16. dōgwīl.	30. lāg'a'yē.
3. k'e'was.	17. ḡalgēnē.	31. ēwanots!exsdē.
4. sēms.	18. t'lēwana.	32. 'yīmlas.
5. ōxlāsx'ā'yē.	19. kwaxwa.	33. k'its!exsdē.
6. weyōq!ūxlāsx'ā'yē.	20. pets!exa'wē.	34. āwagōlē.
7. hānāsxa'wa'yē.	21. saēl.	35. āwanōdzē.
8. qag'asxa x'ōta.	22. tsālayo.	36. āwanōlemē.
9. ōxlaatā'yē.	23. tēx'mas.	37. p'lēwayōxsdē.
10. hōlagalas.	24. ts!esgwewē.	38. tsek'ōdaas.
11. k'!ilem.	25. ts!eyīm.	39. dzemdzemḡūlas.
12. bāsbelē.	26. tēk' lē.	40. xūdz.
13. hāmōmō.	27. tēxats!ē.	41. mās, eldz.
14. ḡelganōdzē.	28. āwāgē.	

Wā, hēm 'waxē lēlēgēmas ōgwida'yasa k' lōlot lē.

Seal Butchering.—As¹ soon as (the seal-hunter) arrives on the beach, 1 he brings | his hunting-canoe sideways to the beach. Then he pulls out the | hair-seals so that they remain in shallow water, for | generally the hunter comes home at high tide. || When they are all out, 5 he washes his hunting-canoe. | When it is clean, he and his steersman carry it up and | put it down above the line of the spring tide. After | eating, he goes down to the beach, takes | another small canoe, and goes to get driftwood to singe off the hair of the || seal and 10 to steam it. When the little canoe is full, | he goes home. As soon as he arrives on the | beach, he unloads the driftwood that he has gathered; and when it is | all out, he takes two logs and puts them down on the beach. | These are two spans apart. || They are the side- 15 pieces of the fire on which the seal is singed. Then he | splits dry driftwood and makes a fire on the beach. As soon as it | begins to burn, he hauls up the seal and lays it across with the | head on the seaward side-piece, for the head and neck are singed first. | When all the hair of the head and neck || has been singed off, he turns it over 20 and singes the hair on the back of the head. He | shoves it forward, and keeps on rolling it over. When he comes to the | flippers, he takes the tongs and spreads out the flippers | so that the fire reaches

Seal Butchering.—Wā,¹ gīl'mēsē lāg'alis lāxa L!ema'isaxs laē gē- 1 g'alisasēs ālēwaselela lāxa L!ema'isē. Wā, lā nēxemōltōdxa mēgwatē qa hē'mēs mekumstalisa demsx'ē 'wāpa qaxs hēme-nāla'maē wāwelgemēxs g'āxaē nā'nakwa ēselēwēnoxwē. Wā, gīl'mēsē 'wi'lōttāxs laē tsōxūg'indxēs ālēwaselela xwāxwagūma. 5 Wā, gīl'mēsē ēg'ig'axs laē L!elēlbendeq lē'wis k'iwaxlā'yē qa's lā hāng'alisas lāx āla'yasa 'ya'x'mōtasa 'wālasē 'yīxwa. Wā, gīl'mēsē gwāl L!ēxwaxs laē lents'lēs lāxa L!ema'isē qa's lā āx'ēdxa ōgū'la'mē xwāxwagūma qa's lā q!ēxaxa q!ēxala qa's ts!ēx'demaxēs mēgwatē. Wā, hē'mis qa's q!ōldemaq. Wā, gīl'mēsē qōtlē xwa- 10 xwagūmas laē nā'nak' lāxēs g'ōkwē. Wā, gīl'mēsē lāg'alis laxēs L!ema'isē laē hēx'idaem moltōdxēs q!ēxānemē. Wā, gīl'mēsē 'wi'lōttāxs laē āx'ēdxa 'malts!aqē qa's k'atēmg'alisēs lāxa L!ema'isē. Wā, lā 'maip!enk' lāxens q!wāq!waxts!āna'yēx yīx āwālagōlidzasas. Wā, hēem k'āk'ēdenwiltsa ts!ēx'demaxa mēgwatē. Wā, lā 15 menmēndzēx'sēndxa lem̄xwē q!ēxalaxs laē legwēsa. Wā, gīl'mēsē x'iqostāxs laē nēx'ūsēdēsa mēgwatē qa's lā gālōteyīndēs x'ōtās lāxa L!āsa'yē xwālenwa'ya qaxs hāē gīl ts!ēx'asōsē x'ōtās lē'wēs q!oq!ōnē'. Wā, gīl'mēsē 'wi'la ts!enk'wē x'ōtās lē'wē q!ō-q!onāxs laē lēx'ideq qa's ts!ēx'idēx ōx!aatā'yas. Wā, lā wēgū- 20 'nakūlaq wāx'dzāla lēx'i'lālaq. Wā, gīl'mēsē lāg'āē ts!ēx'a'yas lāx gēlq!ayāsēxs laē āx'ēdxa ts!ēslāla qa's k!wētalēs lāxa gēlq!ayo qa lālagōdēsa x'iqēla lāx āwāgawa'yas lē'wa ēwanōdza'yasa mē-

¹ Continued from p. 178, line 9.

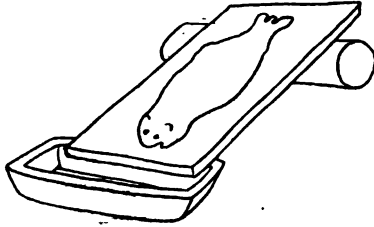
the folds and the sides of the seal. | As soon as the flippers have been
 25 singed, he strikes them || with the tongs until the singed off (hair)
 comes off.¹ . . . Then | he pushes it ahead and turns it over; and as
 soon as he passes the middle, | he pulls it off the fire for singeing on
 the beach. He turns it the other way, and | takes a split cedar-
 stick and lays it across the hind-flipper so as to | spread it
 30 open, in this way, and
 hind-flipper. When
 on the fire, so that
 singeing. When | all
 it backward and rolls
 to the place where
 middle, he rolls it from the | fire for singeing. Now he is through
 35 with the singeing. || Then he takes a short board to cut open the seal.
 He lays it down by the | side of the seal. He takes a short block of |
 driftwood one span in diameter | and lays it crosswise at the upper
 end of the cutting-board. | He takes another block of driftwood of
 40 the same length, a little || less in diameter than the first one, and puts
 it down at the upper end of the cutting- | board. He puts it cross-
 wise so as to keep the | cutting-board off the beach. Then he takes a
 dish and puts it | under the lower end of the cutting-board, in this



gwaṭē. Wā, g'il'mēsē 'wī'la ts!enkṵēda gēlq!ayāxs laē kwēxeltse-
 25 mēsa ts!ēslāla lāxa lā ts!enkwa qa lawālēsa ts!āx'mōtē.¹ . . . Wā,
 lā wī'x'wīdeq qa's lēx'i'lālēq. Wā, g'il'mēsē hāyāqax negoyā'yax-
 sēxs laē nēxsendeq lāxa ts!ex'dema legwēsa. Wā, lā xwē'ēdeq qa's
 āx'ēdēxa xōkwē k!wa'xlāwa. Wā, lā k'it!ēts lāxa dzēk!wayā qa
 dzēdexalēs g'a g'wālēg'a (*fig.*). Wā, laxaē hēem g'wēx'idxa āpsōl-
 30 tsēdza'yē dzēk!wayā. Wā, g'il'mēsē g'wālexs laē k!ax'lēnts qa
 nexlālēsa dzēk!wayowē lāxa ts!ex'dema legwīsa. Wā, g'il'mēsē
 'wī'la ts!ex'idexs laē wī'x'wīdeq qa's lēx'idēq. Wā, g'il'mēsē lā-
 g'aē ts!ex'a'yas lāxa ts!ex'a'yē lāxa negoyā'yaxs laē lēx's'ēndeq lāxa
 ts!ex'dema legwīsa. Wā, laem g'wāla lāxēs ts!enēna'yē. Wā, lā
 35 āx'ēdxa ts!āts!ex'sēmē 'yīmēldzōxa mēgwaṭē qa's pax'ālisēq lāxa
 māg'inōdzēlesasa mēgwaṭē. Wā, lā āx'ēdxa ts!ex'stowē temg'ik"
 q!lēxalaxa 'nemp!enx'sāwas 'wāg'idax lāxens q!wāq!wax'ts!āna'yēx
 qa's g'ayaabōdēs lāx ēk!ēba'yasa 'yīmēldzowē ts!āts!ex'sema. Wā,
 lā āx'ēdxa hēmaxat! 'wāsgēmē temg'ik" q!lēxala. Wā, lā wāwīla-
 40 lagawēsa g'ilx'dē g'ayaabōlidzems lāxa ēk!ēba'yasa 'yīmēldzowē
 ts!āts!ex'sema. Wā, lā g'ayaabolisax lāxa benba'yē qa waēsēsa
 'yīmēldzowē ts!āts!ex'sema. Wā, lā āx'ēdxa lōq!wō qa's k'aābōdēs
 lāxa benba'yasa 'yīmēldzowē ts!āts!ex'sema g'a g'wālēg'a (*fig.*).

¹ Continued on p. 607, line 9, to p. 608, line 14.

manner: |
blood run
up the seal
with the
at the
board. |
knife and
chin | of



collar-bone. He | cuts along each side of the tongue and pulls it out. Then he cuts around || the neck; and when he has cut all 50 around it, he turns the | seal over so that it lies on its belly, and cuts the back of the neck towards | the hind-flippers. The cut goes between the right hind-flipper | and the tail. When his cut passes through the | blubber, he cuts under it towards the || belly of the 55 seal. The shoulder-blade and the fore-flipper remain | with the blubber. When he reaches the cartilage between | the ribs and the lower end of the breast-bone, | he cuts through along it. He follows along and cuts open the | belly. Then the blood begins to run into the dish. Then || he takes hold of the tongue and pulls at it 60 while he cuts with his butcher-knife | underneath the windpipe, and pulls at it, cutting towards the | lower end of the hair-seal, and cutting under the backbone and the diaphragm and | the kidneys. He cuts all this off with the intestines, | liver, and stomach. When he reaches

This dish serves to let the
into it. || Then he takes 45
and puts it on the board
head | towards the beach,
lower end of the cutting-
Then he takes his butcher-
makes a cut under the
the seal down to the

Wā, laem k'ak'alasa lōq!wē qa ts!ā'x'ts!ā!atsa elkwa. Wā, lā
dāg'ilisxa mēgwatē qa's lā yāgūdzōts lāq. Wā laem L!āstāla 45
lāxa L!ema'isē lāx benba'yasa 'yīmēldzowē ts!āts!ex'sema. Wā,
lā āx'ēdxēs seḡ'x'ā k'lāwayā. Wā, hē'mis g'il bex'ētsō'sē āxlas-
x'ā'yasa mēgwatē lāg'aa lāxa wūq!exāwa'yas. Wā, lā bēbe-
xenōdzendex k'ilemas qa's gelx'ūqōdēq. Wā, lā t!ōtsēstāla
ōxawa'yas. Wā, g'il'mēsē lā'sta t!ōsa'yasēxs laē lēx'idxa mē- 50
gwatē qa hexwalelisēxs laē bex'ēdex ōxlaatā'yas gūyōlela
lāx dzēk!wayās. Wā, lā nāqōdāla hēlk'lōtsēdza'yē dzēk!wayās
lē'wa L!ōdzayoxsda'yē. Wā, g'il'mēsē lāx'sāwē bexa'yas lāxa
xūdzāxs laē saplēdeq. Wā, laem gwāgwaaqē sāpa'yas lāx
tek'lāsa mēgwatē. Wā, la k'lūdedzōya lāq'lūdenē lē'wa gelq!ayowē 55
lāxa xūdzas. Wā, g'il'mēsē lāg'aē sāpa'yas lax āwelgawa'yas tel-
telxba'yasa gelemē lō' telxelxba'yas ēk'lēba'yasa xāqasa hāq!wa-
yāxs laē negelend bebexsendeq. Wā, hēbenda'mēsē lā 'yīm'idex
tek'lās. Wā, hē'mis lā tsax'uts!ā!atsa elkwa lāxa lōq!wa. Wā, lā hēm
g'il dax'itsōsē k'ilemas qa's nēxalēqēxs laē bexasēs seḡ'x'ā k'lāwayo 60
lāx āwabā'yasa pēts!exawa'yas. Wā, lā nēxax'ax'sām q gūyōlelas lāx
benba'yasa mēgwataxs bexaax āwābo'yasa dogwēlē lē'wa saēlē lō'
āwabā'yasa galgēnē. Wā, laem 'wī'la āxālaq lē'wa ts!eyīmē lē'wa
tlēwana lē'wa pōxūnsē. Wā, g'il'mēsē lāg'aa lāxa āwānā'yasa

- 65 the lower end of the || intestines, he cuts them off. He takes a basket and puts | it down close to where he butchered the seal. He takes the | guts and throws them into the basket. Then he | carries (the basket) down to the beach, and he also carries his butcher- | knife.
- 70 Then he first cuts off the tongue and puts it down. || He cuts off the heart and the lungs. He | cuts off the liver and kidney, and cuts off the gall and the | milt, and throws them away. Then he cuts off the upper end of the intestines | from the stomach. He cuts along them so as to stretch them out the whole length. | As soon as they are
- 75 opened out, he squeezes out what is inside of the intestines; || and when they are empty, he puts them down. | Then he does the same with the stomach. As soon as it is empty, | he takes a basket and washes it out. He does not | wash the blood off the tongue, the kidneys, lungs, | and liver, for it is said that the blood gives it a good
- 80 taste. Then || he puts all into a basket. He washes the empty intestines | and throws them on top of the insides that are in the basket, and also the stomach. | He carries (the basket) up the beach, and puts it down | by the side of the fire. He takes a kettle and
- 85 places it | by the side of the fire, and he takes a cutting-board || and puts it down by the side of the basket with the insides in it. | Then he

- 65 ts!ey!maxs laē bexsendeq. Wā, lā āx'ēdxa lexa'yē qa's lā hāng'alisas lāx māg'īnōdzēlissēs 'yīm!ase'wē mēgwata. Wā, lā āx'ēdxa yax'yīg'ilē qa's lā lexts!ōts lāxa yax'yīg'i'lats!ē lexa'ya. Wā, lā lents!ēs lāxa l!ema'isē k'!ōqūlaq. Wā, laem dālaemxēs seḡ"x'ā k'!āwayā. Wā, hē'mis g'il t!ōsoyosēda k'!lemē qa's g'ēg'alissēs.
- 70 Wā, lā ēt!ēd t!ōsōdxa 'mek!ūbā'yē lē'wa kwaḡwa. Wā, lā ēt!ēd t!ōsōdxa t!ēwana lē'wa galgēnē. Wā, lā t!ōsōdxa tex'masē lē'wa tsālayo qa's ts!ex'ēdē. Wā, lā t!ōsōdex āwanā'yasa ts!eyīmē lāxa pōḡnsē. Wā, lā bexē!enēq qa dāl'idēs lāxēs 'wāsgemasē. Wā, g'il'mēsē lā delkūxs laē x'ix'idēdeq qa 'wi'lōlts!āwēs g'its!ā-
- 75 waq. Wā, g'il'mēsē 'wi'lōlts!āwē g'its!āwaqēxs laē !exalisaq. Wā, lā hēemxat! gwēx'idxa pōḡnsē. Wā, g'il'emxaāwisē 'wi'lōlts!āwē g'ēts!āwāqēxs laē āx'ēdxa lexa'yē qa's ts!ōx'semdēq. Wā lāla k'lēs ts!ōxōdex elkwāsa k'!lemē lē'wa galgēnē lē'wa kwāḡwa lē'wa t!ēwana qaxs hēmaael ēg'imsēs elkwāxs āxālaē laq. Wā, laem
- 80 āxts!ōts lāxa lexa'yē. Wā, lāla ts!ōx'wīdxa x'ig'ikwē ts!eyīma qa's leqeyīndēs lāxa la g'ēts!āxa yax'yīg'i'lats!ē lexa'ya lē'wa pōḡnsē. Wā, lā k'!ōx'ūsdesēlaq lāxa l!ema'isē qa's lā hāng'alilaq lāx māg'īnwalissēs legwīlē. Wā, lā āx'ēdxa hānx'lanowē qa's hāng'alilēs lāxa māg'īnwalilāsēs legwīlē. Wā, lā āx'ēdxa sagūdzowē ts!ā-
- 85 ts!ax'sema qa's pax'ālilēs lāxa māg'īnwalilasa yax'yīg'i'lats!ē lexa'ya. Wā, lā āxwūlts!ōdxa pōḡnsē qa's lā g'ēxas lāxa onēgwi-

takes out the stomach and puts it in the corner | of the house. He 87
 goes back and sits down by the basket, | takes his butcher-knife, and
 takes out the tongue, | places it on the cutting-board, and cuts it into
 two || pieces lengthwise. He cuts each half in two | lengthwise and 90
 puts the pieces into the kettle. He also takes out | the kidneys, puts
 them on the cutting-board, | and does the same to them. He cuts
 each into four pieces lengthwise. | He takes out the liver, places it ||
 on his cutting-board, and cuts it into pieces, | each strip one finger- 95
 width wide is the width of the | cut liver. When it is all cut up,
 he throws it into the | kettle; and he takes the lungs, puts them on
 the | cutting-board, and he cuts off the heart || and cuts it into four 100
 pieces, which he puts into the kettle; and he cuts the | lungs in the
 same way as he cut the liver, | and puts it into the kettle. He takes
 the intestines | and makes a braid of them, beginning to pull through
 one end [I | shall send you a thread to show how the gut is braided].
 When || the intestines are four fingers long, | he cuts them off; and 5
 he does the same to the rest. | He makes them into braids of the same
 length, and throws them into the kettle. | Then he pours water on;
 and when it shows over the insides, | he puts the kettle on the fire.

asēs g'ōkwē. Wā, lā aēdaaqa qa's lā k'!wanolilaxa lēxa'yē. Wā, 87
 lā dāx'idxēs sex'x'ā k'!awayā. Wā, laxaē dōlts!ōdxa k'!lēmē
 qa's g'ēdzōlilēs lāxa sāgūdzowē ts!āts!ax'sema. Wā, lā sex'send qa
 malts!ēs lāxēs g'ildōlasē. Wā, laxaē malts!endxa āpsōdīlē lāxaaxēs 90
 g'ildōlasē qa's āxts!ōdēs lāxa hānx'lanowē. Wā, laxaē āxwūlts!ōd-
 xa galgēnē. Wā, laxaē g'īdzōts lāxa sāgūdzowē ts!āts!ax'sema.
 Wā, hēemxaāwisē gwēx'ideq maēmoḡ'sendeq lāxēs g'ildōlasē
 lāxa 'nāl'nēmē. Wā, laxaē āxwūlts!ōdxa t!ēwana qa's g'īdzōdēs 95
 lāxēs sāgūdzowē ts!āts!ax'sema. Wā, lā sese'x'sendeq qa 'nāl-
 'nemdene laxens q!wāq!wax'ts!āna'yēx yix āwādzewasasa t!ēwa-
 nāxs laē sāg'ikwa. Wā, g'il'mēsē 'wī'welx'sexs laē āxts!ōts lāxa
 hānx'lanowē. Wā, laxaē āx'ēdxa kwaḡwa qa's āxdzōdēs lāxa
 sāgūdzowē ts!āts!ax'sema. Wā, lā sak'ōdxa 'mek!ūbā'yē. Wā,
 mōḡ'sendeq qa's āxts!ōdēs lāxa hānx'lanowē. Wā, laxaē sesa'x'- 100
 sendxa kwāḡwa lāxēs gwēx'idaasaxa t!ēwanāxs laē sex'wīdeq.
 Wā, laxaē āxts!ōts lāxa hānx'lanowē. Wā, lā āx'ēdxa ts!eyīmē
 qa's q!al'ēdēq qa q!Elkwēs lāxēs āēnēm nēxsālax ōba'yas. (Hē-
 laxs'ēmlenlas gwālasasa ts!eyīmaxs laē q!Elkwa.) Wā, g'il'mēsē
 mōden lāxens q!wāq!wax'ts!āna'yēx, yix 'wāsgemasasa q!Elkwē ts!ē- 5
 yīmxs laē t!ōts!endeq. Wā, laxaē et!ēdxa waōkwē. Wā, lā hē'staem
 āwāsgema q!Elkwē ts!eyīma. Wā, lā āxts!ōts lāxa hānx'lanowē.
 Wā, lā gūq!eqasa 'wapēlaq. Wā, g'il'mēsē t!ēpeyaxs laē hānx'-
 lents laxēs legwīlē. Wā, lā lents!ēs lāxa l'ēma'isē dālaxēs

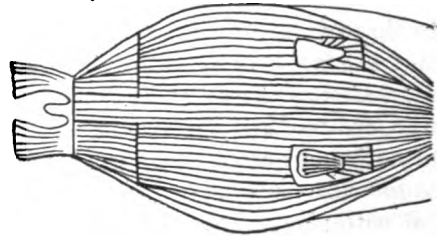
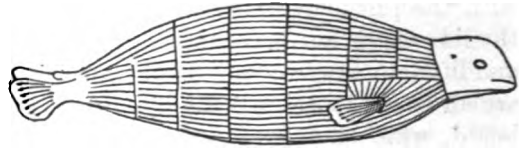
- 10 Then he goes down to the beach, carrying his || butcher-knife, to the place where he left the singed seal. He cuts off | a strip one finger wide of the | blubber, beginning at the neck of the seal, | and following the line where he cut it open down to the back; and when it comes off, | he carries it up; and he also takes up the dish of blood. Then
- 15 he coils the || blubber on the cutting-board and cuts it into pieces | four finger-widths in length. After | the insides have been boiling quite a while, he puts the blubber into the water. | He takes another kettle and washes it out. When | it is clean, he pours water into it
- 20 until it is half full. || Then he puts it on the fire. He takes some water and pours it into the | blood in the dish. He stirs it; and when it is well mixed, he pours | it into the water in the new kettle that he put on, | and he stirs it again. He watches it closely. | He stirs it for
- 25 awhile, and looks at the end of his stirrer. || When the blood changes color, he takes it off | the fire. He does not let it boil up. Then the "blood-soup" is done, | for that is its name. An expert | cook boils the soup this way. If he is inexperienced, he lets it boil up. | Then
- 30 it is cooked too much, and the || boiled blood goes down, and there is only water on top. | If the cook is experienced, it is thick. When it is done, he takes the kettle | off the fire, and he also takes off the kettle

- 10 seḡ˘x̣ä k'läwayâ läx äxäsasa ts!enkwe mēgwata. Wä, lä denē-k'ōdxa 'nemdenē läxens q!wāq!wax'ts!āna'yēx ylx 'wādzewasasa xūdžē. Wä, laem g'äg'ilelē denēk'a'yas läx ōxawa'yasa mēgwatē la māg'ilenē 'yīmlasē lāq qa's lä hēxsdendālaq. Wä, g'il'mēsē lāwāxs laē dālaq. Wä, hē'mēsa elx'uts!āla lōq!wa qa's lä q!elōdzōlilaxa
- 15 xūdžē läxa sāgūdzowē tsāts!ax'sema. Wä, lä seseḡ˘sendeq qa mōdenēs āwāsgemasas läxens q!wāq!wax'ts!āna'yēx. Wä, hēt!a la gēg'ilil maemdelqūlēda yax'yig'ilaxs laē āxstentsa xūdžē lāq. Wä, lä āx'ēdxa ōgū'la hānx'lanowa qa's ts!ōxūg'indēq. Wä, g'il'mēsē ēg'ig'axs laē gūxts!ōtsa 'wāpē lāq qa negoyoxsdalisēxs laē hānx'-
- 20 lents läxa legwile. Wä, lä āx'ēdxa 'wāpē qa's gūq!eqēs läxa lex'uts!āla elkwa qa's xwēt!ēdeq. Wä, g'il'mēsē lelqōxs laē gūq!eqas läxa 'wābets!āwasa ālē hānx'lendayōs hānx'lanowa. Wä, läxaē xwēt!ēdeq. Wä, la'mēsē ālak!āla la q!āq!alālaq. Wä, lā-naxwa yāwas'id xwēt!ēdeq qa's dōx'widēx ōba'yasēs xwēdayowē.
- 25 Wä, g'il'mēsē k'lēx'widēda elkwāxs laē hēx'idaem hānx'sendeq läxēs legwile. Wä, laem hēwāxa medelx'widexs laā l!ōpa elx'-stag'ilakwa qaxs hē'maē lēgēmsē. Wä, hēem g'wēg'ilatsa ēg'il-watē elx'stag'ilakwa. Wāx'ida 'yāg'ilwatē, lä hēlq!alāq medelx'-wida. Wä, hēx'ida'mēsē q!ōltsē'sta. Wä, laem hēx'ida'ma
- 30 l!ōpē elk' lä 'wīla 'wuns'ida. Wä, ā'mēs lä q!ōkūyālēda 'wāpē, wāx'ida ēg'ilwatē lä genk'a. Wä, g'il'mēsē l!ōpexs laē hānx'sa-nowēda hānx'lanowē läxa legwile. Wä, läxaē hānx'sendxa yax'yī-

with the | insides. He takes a short board | and puts it down by the side of the kettle containing the insides. || Then he takes his tongs 35 and lifts out the insides. He | puts them on the board. When they are all there, he takes | the board and puts it on a long split cedar-board, which he | lays down in front of those who are to eat the insides (of the seal). | After this has been done, he sits down by the side of the board. He takes a || piece of blubber, and a piece of the 40 tongue, | kidney, liver, | lungs, heart, and | also a piece of the braided intestines. He does | in the same way for all of those who are to eat the insides. || As soon as he has put down a number equal 45 to that of the | men, he takes up the boards and puts them in front of those who are to eat the insides. | Then he puts them down. As soon as they are all there, | he takes spoons and gives them to those who are to eat | the insides; and he carries the kettle with boiled blood || and puts it down in front of those who are to eat the "blood- 50 soup," for | that is its name. Then they eat the insides, | and they eat with spoons the soup. Generally they | eat with spoons both the blood-soup and insides. | As soon as they have eaten, they go out. Only || chiefs are invited to eat the insides of seals. Generally | 55 blood-soup is given with it. That is all about this. |

g'ih'!ats!ē hānx'lanowa. Wā, lā āx'ēdxa lēgūdzōwē ts!āts!ax'sēmē 33
qa's pax'ālilēq lāx māg'inwalilasa yax'yig'ih'!ats!ē hānx'lanowa.
Wā, lā āx'ēdxēs ts!ēslāla qa's lēx'widēxa yax'yig'ilē qa's lā lē- 35
gūdzōts lāxa lēgūdzowē. Wā, g'il'mēsē 'wīladzōdēxs laē āx'ēdxa
yāgūdzowē g'ildēdzō ts!ēq!adzo lat!aak' k'!wāgedzō saōkwa qa's lā
pāxdzamōlilas lāxa yax'yig'ilg'ilaxa yax'yig'ilē. Wā, g'il'mēsē
gwā!alilēxs laē k'lūnxelilaxa lēgūdzowē. Wā, āx'ēdxa 'nemts!aqē
xūdza lē'wa 'nemē g'ayōl lāxa k'!lēmē lē'wa g'āyōlē lāxa 40
galgēnē lē'wa 'nemē g'ayōl lāxa t!ēwana lē'wa 'nemē g'ayōl
lāxa kwāxwa lē'wa 'nemē g'ayōl lāxa 'mek!ūbā'yē. Wā, hē-
'misā 'nemts!aqē lāxa q!elkwē ts!eyīma. Wā, lā 'naḡwa em hē
gwā!ē āx'ālēlēmas qaēda waōkwē yax'yig'ilg'elxa yax'yig'ilē. Wā,
g'il'mēsē q!wālxogemalōlē āx'alēlēmas lāx 'wāxaasasa bēbegwāne- 45
maxs laē dāg'ililaq qa's lā āxdzamōlilasa yax'yig'ilē lāxa q!esāla.
Wā, laem g'ēdzōlilēlas lāxa yāgūdzowē. Wā, g'il'mēsē 'wīlg'alilē-
lēxs laē āx'ēdxa k'āk'ets!ēnaqē qa's k'ās'idēs lāxa yax'yig'ilg'el-
laxa yax'yig'ilē. Wā, lā k'!ōqūlilxa elx"stag'ilats!ē hānx'lanowa
qa's lā hānx'dzamōlilas lāxa elx"ax"laxa elx"stag'ilakwē qaxs 50
hē'maē lēgēmsē. Wā, lax'da'xwē q!es'idxa yax'yig'ilē. Wā, la-
naḡwē 'yōs'id lāxa elx"stag'ilakwē. Wā, la hē'menālaem 'wā'wi-
laa 'yōs'idxa elx"stag'ilakwaxs lē'wa yax'yig'ilaxs yax'yig'ilāē.
Wā, g'il'mēsē 'wīlaqēxs laē hōqūwēlsa yīxs lēx'a'maēda g'ig'igā-
ma'yē lē'lālasō qa lā g'ilgēsēx yax'yig'ilasa mēgwatē. Wā, la'masa 55
elx"stag'ilakwē lāq. Wā, laem gwā! lāxēq.

- 57 The blubber of the hair-seal is cut after the manner of this sketch of a seal. | If there are from four to ten seals, and when | a seal-feast is given to not very many people, then the blubber is cut ||
- 60 the whole length of the seal. When there are from eighty to a hundred, | they give a feast of blubber to many tribes. That is a great seal-feast. | Then they cut off the blubber from the meat (as in skinning deer). | It is spread open, and the blubber is cut from one end to the other, in this way: |
- 1 and 2, the hind-flippers, are given to the young chiefs; ||
- 65 3 and 4, the fore-flippers, are given to the next ones; | and the chest (5) is given to the head chiefs. | The long strips of blubber are given to the | common people. As soon as a | man receives a long strip of
- 70 blubber, he stands up in the house, || takes it and puts it around his neck, and at once he bites the blubber | from the skin, and bolts it, for they try to eat quickly the | blubber of the skin; and when they have swallowed all the blubber, | they throw away the skin and ask for another | long strip of blubber; and when
- 75 it is given to them, they || put it around the neck, and they



- 57 G'aem gwālaats xūsēla'yē lāxa mēgwatē g'ada mēgwatbōlak k'lata-
'ya (*fig.*) yixs mōsgemaēda mēgwatē lōxs neqasgema'e yixs sakwī-
lase'waē qaēda k'lēsē q'lēnem bēbegwānema. Wā, lāla hayōlisē
- 60 xūsēla'yasa mēgwataxs małgūnaltsemg'ustā'e lōx lak'!endaē, yixs
dōkūlilaxa q'lēnem lēlqwālala'ya. Wā, hēem 'wālas sakwēlēxa
mēgwatē. Wā, ā'mēsē sāpoyewē xūsēna'yasa mēgwatē lāxēs eldzē.
Wā, lā lēp'alīdzema qa's hāyimbendē xūsēlase'wa g'agwālēga (*fig.*).
- Wā, laem yaq!wēmasa ālō'stā g'ig'igāma'ya (1) lō' (2) xa dzē-
65 k!wayowē. Wā, hē'mis yaq!wēmasa māk'flāqē (3) lō' (4) gelq!a-
yowē. Wā, hē'mis yaq!wēmasa xamagama'yē g'ig'igāma'ya (5)
hāq!wayowē. Wā, la yāx'wīdayowēda g'īlsg'īlstowē xūsē'lak' lāxa
bēbegwānemq!ālamē. Wā, hē'maaxs laē yax'wītse'wa 'nā'nemōkwē
begwānemsa g'īlsg'īlstowē xūsēlakwa, wā, lā hēx'idaem lāx'ūlīla
- 70 qa's dāx'idēq qa's qenxōdēs. Wā, lā hēx'idaem q!ek'ālaxa xūdžē
lāxa k!ūdžēg'a'yē qa's mek'ēq lāxēs hahanakwap!aēna'ya q!ek'ālaxa
xūdžē lāxa k!ūdžēg'a'yē. Wā, g'īl'mēsē 'wīlāwē xūdžāxs laē ts!e-
xalīlxa k!ūdžēg'a'yē qa's ēt!lēdē dāk'lāla qa's yāx'wītse'wasa
g'īlsg'īlstowē xūsē'lakwa. Wā, g'īl'mēsē yāx'wītse'waxs laē ēt!lēd
- 75 qenxōts. Wā, lāxaē ēt!lēd q!ek'ālaxa xūdžē qa's mek'ēq. Wā,

again bite off the blubber and bolt it. | Those who are experts can 76
eat six long strips of blubber. | Then they have enough; and (who-
ever does that) is proud of having eaten so much, for he is | an
expert. Not everybody is expert at bolting it; | but the chiefs do
not eat fast, as they eat the limbs. This || is called "feast of long 80
strips of blubber." It is the great feast | given of many seals. When
it is done, they go out. | Then those who have bolted the seal go
and wash themselves, for they are quite | covered with oil, because
they had the blubber around the neck. That is | all about this. ||

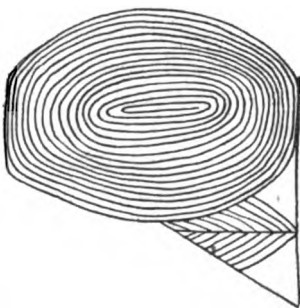
Seals are also boiled with stones in the same way as | horse-clams 85
are boiled. The only difference is, that they do not dig a hole | for
heating the stones when steaming the seal. When the fire is lighted
under it, | and it has burned out, (the owner) calls some men of his
numaym | to bring many oil-boxes. They || put them down by the 90
side of the heated stones, so that they stand close together, | in this
way.¹ When this is done, they take large buckets | and go to draw
water. The man pours it into the oil-boxes. | When they are less than
half full, he stops. Then he takes the long | tongs, sometimes four, and
he takes one || mat for each oil-box. When these are all | ready and the 95
stones are red-hot, the | young men of his numaym take the tongs,

lēda ēg'ilwatē 'nāl'nemp!ena q!ēl!ets!axk!esxa g'ilsg'ilstowē. xūsē- 76
'lakūxs laē pō'ida. Wā, la lem qē nāqayāsēxs q!ēk!esaēxa ēg'il-
watē qaxs k!ēsaē 'naxwa ēg'ilwata begwānemē mek'aq. Wā,
lālēda g'ig'igāma'yē ex'im ha'yalag'ilil q!esaxa lāsłala. Wā, hēm
lēgades dōkwase'wasa g'ilsg'ilstowē xūsē'lakwaxa 'wālasē sakwē- 80
laxa q!ēnemē mēgwata. Wā, g'il'mēsē gwālexs laē hōqūwelsa.
Wā, hēx'ida'mēsē la la'stax da'xwēda mēmek!ēnoxwē qaxs 'naxwa-
'maē q!ēlsēs ōgwida'yē qaxs qenxālaaxa xwēxūsē'lakwē. Wā, laem
gwāl laxēq.

Hēm gwālē t!ēqwapa'yē qa q!ō'lasxa mēgwatē, gwālaasasa 'nek'ā- 85
xa met!āna'yē. Lēx'a'mēs ōgū'qalayōsēxs k!ēsaē 'lāp'wūlts!ewakwa
yix t!ēqwapa'yē qa q!ō'lasxa mēgwatē. Hē'maaxs laē tsēnabewak".
Wā, g'il'mēsē x'iqostāxs laē lē'lālaxa g'āyōlē lāx 'ne'mē'motasa
sakwēlalaxa mēgwatē qa āx'ēdēsēxa q!ēnemē k!ēk!lmyaxla qa's
lā mexelselas lāxa māg'inwalasasa t!ēqwabekwē qa memk'ōlsēs 90
g'a gwālēga'. Wā, g'il'mēsē gwālexs laē āx'ēdxēs āwāwē naenga-
ts!ā qa's lā tsā lāxa 'wāpē qa's lā gūxts!ālas lāxa k!ēk!lmyaxlē.
Wā, g'il'mēsē benk!ōlts!ēxs laē gwāla. Wā, lā āx'ēdxa g'ilsg'il!la
k!ēk!lplālaa, 'nāl'nemp!enaō mōts!aqa. Wā, hē'misa 'nāl'nemē
lē'wē' qaēda 'nāl'nemsgēmē k!ēk!lmyaxla. Wā, g'il'mēsē 'wī'la 95
gwālālaxs laē mēmēnltsēm'x'idēda t!ēsemāxs laē hēx'idaem āx'ēdē
hā'yā'lās 'ne'mēmotasxa k!ēk!lplālaa qa's k!lplidēs lāxa x'ix'ix-

¹ Six boxes side by side; opposite the middle of the fire, about two feet away from the fire.

- pick up the red-hot | stones, and throw them into the water in the
 200 oil-boxes. | When the water begins to boil, they take || long strips of
 blubber and throw them into the boiling | water. When the boxes
 are nearly full, they take the tongs, | pick up the red-hot stones, and
 put them on top of the | blubber that they are steaming. When the
 water is boiling hard | in the oil-boxes, they take the mats and spread
 5 them || over them, so that the water does not boil over. Then the young
 men leave them. | After the water has been boiling a while, they go to
 look at them; | and when it stops boiling, they take off the mats and
 put them away. | They take cutting-boards and lay them down back
 10 of the | oil-boxes. They take the tongs, and || take out the blubber
 and place it on the cutting-boards. | When it has all been taken
 out, the
 eat it. |
 of this
 length-
 hundred
 15 this way:
 blubber.
 chiefs try
 do each
 tribe do
 given |



young men call those who are to
 I spoke about this on page 458
 writing. | They cut the blubber
 wise. When | there are more than a
 seals, they cut it spirally, in
 so that it is || one long strip of
 This is done when two rival
 to give great seal-feasts to out-
 other. Two | chiefs of one
 this; and the long strip is
 to the speaker of the rival

- 98 semāla tlēsema qa's lā k'lipstālas lāxa 'wābets!āwasa k'lek'lm-
 yaxlā. Wā, g'il'mēsē 'nāxwa la maemdelqūlaxs laē āx'ēdxa
 200 g'ilsg'ilstowē xūsē'lakwa qa's āxstendēs lāxa maemdelqūla
 'wāpa. Wā, g'il'mēsē elāq qōtlaxs laē āx'ēdxa k'liplāla qa's
 k'lip'lēdēs lāxa x'ix'ixsemāla tlēsema qa's lē k'lipēyīndālas lāxa
 xūsē'lakwē q'ōlasō's. Wā, g'il'mēsē ālak'lāla la maemdelqūla
 'nāxwēda k'lek'lm-yaxlaxs laē āx'ēdxa lēelwa'yē qa's lēpeyīndālēs
 5 lāq qa k'lēsēs medelx'wūltāle 'wāpalās. Wā, ā'mēsē la bawēda
 hā'yāfās. Wā, g'il'mēsē gēg'īls maemdelqūlaxs laē dōx'wīdeq.
 Wā, g'il'mēsē gwāl medelqūlaxs laē āx'ēdxa lēelwa'yē qa's g'ōxēq.
 Wā, lā āx'ēdxa āwādzowē ts!āts!ax'sema pax'alēsēq lāx ālanālisasa
 k'lek'lm-yaxlā. Wā, lax'daxwē āx'ēdxa k'lek'liplāla qa's sawō-
 10 'stendēs lāxa xūsē'lakwē, qa's lā sēdzōdālas lāxa sēdzowē ts!āts!ax'-
 sema. Wā, g'il'mēsē 'wīladzōdexs laē lē'lālēda hā'yāfāxa q'lē-
 sālē. Wā, hē'mēsen wāldem lāx (458) xsa k'lādekwa. Laē āem
 hā'yīm'x'sentsō' seSex'sentse'wa lāxēs g'ildōlasē. Wā, g'il'mēsē
 hā'yāqax lāk'lēndēda mēgwataxs, wā la sex'sēstālasē'wa g'a gwālēg'a
 15 (fig.) qa g'ilsg'ilstowēs xūsē'lakwa, yīxs sakwēlap!āēda 'wāx'sēk'lēsē
 g'ig'igāmēsa 'nemsgemakwē lēlqwālā'ya. Wā, hē'mis yāx'wīda-
 yōxa āyilkwasa āpsēk'lēsē g'igāma'ya senāla g'ilt!a xūsē'lakwa

chief. A whole length of blubber | is coiled into the feast-dish. 18
Then they pour | olachen-oil on it, and place it in front of the
speaker. Then he arises, || takes one end of the blubber, and 20
puts it around his neck. | He bites off the blubber from the
singd skin and swallows it. If he | is an expert at bolting
it, he eats almost three | fathoms of blubber. If he is not
expert, he can not | eat more than one-half of a fathom. Then
he gives up. Then the speaker of the chief just promises a
seal-feast. || They do not cut the blubber spirally | to give it 25
to those who do not belong to the rival chief. They only receive
strips of blubber cut | lengthwise, cut as written on page 458. | They
also put the blubber around their necks and bolt it. | They do not
pour oil on it, for they only pour oil on the blubber given to the ||
speaker of the rival chief. As soon as they finish, | they go out and 30
vomit all behind the house, | for it really makes one feel squeamish.
After finishing, they wash themselves | in hot water and urine.
That is all. |


Steamed Seal-Meat.—Steaming of seal and porpoise is done in the 1
same way, | on heated stones, as clams are steamed. | The only
difference is that | skunk-cabbage and many hemlock-branches are
taken and are put down by the side of the || red-hot stones. When 5
the coals are taken away from the | red-hot stones, the hemlock-

yíxs laē q!ēlxʷts!ā lāxa lōqūlilē. Wā, hēʷmis la klūqeyaaʷsa 18
l!ēʷna. Wā, gʷilʷmēsē lā kʷāgēmlilem lāxa āyilkwaxs laē lāxʷū-
lila qaʷs dābendēx ōbaʷyasa xūsēʷlakwyē qaʷs qēnxōdēsēxs laē 20
q!ēkʷālx xūdžās lāxa klūdžēgʷaʷyē qaʷs mekʷēq. Wā, gʷilʷmēsē
ēgʷilwata hē gʷwēgilaxs laē hālselaem kʷlēs yūdūxʷp!ēnkʷ laxens
bālx, yix hāʷmaakwas. Wāxʷa ʷyāgʷilwatē; wā, la kʷlēs neq!ēbōdē
hāmʷxʷitʷseʷwasēxs laē yāxʷida. Wā, āʷmēsē la qasā mēgwatxa,
yixa ayilkwasa gʷigāmaʷyē. Wā, lāla kʷlēs seʷsēʷstālakwē yīya- 25
q!wēmasa kʷlēsē āpsākʷlētʷsa gʷigāmaʷyē qaxs neqaōlisaē sākwaʷya
gʷilsgʷilstowa xūsēʷlakwē hē gʷwālē sākwaʷyasa kʷladedžāʷyax 458.
Wā, lā qēnxōdaemxaasa xūdžē. Wā, laxaē mekʷaemxaaq. Wā,
lā kʷlēs klūnq!ēgekʷsa l!ēʷna qaxs lēxʷaʷmaē klūnq!ēgekʷwē lōqūlās
āyilkwasa āpsakʷlēsē gʷigāmaʷya. Wā, gʷilʷmēsē gʷwālexs laē 30
hēxʷidaem hōqūwelsa qaʷs lā hōxʷwits lāx ālanāʷyasēs gʷōkwē
qaxs ālakʷlālaē ts!ēnkʷlūlema. Wā, gʷilʷmēsē gʷwālexs laē laʷstexʷida
lāxa q!ōltaakwē ʷwāpa lēʷwa kwāts!ē. Wā, laem gʷwāla.

Steamed Seal-Meat.—ʷnegʷikʷ mēgwata; yíxs hēʷmaē gʷwālēda 1
t!ēqwapʷaʷyē qaʷ ʷnegʷasxa mēgwatē lēʷwa kʷlōlōt!ē gʷwālaasasa ʷnegʷa-
saxa met!ānaʷyē. Wā, lēxʷaʷmēs ōgūqalayosēxs laē āxʷseʷwa kʷlē-
kʷlāōkʷwa lēʷwa q!lēnemē q!wāxa qaʷs lā āxnōlīdzem lāxa la
xʷxʷixsemāla t!ēsēma. Wā, gʷilʷmēsē ʷwīʷloqāwēda gūlta lāxa xʷixʷix- 5
semāla t!ēsēmxs laē āxʷētʷseʷwēda q!waxē qaʷs xesʷalōdālayiwē lāx

- 7 branches are put | on top of the hot stones; and when there is a thick layer, they | spread the skunk-cabbage over the hemlock-branches. They stop when there is | one layer. Then the man takes the pieces
 10 of seal-meat, || places them on the skunk-cabbage, and when they are all on, he | takes sharp cedar-sticks and pokes holes in the skunk-cabbage, so that | there are holes in it for the water and steam to pass through. | After this has been done, he takes strips of blubber |
 15 which he has cut as described on page 458. He spreads them || over the pieces of meat. After they have been spread, he takes | mats and puts them down next to the place where he is going to steam the seals. | Each one of four young men takes a large bucket filled with fresh water, | and he pours it | over the cut seal-meat. Then other ||
 20 young men take up the mats and cover (the meat) with them. I think | they keep it there for three hours. After this time | it is done. Now it is done. Then they take off the mat cover | and spread it that it may get dry, and also so that the steamed | seal may
 25 cool off. Then they take short boards, || put them down, and then they do as I described before. | They put the cooked meat on the boards and they eat it. | That is all about this. |
- 1 Seal-Head.—Now only the head is left, which is given to the steersman | of the seal-hunter. They do not cut off the head | until the

- 7 ōkūya'yasa x'ix'ixsemāla t'lēsema. Wā, g'il'mēsē wākūxs laē āx'ēd-
 xa k'ek'laōk!wa qa's LEPEYINDĀLĒS lāxa q!waxē. Wā, ā'misē
 'nemx'dzekwāłaxs laē gwāłā. Wā, lā āx'ēdxa sesex'saakwē eldz
 10 qa's āxdzōdēs lāxa k'lek'laōk!wa. Wā, g'il'mēsē 'wīładzōdexs laē
 āx'ēdxa ēx'ba k!wa'xlāwa qa's L'ENXSALĒS lāxa k'lek'laōk!wa qa
 kwakwōdzewē qa g'ayimx'sāłatsa 'wāpē lē'wa k'lāłela. Wā, g'il-
 'mēsē gwāłexs laē āx'ēdxa sesex'saakwē xūsē'lak' hē gwāłē
 sākwa'ya k'ladedzāyax 458 k'lādekwa qa's LEPEYINDĒS lāxa
 15 sāg'ikwē eldza. Wā, g'il'mēsē 'wīla lā LEPEYĒXS laē āx'ēdxa
 lēl'wa'yē qa's āx'ēlsēs lāx māg'inwa'yasa 'nek'asōlē mēgwata. Wā,
 lā āx'ēdxa mōsgēmē āwā naengatslē qōqūt!axa 'we'wā'p!emē
 q!wālxewegwēsa mōkwē hā'yāl'a. Wā, lax'da'xwē tsādzeLEYINTS
 lāx ōkūya'yasa sesex'saakwē mēgwata. Wā, hēx'ida'mēsa waōkwē
 20 hā'yāl'a dāx'idxa lēl'wa'yē qa's nās'idēs lāq. Wā, len k'ōtaq
 yūdux'ts!agELElag'ila lāxa q!āq!alak!ayaxENS 'nālāqē 'wā'wats!aa-
 sasēxs laē L!ōpa. Wā, la'mē L!ōpa. Wā, la'mē lēt!ētse'wēda nayimē
 qa's LEp!ālidzemē qa lem'widēs. Wā, hē'mis qa k'ak'ox'wida-
 lisa 'neg'ikwē mēgwata. Wā, lā āx'ētse'wēda 'wādzowē ts!āts!ax'se-
 25 ma qa's pax'alisēq. Wā, ā'mēs la negełtōdxen g'ag'ilēyē wāldemaxs
 laē sēdzoyo lāxa sēdzōwe ts!āts!ax'sema lō'xs laē q!es'ētse'wa.
 Wā, laem gwāl lāxēq.
- 1 Seal-Head.—Lēx'aem lēda x'ōta yixs hē'maē k!waxlā'yanemsa
 k!waxlā'yasa hānl!ēnoxwaxa mēgwatē, yixs āl'maē qāx'itsōxs

hair has been singed off. Then it is given to the steersman. If | 3
there are many seals, the hunter does not give the head to his ||
steersman, but he pays him five pairs of blankets for | one hundred 5
seals, which are equal to five dollars; for | the head is always left on
the body when there are many hair-seals. When | they let the chief
buy the seal, then the head is cut off, and | it is given to the old
people, for it is never given with the || meat in a seal-feast. The 10
old people just take off the blubber of the head | and cut it into strips,
in this manner:  It is just put into a | kettle, water is
poured into it, and the kettle is put on the | fire of the
house. It takes a long time to boil it before it is
done. | When it is done, the boiled head is taken off
the fire. || They take a small dish and put it down alongside of 15
the kettle with boiled head. | They take tongs and take hold of
the | blubber of the boiled heads, and put it into the small dish. |
When it is all in, they take dried halibut, break it into pieces, and
put it into | another small dish. Now it is to be eaten with the
strips of blubber of the || boiled seal-head. If there is no dried hali- 20
but, dried salmon is eaten | with it; and the dried salmon and dried
halibut are eaten with strips | of blubber which is not eaten at the
great seal-feast which is given when there are many seals. | This is

laē gwāl ts!ex'āse'wa qa's lā ts!ewē lāxa k!waxlā'yē. Wā, g'il- 3
'mēsē qlēnema mēgwataxs laē yāx'stōdzemsa hānl!ēnoxwē lāxēs
k!waxlā'yē. Wā, ā'misē hālāqa yīsa sek!axsa p!Elxelasgem qaēda 5
lāk!Endē mēgwata 'nemā'is lō' sek!asgem dāla, qaxs hēmenā-
lā'maē āxālēda āx'ōtaxs qlēnemaēda mēgwatō. Wā, g'il'mēsē lāy-
wēda mēgwatē lāxa g'igāma'yaxs laē hēx'idaem qax'id qa's ts!E-
'wēs x'ōtās lāxa q!ūlsq!ūlyakwē qaxs k!ēsaē lāyowēnōx lāxa sa-
kwēlāxa mēgwatē. Wā, ā'mēsa q!ūlsq!ūlyakwē sapōdex xūtsema- 10
'yas qa's xūsēlax'idēq g'agwālēg'a (fig.). Wā, ā'mēs la āxts!ōts lāxa
hānx'lanowē qa's gūq!eqēsa 'wāpē lāqēxs laē hānx'lents lāx lē-
gwilasēs g'ōkwē. Wā, la'mēsē gēg'ilil māemdelqūlaxs laē l!ōpa.
Wā, g'il'mēsē l!ōpexs laē hānx'sendxēs x'ōtstag'i'lats!ē hānx'lanowa.
Wā, lā āx'ēdxa lālogūmē qa's k'āg'alilē lāxa māg'inwalilasa x'ōtsta- 15
g'i'lats!ē hānx'lanowē. Wā, lā āx'ēdxa ts!ēslāla qa's k!līp!idēs lāxa
xūtsema'yasa x'ōtstag'i'lakwē qa's lā k!līpts!ōts lāxa lālogūmē. Wā,
laē g'il'mēsē 'wī'laxs āx'ēdxa k!āwasē qa's lā k!lōpts!ōts lāxa ōgū-
'lā'mē lālogūma. Wā, la'mē mayimnōx"LES lāxa xūtsema'yasa
x'ōtag'i'lakwē. Wā, g'il'mēs k!ēās k!āwatsēxs laē xamasē mayīmas 20
lāq. Wā, lāxaa mayīma xamasē lē'wa k!āwasē lāxa g'ilsg'ilstowē
xūsē'lakūxs māmōtaē lāxa 'wālasē sakwēlaxa q!lēnemē mēgwata.

23 called "eating seal-heads," what I am | describing now. That is all about the seal. ||

- 1 **Whale.** (A whale found dead on the beach).—When | the hunter finds a dead whale, he goes home to his | house; and when he comes to the beach in front of his house, he stands | up in the bow of his small hunting-canoe and promises || a whale-feast to his people. Then his people learn that he has | found a dead whale. He gives to his daughter the name Place-of-cutting-Blubber, for he invites them on her behalf. Then the tribe | make ready. They sharpen their butcher-knives that day. | In the morning, when daylight comes, the whole tribe launch their small canoes || for carrying whale-blubber. Their | wives steer the canoes when they start. He who | found the dead whale goes ahead of his tribe. When | they arrive at the place where the whale is lying, his father, if he has one, goes up to the | whale with the daughter of the one who found the whale; that is, with Place-of-cutting-Blubber. || They stand behind the neck of the whale; and when the | guests arrive at the beach where the dead whale lies, | his father speaks, and says, "O tribe! come and cut the blubber of the | salmon of Place-of-cutting-Blubber, for it is very fat." Then he speaks again, | calling the head chief of the tribe.
- 20 He says, "You shall have for your dish || the dorsal fin, Chief Place-

23 Wā, hēem lēgades x'ix'ōtagāxa x'ōtāsa mēgwatē yixen la wāldema. Wā, laem gwāl lāxa mēgwatē.


- 1 **Whale.** (Gwe'yim yixs lēdzeleā lāxa l'ema'is).—Hē'maaxs laē lēselēda hānl'ēnoxwaq, wā, lā hēx'ida'mēsē lā nā'nakwa lāxēs g'ōkwē. Wā, g'il'mēsē lāg'aa lāx l'ema'isasēs g'ōkwaxs laē lāx'ū-lēxs lāx āg'iwa'yasēs hānal'laats!ē xwāxwagūma. Wā, lā qāsa gwe'yimxa qaēs g'ōkūlōtē. Wā, laem q!ā!falelē g'ōkūlōtasēxs lēselāxa gwe'yimē. Wā, lā lēx'ēts K'lāmaxalasē lāxēs xūnō-kwē qaxs hē'maō lē'lālag'ilē. Wā, hēx'ida'mēsa lēlqwālala'yē xwā-na'ida. Wā, laem t!eqaxēs sēsex"x'ā k'lāk'!ewayāxa 'nāla. Wā, g'il'mēsē 'nax'idxa gaālāxs laē 'wī'la wī'x'stendēda lēlqwālala-
- 10 'yaxēs k!wayats!ēlaxa gwe'yimē xwāxūxwagūma. Wā, la'mē 'wī'laem k!wēk!waxlāxēs gēgenemaxs laē ālēx'wīda. Wā, hē'mis g'ālag'iwa'ya lēselāxa gwe'yimasēs g'ōkūlōtē. Wā, g'il'mēsē lāg'aa lāx yāgwīdzasasa gwe'yimāxs laē ōmpas qō āyadlaxō lasgemēxa gwe'yimē lō' xūnōkwasa lēselāxa gwe'yimē, yix K'lāmaxalasē qa's
- 15 lā lāxwāla lāx ōxlāatā'yasa gwe'yimē. Wā, g'il'mēsē g'āx mexa-la'ya lē'lānemē lāx l'ema'isa yāgwīdzasasa gwe'yimāxs laē yāq!ē-g'a!ē ōmpas, wā, la 'nēk'a: "Wā, gēlag'a k'lēx'idex g'ōkūlōt lāxg'a k'lōtelag'as K'lāmaxalasē, laemg'a tsenxwa." Wā, lā ētsē'sta xamagemā'yē g'igāmēsēs g'ōkūlōtē. Wā, lā 'nēk'a: "Laems lōq!wa-
- 20 des nexsemēlēlā lāg'a'yē g'igāmē Yāqolas," yixs l'alasiqū-

of-Property;" that is, if the Seaward-Dwellers | are invited. Then 21
 he calls the common people. | His tribe goes ashore at once, and they
 stand at the right-hand side | of the whale. They stand according to
 their seats | at the feast; but Place-of-Property stands near the dorsal
 fin || of the whale. The whale lies on its belly, and (the head chief) 25
 holds in each hand | a butcher-knife. He puts these on the |
 back of the whale's neck, and measures one fathom. | Then he moves
 backward, cutting along the two sides of the whale | towards the
 tail, back of the dorsal fin. Then he stops. The (people) || cut 30
 around the neck of the whale, beginning at the back of the | whale's
 head; and the one next in rank to Property-Place cuts off a piece of
 blubber half | a fathom wide, beginning at the cut made | by
 Property-Place, downward to the belly of the whale. | The one next
 in rank cuts a piece of the same width, || and all the men receive 35
 pieces of the same width as they | cut off the blubber crosswise down-
 ward. As soon as all | the blubber is off, the women | cut a hole in
 the thin side of the whale, and cut off the inside fat. | When it is all
 off, they put it aboard the canoes. || Next they cut off a piece of the 40
 tail of the whale; | and when it is all off, they go home to their
 houses. | Then they unload the blubber and put it down above |

laēda lē'lānemē. Wā, lā lē'lāxaxa ogwida'yē g'ōkūlōts. Wā, hēx'i- 21
 da'mēsē hōx'wūltowē g'ōkūlōtas qa's lā q'wāg'alis lāx hēlk'!ōdenō-
 dza'yasa gwe'yimē. Wā, la hēm lax'walaatsēs k'!wayaxs k'!wēlaē
 lāxa g'ōkwē, yixs lāalē Yāqōlasē lax'walā lax nexsemēlelās lāg'a-
 'yasa gwe'yimē. Wā, la hē gwig'endxa gwe'yimē lāxēs 'wāx'sen- 25
 kūlaēna'yasa seseṣ'xa k'!ak'!ewayā. Wā, hē'mis hāx'wālelē
 ōxlaatā'yasa gwe'yimāxs laē bāl'idxa 'nemp!enk'ē lāxens bālāxs
 laē k'!a'nnakūla xūlde'nakūlaxa 'wax'sōdēg'a'yasa gwe'yimē la
 hēxsēdendāla lāx gwak'!ōt!exlā'yasa lāg'a'yaxs laē 'wala. Wā, lā
 k'!astentse'wa ōxawa'yasa gwe'yimē g'āg'ilela lāx ōxlaatā'yasa 30
 gwe'yimē. Wā, lēda makilāx Yāqōlasē k'!ēx'idxa neq!ēbōdē
 lāxens bālāx yixs 'wādzewasasa k'!eyōlē, g'āg'ilela lāx āwūnxa-
 'yas āxa'yas Yāqōlasē, babanaaqa lāx tek'lāsa gwe'yimē. Wā,
 lāxaē ōgwaqēda makilāq, hēmxaē 'wādzowē k'!āyas. Wā, lā
 'nāxwaem hē āwādzowē k'!āyasa 'nāxwa bēbegwānema lāxēs ge- 35
 gēxsalaēna'yaxēs k'!amaxelase'wē. Wā, g'il'mēsē 'nāxwa k'!ē-
 kūxs laē sāpōdxa k'!ēk'!eyōlē. Wā, g'il'mēsē 'wī'lāxs laēda ts!ē-
 daqē k'!ēx'sodex pelnodza'yasa gwe'yimē qa's k'ex'idēx tsenx-
 tsenwīlas. Wā, g'il'mēsē 'wī'lāmasexs laē mōxsaq laxēs yā'yatslē.
 Wā, laemxaāwisē 'wī'la k'!ayap!xa k'!ts!exsda'yasa gwe'yimē. 40
 Wā, g'il'mēsē 'wī'lōlqēxs laē nā'nakwa lāxēs g'ōkwē. Wā, hēx'i-
 da'mēsē moltōdxa k'!eyōlē qa's āx'āliselēs lāx āla'yasa 'wālasē

43 high-water mark. After it has all been taken up, the man takes | a
short board for cutting blubber. He puts it down, takes the blub-
45 ber, || and puts it on the board to be cut. He measures it so that it is
cut in pièces four | finger-widths wide. He continues this the whole |
length of the blubber. After a piece is off, he | cuts it crosswise, so
that it is half a finger-width thick. | After it has all been cut up, he puts
50 the pieces into a kettle for boiling. || He puts the kettle on the fire on
the beach | to try out the oil. He takes the tongs and stirs it, and |
he continues stirring it. His wife takes a box and | places it by the
side of the fire on which the oil is being tried out. She also takes a
large shell of a horse-clam. | When it boils up, she takes the large
55 clam-shell || and skims off the whale-oil and pours it into the box. |
She only stops when all the whale-oil is off the boiled blubber. | Then
she takes a large basket, takes the boiled blubber | out of the kettle,
and puts it into the basket. When | it is all in, she puts it down in
60 the corner of the house. || The people also take the oil-boxes at each
end and another man | puts them down in the corner of the house.
(The owner's) wife | takes cedar-bark, splits it into long strips, and |
carries it to the basket containing the boiled blubber, next to which
she sits down. | Then she takes out one of the pieces of boiled blubber,
65 and she ties it in the middle with the cedar-bark. || She takes another

43 'yā'x'mota. Wā, g'il'mēsē 'wi'lōsdēsēxs laē āx'ēdēda begwānemaxēs
bexdzōwē ts!āts!ā'x'sema qa's pax'ālisēq. Wā, lā āx'ēdxa k'!eyōlē
45 qa's pagēdzōdēs lāxēs bexdzowē. Wā, lā mens'īdxa mōdenē lāxens
q!wāq!wax'ts!āna'yēx qa 'wādzewatsa k'!eyōlaxs laē bex'ēdeq hāxe-
la lax 'wāsgemasasa k'!eyōlē. Wā, g'il'mēsē lāwāxs laē geg'ēx'sela
bex'ēdeq qa k'!ōdenēs lāxens q!wāq!wax'ts!āna'yēx yīx wiwogwa-
sas. Wā, g'il'mēsē 'wi'welx'sexs laē āxts!ōts lāxa semg'ats!ē hānx'-
50 lanowa. Wā, lā hānx'lents lāxa legwisē lāxa l!ema'isē semx'de-
maxa k'!eyōlē. Wā, lā āx'ēdxa ts!ēslāla qa's xwētelgā'yēs lāq. Wā,
lā hēmenālaem xwētelgēq. Wā, lā genemas āx'ēdxa lāwatsa qa's
hā'nōlisēs lāxa semx'dema legwisa; hē'misa 'wālasē xalaētsa met!ā-
na'yē. Wā, g'il'mēsē medelx'wīdexs laē āx'ēdxa 'wālasē xalaētsa
55 met!āna'yē qa's ax'wīdēs lāxa gwēk'!ēsē qa's lā āxts!ālas lāxa lāwa-
tsa. Wā, lā āl'em gwālexs laē 'wi'lāwēda gwēk'!ēsē lāxa semyak'a-
wa'yē, laas āx'ēdxa 'wālasē lexa'ya qa's āx'wūts!ālēxa semyak'awa-
'yē lāxa hānx'lanowē qa's lā āxts!ālas lāxa lexa'yē. Wā, g'il'mēsē
'wūts!ā lāxa lexa'yaxs laē hānēgwīlas lāxa onēgwīlasēs g'ōkwē. Wā,
60 laxaē dādanōdxa gwēk'!edzats!ē lāwatsa lē'wa ogū'lamē begwā-
nema qa's lā hānēgwīlas lāx onēgwīlasēs g'ōkwē. Wā, lā lā genemas
āx'ēdxa denasē qa's dzedzēxsēdēq qa ts!ēts!ēq lās g'ilsg'ilstā. Wā,
lā dālaq qa's lā k!wanōlīxa semyak'awayaaats!ē lexa'ya. Wā, lā,
dāts!ōdxa 'nemts!aqē semyak'awayā qa's mōg'oyōtsa denasē lāq.
65 Wā, lā ēt!ēd āx'ēdxa 'nemē qa's mōg'oyōdēs lāx ēk'!ēlēlās. Wā, lā

one and ties it in the middle. | She continues doing so, and does not 66
 stop until the | strips of split cedar-bark are all used up; and when
 it is done, it is in this way:  Now, | the name of the boiled
 blubber is changed, and it is called "tied in the middle." |
 After all this has been done, she hangs up the pieces || over 70
 the fire of the house, and evaporates them until they are
 dry. | After they have been hanging there for one month, she
 takes a small kettle and | puts into it one string of blubber tied in
 the middle, together with the cedar-bark. | She pours water on it;
 and when the water shows on | top, she puts it on the fire. After it
 has been boiling a long time, || she takes it off. She takes a | small 75
 dish and puts it down near the kettle in which the pieces tied in the
 middle have been cooked. | She takes the tongs and takes hold of the
 boiled | pieces and puts them into the small dish. After | she has
 taken them all out of the kettle, she tries to eat it at once, || while it 80
 is still hot, for it is tender while it is hot, | but it gets tough when it
 gets cold. After she has eaten enough, | she puts away what is left;
 and when she wants to eat more, she | takes her kettle, pours water
 into it, and puts it on the | fire of the house. When it begins to boil,
 she takes it off || the fire. She takes the cold pieces of blubber tied 85
 in the middle | and places them in the hot water; and when she
 thinks that they are | hot, she takes them out with her tongs and |

hanal hē gwēg'ilē. Wā, al'mēsē gwālexs laē q'itl'bēda g'ilsg'ilstowē 66
 dzexek" denasa. Wā, lā g'a gwālexs laē gwāla (fig.). Wā, la'mē L'ā-
 yowē lēgemasa semyak'awa'yē lāxēq. Laem lēgades mōmṣ'se-
 mak" lāxēq, wā g'il'mēsē 'wī'la hē gwēx'idqēxs laē tēx'ustōts lāx
 neqostāwasēs legwīlē. Wā, la'mē x'itāq qa lemṣ'widēs. Wā, g'il- 70
 'mēsē la 'nemsgemg'ilaxa 'mekūlāxs laē āx'ētse'wa ha'nemē qa's
 āxts'loyāēda 'nems'laqē mōmṣ'semakwa 'wī'la lē'wa denasē lāq.
 Wā, lā gūq'leqasa 'wāpē lāq. Wā, g'il'mēsē nēl'idēda 'wāpē lāx
 ōkūya'yasēxs laē hānx'lents lāxēs legwīlē. Wā, g'il'mēsē gāgeg'i-
 litēla maemdelqūlaxs laē hēx'idaem hānx'sendeq. Wā, lā āx'ēdxa 75
 lālogūmē qa's hā'nōlilēs lāx māg'inwalilasa mōmṣ'semakwē'latstē
 hānx'lanā. Wā, lā āx'ēdxa ts'lēslāla qa's k'itp'idēs lāxa hānx'laa-
 kwē mōmṣ'sema qa's lā k'itp'ts'ālas lāxa lālogūmē. Wā, g'il'mēsē
 'wī'lō'sta lāxa hānx'lanowaxs laē hēx'idaem hayālemk'la q'les'ēd-
 qēxs hē'maē ālēs ts'elqwē qa's telqwaaxs ts'elqwaē. Wā, lā 80
 hēx'idaem plēs'idexs laē 'wūdex'ida. Wā, g'il'mēsē pōl'idexs laē
 g'ēxaq yix hāmx'sā'yas. Wā, g'il'mēsē ēt'ēd hamaēxsd lāqēxs laē
 āx'ēdxēs ha'nemē qa's gūxts'ōdēsa 'wāpē lāq qa's hānx'lendēs lāx
 legwīlasēs g'ōkwē. Wā, g'il'mēsē medelx'widexs laē hānx'sendeq
 lāxa legwīlē. Wā, lā āx'ēdxa 'wūda hānx'laak" mōmṣ'semakwa 85
 qa's āxstendēs lāxa ts'elx"sta 'wāpa. Wā, g'il'mēsē k'ōtaq laem
 ts'elx'widexs laē xwēlaqa k'itp'wūstentsēs ts'lēslāla lāq qa's xwē-

places them in small dishes, and they eat it | before it gets cold.
90 After she has eaten enough, || she puts it away, and she just heats it whenever she wants to eat of it. | This is called "eating boiled blubber tied in the middle."

- 1 . **Boiled Whale-Tail.**—And this is eating boiled | whale-tail while it is fresh. When the man goes and takes | a piece of the tail, he cuts it in strips twp | finger-widths thick, and he cuts it the same length, ||
5 so that the pieces are square. The length of the square is | one span. As soon as many pieces have been cut, | the man takes his kettle and pours water into it. | When it is more than half full, he puts it on the fire of his house; and when | it is on, he takes a piece of blubber of the
10 whale-tail, || and he bites the end of it, holding at the same time the opposite end and stretching it. | Now he pulls it; and after he has stretched it, | the blubber of the whale's tail is two spans long. | It is now as thick as the little finger. | He does this to all the pieces;
15 and after he has done so, || he waits for the water to boil. When it boils up, | he takes the pieces one by one. He takes the stretched blubber | of the whale's tail and puts it into the boiling water. | He puts it into it quickly. When the pieces are all in the kettle, he takes
20 the | tongs and stirs the water quickly. After doing so || he takes

88 laqē k'łipts!lālas lāxa lālogūmē. Wā, hēx'ida'mēsē hā'ya'to'māla q'les'ēdqēxs k'les'maē 'wūdex'ida. Wā, g'il'emxaāwisē pō'idexs
90 laē g'ēxaq. Wā, ā'misē ts!elx'ts!elqwaqēxs hā'maēxsdaaq. Wā, hēem lēgades mōm'x'semagūg'ēxa hānx'laakwē mōm'x'semakwa.

- 1 **Boiled Whale-Tail.**—Hē'misa ts!ets!asnēg'āxa hānx'laakwē ts!asnēsa gwe'yīmē, yix hē'maē ālēs gētē. Hē'maaxs laē āx'ēdēda bēgwānēmaxa g'āyulē lāxa ts!āsna'yē. Wā, lā bēx'ēdeq qa māldenēs wāgwasas lāxens q!wāq!wax'ts!āna'yēx. Wā, la'xaē hēem 'wadzōxs
5 laē bēx'ēdeq qa k'lewel'x'ūnēs. Wā, la 'nēmp!enk' lāxens q!wāq!wax'ts!āna'yēx yix 'wāsgemasas. Wā, g'il'mēsē q'lēnemē bēxa'yasēxs laē āx'ēdxēs hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq. Wā, la ēk'!ōlts!ēxs laē hānx'lents lāx lēgwīlasēs g'ōkwē. Wā, g'il'mēsē hānx'lālaxs laē dāx'idxa 'nēmts!aqē xūsē'lakwē k'its!exsdēsa gwe-
10 'yīmē. Wā, lā q'lex'bēqēxs lāē dālax āpsba'yasēxs laē ts!ās'ēdeq. Wā, laem nēxaq. Wā, g'il'mēsē gwāl ts!āsaxs laē māp!enk'ē lāxens q!wāq!wax'ts!āna'yēx, yix la 'wāsgematsa xūsē'lakwē k'its!exsdēsa gwe'yīmē. Wā, la yūem la 'wāg'itens selt!ax'ts!āna'yēx. Wā, lā 'nāxwaem hē gwēx'idxa waōkwē. Wā, g'il'mēsē 'wī'laxs
15 laē ēsela qa medelx'widēsa 'wāpē. Wā, g'il'mēsē medelx'widexs laē hēx'idaem 'nāl'nēmts!aq!emk'a āx'ēdxa ts!ākwē xūsē'lak' k'its!exsdēsa gwe'yīmē qa's āxstālēs lāxa maemdelqūla 'wāpa. Wā, lā hālabalaxs laē āxstālas. Wā, g'il'mēsē 'wī'laxstaxs laē āx'ēdxa ts!ēslāla qa's hālabalē xwēt!ēdeq. Wā, g'il'mēsē gwālexs laē
20 hānx'sendēq lāxa lēgwīlē. Wā, lā hālabala gūx'ēdex 'wāpalās

the kettle off the fire and pours off the liquid. | When the water has 21
all been poured off, he takes a small dish and | places it by the side
of the kettle in which the tail-blubber has been cooked. | He takes
hold of the kettle on each side and pours the contents | into a small
dish. The people eat it while it is still || hot; and when they have 25
eaten enough, they put away the rest. | As soon as the owner wants
to eat more, he puts the kettle | over the fire of the house; and when
the water boils, | he takes the kettle off the fire, and he takes the
boiled | whale-tail and puts it in; and || when he thinks that it is 30
warm enough, he takes it out and eats it, | for it is tender while it is
warm. Not many tribes are invited | to this food, for only the
owner | eats the boiled whale-tail, | but they do not stretch the
blubber of the dorsal fin when they boil it. || This is cut in the same 35
way as the tail-blubber of the whale is cut, | and after a short time
it is put into boiling water. | When it is all in, the kettle is taken off
the fire | and the liquid is poured out. Then the blubber | of the dorsal
fin of the whale shrivels up. When it is done, the (woman)
puts it || into a small dish. She does not eat this at once, for, | 40
although the blubber of the dorsal fin gets cold, it never | gets tough
when it is cold: therefore she cooks much of it at the same time. |
When she has eaten enough of the fin-blubber, | she puts it away;

Wā, g'il'mēsē 'wī'lōlts!āwē 'wapalāsēxs laē āx'ēdxa lālogūmē qa's 21
hālabalē k'anōlilas lāxa k'its!exsdēg'i'lats!ē hānx'lanowa. Wā,
ā'misē tetegenōdxa hānx'lanowē qa's gūxts!ōdēs g'ēts!ōx'dē lāq
lāxa lālogūmē. Wā, lax'da'xwē hēx'idaem q!ēs'idqēxs hē'maē
ālēs ts!elqwē. Wā, g'il'mēsē pōl'idexs laē g'ēxaxa waōkwē. Wā, 25
g'il'emxaāwisē ēt!ēd ha'm'ēxsd lāqēxs laē hānx'lendxēs hānx'la-
nowē lāxa legwilasēs g'ōkwē. Wā, g'il'mēsē medelx'widē 'wāpa-
sēxs laē hānx'sendeq lāxa legwilē. Wā, lā āx'ēdxa hānx'laakwē
xūsē'lakwē k'its!exsdēsa gwe'yimē qa's āxstendēs lāq. Wā, g'il-
'mēsē k'ōtaq laem ts!elts!elq!ūx'ēdexs laē āx'wūstendeq qa's q!ēs'ē- 30
dēq, qa's telqwaaxs ts!elqwaē. Wā, laem k'lēs lē'lalayo lāxa
q!ēnemē lēlqwalala'yē gwēx'sdēmas qa's lēx'amaēda āxnōgwadās
hā'māpxēs hā'mēx'sila'yē xūsē'lak' k'its!exsdēsa gwe'yimē. Wā,
lāla k'lēs ts!ākwē xūsē'lakwasa lāg'a'yaxs hā'mēx'silase'waē. Wā,
lāla hēem gwālē bexa'yasē xūsē'lakwē k'its!exsdēsa gwe'yimē. 35
Wā, lā lōmax'id 'nemāl'idexs laē āxstanō lāxa medelqūla 'wāpa.
Wā, g'il'mēsē 'wī'lā'staxs laē xwēlaqa hānx'sendxa hānx'lanowē
qa's gūx'idēx 'wāpalās. Wā, ā'mēsē la t!emkwamētalēda xūsē-
'lakwē lāg'ēsa gwe'yimaxs laē l!ōpa. Wā, laem l!ōpa yixs laē axts!ō-
yo lāxa lālogūmē. Wā, la'mēs ēx'em yālag'ililexs laē hāmx'idēq, 40
qaxs wāx'maē lā'wūdēda xūsē'lakwē lāg'a'ya. Wā, la hēwāxa p!ēs-
ida laē 'wūdēx'ida. Wā, hē'mē lāg'ilas q!ēq!ēnemxs hā'mēx'si-
lase'waē qaxs g'il'maē pōl'idēda q!ēsāxa xūsē'lakwē lāg'a'yaxs laē

45 and when she wants to eat some more, she just takes the || cold shrunk blubber of the dorsal fin and eats it, for | it never gets tough. That is all about this. |

1 **Boiled Devil-Fish.**—When¹ this is done, (the man) goes to catch devil-fish at | low tide; and when he finds the hole of a devil-fish, he puts the end | (for feeling) of the devil-fish spear, into the entrance of the hole; and when | he feels the body of the devil-fish, he pulls out
5 the devil-fish harpoon, and he pushes || the thick end of the harpoon into the hole. When he | feels the hard part, he pushes. | For a short while he leaves the devil-fish harpoon alone until it stops moving, for | the devil-fish catcher watches the spear as it is moving
10 about. | When it stops moving, he takes the spear and jerks it || out of the entrance of the devil-fish hole. Then the devil-fish | comes out on the end of the spear. | He pulls the spear out of the devil-fish, and strikes the devil-fish | on the rock; and when it turns white, he pulls out the entrails. These are called by the Indians "phosphorescence." | When he gets them off, he strikes it again on the rock to
15 kill it entirely, || and to make it tender when it is eaten. Then | the hunter goes home, and puts down the devil-fish in the house. | Then he takes his kettle, pours water into it | until it is more than half full, and puts it on the fire of his house. | When the water is boiling,

g'ëxaq. Wä, g'il'mēsē ēt!ēd q!ets!ēxsdex'īdexs laē āem āx'ēdxa
45 'wūda t!ēmg'ik' xūsē'lak' lāg'ēsa gwe'yimē qa's q!es'ēdēq, qa's hewāxaē plēs'ēda. Wä, laem gwāl lāxēq.

1 **Boiled Devil-Fish.**—G'il'mēsē¹ gwālexs laē nēsaxa teq!wāxs laē x'ats!aēsa. Wä, g'il'mēsē q!āx g'ōkwasa teq!wāxs laē sēgēlas p!ē-wayōba'yasēs nēdzayowē lāx t!ex'ilāsa tegwats!ē. Wä, g'il'mēsē p!ēx'walelaxa teq!wāxs laē xwēl'idxēs nēdzayowē qa's sēgēlēs
5 lēx'ba'yasēs nēdzayowē lāxa t!ex'ilāsa tegwats!ē. Wä, lā p!ē-xwaxa plēsa. Wä, g'il'mēsē p!ēx'walelaxa plēsāxs laē sēx'ēdeq. Wä, lā yāwas'id bāsēs nēdzayowē qa selt!ēdēsa teq!wa qaxs dōqūla'maēda nēts!ēnoxwaxēs nēdzayāxs yalāē yawēx'ila. Wä, g'il'mēsē selt!ēdexs laē dāk'!idxēs nēdzayowē qa's ōdax'īdē
10 nēx'wūlsa q lax t!ex'ilāsa tegwats!ā. Wä, g'āx'em āx'ba'ya teq!wa lāq. Wä, lā lēk'ōdxa nēdzayowē lāxa teq!wa. Wä, lā xūsxūts!ō-deq lāxa āwīnak!wa. Wä, g'il'mēsē la 'mēlx'īdēda teq!wāxs laē lawayōdex bēx'bēk!asxa yax'yig'ilas gwe'yāsa bāk'lūmē bēx'bēk!a. Wä, g'il'mēsē lāwāxs laē ēt!ēd xūsxūts!ēdeq qa ā'lak!ālēs lē'la.
15 Wä, hē'mis qa telqwēs qō lāl textax'wīdleq. Wä, hēx'ida'mēsē la nā'nakwē nēts!ēnoxwē lāxēs g'ōkwa. Wä, lā āx'ālilasa teqa!wāxs laē hēx'idaem āx'ēdxa hānx'lanowē qa's gūxts!ōdēsa 'wāpē lāq qa ēk'!ōldza'yēs. Wä, lā hānx'lents lāx legwīlasēs g'ōkwē. Wä, g'il'mēsē medelx'wīdē 'wābets!āwasēxs laē gasx'ig'ililaxa teq!wa

¹ Continued from p. 152, line 36.

he takes up the devil-fish || and puts it into the kettle which is on the 20
fire. | When it is in the kettle, the man who is cooking the devil-fish
takes the | tongs and stirs it; and after stirring it for some time, he |
lets it boil again. Then he stops stirring it. He may keep it | for
about an hour, according to the watch, || boiling this length of time. 25
Then the devil-fish is done. | He takes the kettle off the fire, and
places it at the | door-side of the fire. He takes a dish and | puts it
by the side of the kettle in which the devil-fish is cooked, | and he
pours fresh water into the dish. Then he takes the || tongs, lifts the 30
devil-fish, and puts it into the | dish. He takes a knife and cuts
around the upper end of the | arms close to the body, and he cuts off
the | stomach close to the upper end of the body. Then he puts
down | his knife, takes off the arms, and pulls off the || loose skin that 35
hangs together at the end, and | he pulls off the loose skin along the
side of the suckers; | and when the loose skin is off, he gives it to one
of those who are to eat the devil-fish. | He goes on and does the same
with the other arms. | After this has been done, he takes the stomach
and pulls off the loose skin; || and after this has been done, he bites 40
off the joint over the head and | spits it out. He looks for the four
shells which are on | each side of the stomach of the devil-fish.

qa's gax'sets!ödēs lāxa hānx·lāla lāxa legwīlē hānx·lanowa. Wā, 20
g'il'mēsē la'staxs laēda begwānemēxa teqwēlāxa teq!wa āx'ēdxa
ts!ēslāla qa's xwēt!ēdēs lāq. Wā, g'il'mēsē gēg'ilil xwētaqēxs laē
ēt!ēd medelx'wēda. Wā, hē'mis la gwalats xwētaq. Wā, wāla-
anawisē lō' 'nemts!agelelag'ila lāxa q!lāq!alak!ayaxens 'nālāqē
'wā'waselilasas maemdelqūlaxs laē l!ōpa teqwēlāxa teq!wa. Wā, 25
lā hānx'sendxa hānx·lanowē lāxa legwīl qa's hāng'alilēs lāxa
obēx·lālilāsēs legwīlē. Wā, lā āx'ēdxa tayax'sē'lats!ē lōq!wē qa's
hā'nōlilēs lāxa mag'inwalilāsa teqwē'lats!ē hānx·lanowa. Wā,
lā gūxts!ōtsa 'wūda'sta 'wē'wāp!em lāxa lōq!wē. Wā, lā āx'ēdxa
ts!ēslāla qa's k'lip!idēs lāxa teq!wa qa's lā k'!pts!ōts lāxa 30
lōq!wē. Wā, lā āx'ēdxa k'lāwayo qa's t!ōtsē'stālēx ēwaxlā'yas
dzēdelemas mā'abāla lāx bak'awa'yas. Wā, laxaē t!ōsōdex
gawās mak'abāla lāx ēk!anā'yasa bak'awa'yē. Wā, lā g'ēg'a'il-
xēs k'lāwayuwē qa's dāg'ilts!ōdēxa dzēdelemē qa's k'ūlpōdxa
'nemts!aqē laqēxs hē'maē ālēs elagālasēs iēnp!ēna'yē. Wā, lā 35
x'ik'ōdex iēnp!ēna'yas wālabāla lāx 'wāx'sanōdza'yas k'ūmt!ēna-
'yas. Wā, g'il'mēsē 'wī'lāwē iēnp!ēna'yasēxs laē ts!ās lāx textaq-
laq. Wā, ā'mēsē lā hē gwē'nakūlaxa waōkwē dzēdelema. Wā,
g'il'mēsē 'wī'lāxs laē āx'ēdxa gawās. Wā; lā nexālax iēnpsema-
'yas. Wā, g'il'emxaāwisē 'wī'lāxs laē q!ēk'ōdex q!ēnxlā'yas qa's 40
kwēs'ōdēq. Wā, lā alēx'īdxa mōts!aqē dāp!ēnk' āxāla lāx
'wāx'sanōlema'yas gāwāsa teq!wa. Wā, g'il'mēsē q!lāqēxs laē

43 When he finds them, | he pulls them out and throws them away.
 Then he breaks it into strips, | and gives a strip to each of his guests. ||
 45 He who eats the body takes off the loose skin, | and pulls out the
 mouth-parts of the devil-fish and eats them, | and he eats the body.
 After | they have eaten enough, they go out. They only invite the |
 numaym to eat devil-fish. They do not cook devil-fish for many ||
 50 tribes. That is all about this. |

Scorched Devil-Fish.—When the devil-fish hunter | comes home,
 he takes his knife and | cuts off one of the arms. | He puts it by the
 55 side of the fire, with its loose skin; and when || the outside is scorched,
 he turns it so that the | raw side is towards the fire; and when it is
 also scorched, he | takes it off and pulls off the loose skin. When it is
 all off, | he eats it. Some Indians call this "eating devil-fish |
 60 roasted by the fire," although only the legs are roasted; || and they
 call it "eating devil-fish." Only the | females are roasted this way;
 for they are afraid, when they are boiled, | that they will get an
 itchy eruption and have to scratch themselves | wherever the liquid
 touches the skin, when the female devil-fish is boiled. | Therefore
 65 they do not wash the female devil-fish, and || therefore also it is not

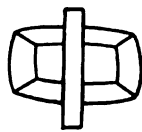
43 lekūmōdeq qa's ts!ex'ēdēq. Wā, lā k!ūlk!ūlpsedeq qa ts!ēts!e-
 q!astowēsēxs laē ts'ewanaēsasa 'nāl'nemē lāxēs lē'lānemē. Wā,
 45 lāla hēm bebāk'awēg'xa bak'awa'yaxs laē lāwiyōdex lenpse-
 ma'yas. Wā, hē'mis g'il gēlx'ōyosē gwāwilba'yasa teq!wa qa's
 gūgwawēg'ix'īdēq. Wā, lā hām'x'īdxa bak'awa'yē. Wā, g'il'mēsē
 pōl'īdexs laē hōqūwēsa. Wā, laem lēx'aem teqwēlag'ilaxa
 teq!wēda 'ne'mēmōtē. Wā, laem k'lēs teqwēla qaēda q!ēnemē
 50 lēlqwālala'ya. Wā, laem gwāl lāxēq.

Scorched Devil-Fish (Ts!ēdzek' teq!wa).—Wā, hē'maaxs g'ālaē
 g'āx'nā'nakwēda nēts!ēnoxwaxa teq!wa, wā, lā āx'ēdxēs k'lāwa-
 yowē qa's t!ōsōdēxa 'nēmts!aqē lāxa dzēdzelemasa teq!wa. Wā,
 lā k'ādnōlisas lāxēs legwīlē 'wī'la lē'wis lenp!ēna'yē. Wā, g'il'mēsē
 55 k!ūmēlx'īdē l!āsot!ēna'yas lāxa legwīlaxs laē lēx'īdeq qa l!āsō-
 t!ēndēsa k'ūlx'k'!ōdena'yē. Wā, g'il'emxaāwisē k!ūmēlx'īdexs laē
 āx'ēdeq qa's x'ik'ālēx lenp!ēna'yas. Wā, g'il'mēsē 'wī'lāxs laē
 hām'x'īdeq. Wā, la 'nēk'ēda waōkwē bāk!ūma ts!ēts!ēdzek'g'ixa
 ts!ēdzekwē teq!wa wāx'maē lēx'aem ts!ēsase'wē dzēdzelemas.
 60 Wā, lā texteqwaxa teq!wa 'nēk'iq. Wā, laem lēx'aem hē
 gwēg'ilase'wa ts!ēdāqasa teq!wa yīxs k'ilemaē hānx'lentse'wa
 qaxs laxaē hēx'īdaem q!ūlē yīxs hēmena'la'maē q!ūlax lāg'aale-
 lasas 'wāpalāsēs ts!ōxwāxa hānx'laakwē ts!ēdāq teq!wa. Wā,
 hē'mis lāg'ilas k'ēs ts!ōxwase'wēda ts!ēdzekwē teq!wa. Wā, hēm-
 65 xaāwis k'lēsēlas hānx'lentse'wē. Wā, g'il'mēsē 'wī'la ts!ēdzekwē

boiled. After they have eaten the roasted | arms, they throw the 66
body and the stomach | out of the house. That is all about this. |

Devil-Fish with Oil (Chopped Devil-Fish with Oil).—This | is another 1
way of cooking devil-fish. When the | devil-fish hunter comes home
with the devil-fish, and when he has many | devil-fish, perhaps as
many as twenty or thirty, || he cooks them all at one time on his fire. 5
He | does it in the same way as I described the cooking of devil-fish
before, and he | takes off the loose skin in the same manner. When
all the loose skin is off, | the devil-fish hunter takes his knife and a
large dish | and puts them down. He takes a small piece of wood
and puts it || over the sides of the dish crosswise in the middle. 10
This is named | "the cutting-board for devil-fish."

He takes the arms of the devil-fish and | puts them on
the short board. He takes his chopping- | knife and
chops the arms into pieces. Then | he takes another
arm and cuts it up too. After || they have all been 15
chopped up, he takes a large kettle and | washes it out. When it
is clean, he takes with his hand the chopped | arms and throws
them into the kettle for cooking them. | When the kettle is almost
full, he pours a little | water into it and puts it on the fire. After ||
boiling quite a while, it is taken off. | Then many dishes are 20



dzēdzelemasēxs laē âem ts!eqeweldzema bak'awa'yē ʔe'wa gāwa 66
lāx l!āsanā'yasēs g'ōkwē. Wā, laem gwāl lāxēq.

Devil-Fish with Oil (Temx"staak" teq!wa lāxa l!ē'na).—Wā, 1
g'aem 'nemx'idāla hā'mēx'silaēnēxa teq!wēg'a. Y!xs g'il'māē g'āx
nā'nakwēda-nēts!ēnoxwaxa teq!wa. Wā, g'il'mēsē q!eyōla y!xs nē-
ts!anemaaxa maltsemg'ustā teq!wa lōx hāyāqaax yūdux"semg'ustā.
Wā, lā 'nā'nemp!eng'ila hānx'LEndeq lāxēs legwīlē. Wā, lā âem 5
neqemg'iltewēx teqwēlaēna'yasen g'ālē wāldema lō' lawālaē-
na'yax lenp!ena'yas. Wā, g'il'mēsē 'wī'lāwē lenp!ena'yāsēxs laē
āx'ēdēda nēts!ēnoxwaxēs k'!āwayowē, wā, hē'mēsa lōq!wa 'wālasa
qa's k'āg'alilēs. Wā, laxaē āx'ēdxa āma'yē leqwa qa's k'at!ēdēs lāx
ōgwāga'yasa lōq!wē gayāsela lāx negōyā'yas. Wā, hēem lēgades 10
temgūdzōxa teq!wa. Wā, lā āx'ēdxa dzēdzelemasa teq!wa qa's
k'adedzōdēs lāxa temgūdzowē. Wā, lā āx'ēdxēs temgwayowē
k'āwayo qa's temtemx"salax'idēxa dzēdzelemē. Wā, la 'wī'laxs
laē ēt!ēdxa waōkwē qa's temtemx"salax'idēq. Wā, g'il'mēsē
'wī'la lā temtemx"s'aakūxs laē āx'ēdxa 'wālasē hānx'lanowa. Wā, 15
la ts!ōxūg'Indeq. Wā, g'il'mēsē ēg'ig'axs laē gūxts!ōtsa temtem-
x"staakwē dzēdzelemē lāxa temx"staakwī'lats!ē hānx'lanowa.
Wā, g'il'mēsē elāq qōt!ēdēda hānx'lanowaxs laē xal!aqa gūq!E-
qasa 'wāpē lāq. Wā, lā hānx'Lents lāxēs legwīlē. Wā, la gēx-
lāla maemdelqūlaxs laē hānx'sanowa lāxa legwīlē. Wā, lā 20

22 taken and put down by the side of the | kettle in which the chopped
 devil-fish has been cooked. The man takes a ladle and | dips out
 the chopped devil-fish, and puts it into the | dishes. It contains
 25 little water. When the || chopped devil-fish is in the dishes, he takes
 oil and pours it over it; | and he only stops pouring oil over it when it
 is covered. | After doing so, he takes many spoons and | gives them
 to those who are to eat the chopped arms of the | devil-fish. After
 30 this has been done, he places the || dishes in front of his guests, and
 they begin to eat the chopped devil-fish | with oil. When it is
 finished, they | go out at once, for this food makes them feel like
 vomiting. | Then they all hurry out to go back of the houses, where |
 35 they vomit. After vomiting, they drink water. || That is all about
 this. |

Steamed Devil-Fish.—When | a woman sees a devil-fish in the
 water on a rock while she is gathering clams, she | spears it and puts
 it into her small clam-digging canoe. | When she has many clams, she
 40 steams them. Then she || puts the devil-fish with them when she is
 about to pour water on her steamed clams. | After the water has been
 poured on, the devil-fish is covered over | with the clams, and it is
 steamed with the clams that are | steamed to be made into dried

21 ǎx'etsē'wēda q!ēnemē lōelq!wa qa mex'alilelē lāx māg'inwalilasa
 temx'staakwī'lats!ē hānx'lanowa. Wā, lā ǎx'ēdxa tsēx!a qa's
 tsēx'idē lāxa temx'staakwē dzēdzelema qa's lā tseyōselas lāxa
 lōelq!wē. Wā, laem holelqelaxa 'wāpē. Wā, g'il'mēsē 'wī'lōsa
 25 hānx'laakwē temx'staakūxs laē ǎx'ēdxa l!ē'na qa's klūnqlēqēs
 lāq. Wā, ǎl'mēsē gwāl k'lūnqasa l!ē'na lāqēxs laē t!ēp!ēgelēsa.
 Wā, g'il'mēsē gwālēxs laē ǎx'ēdxa q!ēnemē k'āk'ets!ēnaqa qa's
 k'ās'idēs lāxa tetemx'staag'laxa temx'staakwē dzēdzelema
 teq!wa. Wā, g'il'mēsē gwālēxs laē k'ax'dzamoliłasa tetemx'staax"
 30 ts!āla lōelq!wa lāxēs lē'lānemē. Wā, lax'daxwē 'yōs'idxa temx"
 staakwē teq!wa lāxa l!ē'na. Wā, g'il'mēsē 'wī'laxs laē hēx'i-
 daem hōqūwēlsa qaxs ālaē ts!enk!ūlema hē gwēk' hā'mēx'sila'yē.
 Wā, lax'daxwē hē'nākūlaem lax ālanā'yasēs g'ig'ōkwē qa's lā
 hōx'wida. Wā, g'il'mēsē gwāl hōqwaxs laē nax'idxa 'wāpē. Wā,
 35 laem gwāl lāxēq.

Steamed Devil-Fish ('neg'ek' teq!wa).—Wā, hē'maaxs klūnsa-
 ēda ts!ēdāqaxa teq!wāxs ts!ēk'aaxa g'āwēq!ānemē. Wā, lā sex'-
 ideq qa's k!wēt!alēxsēs lāxēs ts!ēg'ats!ē xwāxwagūma. Wā,
 g'il'mēsē q!eyōlxa g'āwēq!ānemaxs laē 'nek'aq. Wā, hē'mis la
 40 legenwayaatsa teq!wāxs laē elāq tsās'ētsa 'wāpē ēlāxēs 'nek'āse'wē.
 Wā, g'il'mēsē tsās'ētsa 'wāpē lāqēxs laē nānask'inaemxa teq!wa.
 Wā, lā 'nemāx'idaem l!ōpa lē'wa 'neg'ekwē g'āwēq!ānemaxs
 k'lōtslase'wāē qaxs k'lōmats!ēlē. Wā, g'il'mēsē l!ōpēxs laē lēt!ē-

clams. After it is done, it is uncovered. | Then the steamed devil-fish is first taken out and || washed in fresh water; and then (the 45 woman) also does what | I described at first, when I described the eating of devil-fish; but it tastes differently | when it is steamed, for the taste of the steamed | clams affects the taste of the steamed devil-fish. |

You know about the devil-fish caught in deep water when the || tides are low at half-moon. This has been written | in the writing 50 about those who get devil-fish for bait for halibut; | for I have described it entirely, how they catch devil-fish with long | spears in deep water, and everything about it. Therefore | I say that you know it already, and also about the catching of devil-fish on the dry beach at || spring-tide. That is all about this. | 55

Boiled Sea-Slugs (Catching sea-slugs).—When | a man wants to 1 take sea-slugs, he first goes for a thin shaft which is used by the salmon-fishers. | He takes two thin cedar-sticks, each one short span | long and a little thinner than the || little finger, flat on one side, | 5 and he takes cedar-bark and splits it in narrow strips. | The two cedar-sticks are to be hooks at the end of the sea-slug spear. | He puts these near the end of the harpoon-shaft, and ties them on with split | long strips of cedar-bark. When it is finished, it is this way: ||

tsē'wa. Wā, hē'mis g'il āx'ētse'wa 'neg'ikwē teq!wa qa's ts!ōx-witse'wē lāxa 'we'wap!emē. Wā, āem'xaāwisē la negeltewēx gwē- 45 g'ilasasen g'ag'ilēyē wāldemaxs laē textax'wīdeq. Wā, laem ōgūx-p!aemxs 'neg'ekwaē qaxs laē gwe'yōsē gwēp!aasasa k'lōts!aakwē g'āwēq!ānem lāxa 'neg'ekwē teq!wa. Wā, laemxaē gwāla.

Hēem!as lā q!āla nanēsamensaxa teq!wāxs wāx'maē āma'ya x'ā-ts!a'yēxēs āmāgawix'demxs laē nexsa'ya 'mekūla. Wā, la'mēsē k'lā- 50 dedze'wē lāx k'lādekwasā tatēlāxa teq!wā lōqwalaxa p!ā'yē qaxg'in senōlmēk' gwāgwēx's'āla laqēxs laē nanēdzayowaxa g'ilt!a nanēsamendza'yāxa teq!wa lē'wis gwāyilālasē. Hē'mesen lāg'ila 'nēk'ōl laem 'wīla q!ālelaq lē'wa lemχūlēse la nēsaxa teq!wa lāxa 'wālasē x'āts!a'ya. Wā, laem gwāl laxēq. 55

Boiled Sea-Slugs (Aelyaxa ālasē).—Wā hēem g'il āx'ētsō'sa 1 aelyaēnoxwaxa ālasa saents!āsa yālnek!wēnoxwaxa k'lōk!ūtela. Wā, lā āx'ēdxa malts!aqē wīswūl k!waxlāwa, 'nāl'nemp!enk'ē āwāsgemasas lāxens ts!ex'ts!āna'yēx. Wā, lā wāwilalagawēsens selt!ax'ts!āna'yasens q!wāq!wax'ts!āna'yēx lāxēs pēpexk'lōt!ē- 5 nēna'yē. Wā, lā āx'ēdxa denasē qa's dzedzexsēndēq qa ts!ēlts!ē-q!ēs. Wā la āx'ēdxa malts!aqē gēgalbītsa aelyayōplēqlē. Wā, lā āxbents lāx māk'ba'yasa saents!ō qa's yil'ālelōdēsa dzexekwē g'ilt!a denas lāq. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (fig.).

- 10 Then he waits for it to be calm at low tide. When | it is calm, he launches his sea-slug-gathering canoe. | He takes his sea-slug-gathering paddle, and his knife for cutting off the heads | of sea-slugs, and also the stick for catching sea-slugs. Then he paddles | to a place where he knows there are many sea-slugs. He looks down
15 into the water; and || when he sees a place where there are many of them together, he takes his stick for catching sea-slugs and | pushes it down into the water. He pushes the hook-end under the sea-slugs | and pulls them off the bottom, (putting the hooks under) the middle of the sea-slug. | Then it comes up lying crosswise over the two hooks at the end of the pole. He pulls up | the pole, and
20 puts it down crosswise over his canoe. || He takes the sea-slug, takes his knife, | and cuts off the neck. Then he squeezes out the insides, | and he throws it down hard into his canoe, saying | as he is throwing it down,— |

"Now you will be as stiff as the wedge of your grandfather." ||

- 25 He does this to each of them, and says so as he throws the sea-slugs into his | canoe. When he has caught many of them, he goes home. |

As soon as he arrives on the beach of his house, his wife takes | a basket and goes to meet him and to carry up what he has. She puts |
30 her basket into the small canoe; and the woman takes || one of the

- 10 Wā, lā ēsela qa k'lemaqlēsēxa x'āts!aēsē. Wā, g'il'mēsē k'lemaqlaxs laē wī'x^ustendxēs aelyats!ēlē xwāxwagūmā. Wā, lā āx'ēdxēs aelyax'sayasē sē'wayā lē'wēs t!ōt!ēsemyōlē k'āwayō lāxa ālasē. Wā, hē'misēs aelyayop!ēqē. Wā, lā sēx'wida qa's lā lāxēs q!ālē q!āyatsa ālasē. Wā, lā hānx'ida. Wā, g'il'mēsē
15 dōx'walelaxa q!aēdzasasa ālasexs laē āx'ēdxēs aelyayop!ēqē qa's l!engensē lāxa demsx'ē. Wā, laem benba'yē gēgalba'yasēs aelyayop!ēqē. Wā, lā gālelisa lāx negōyā'yasa ālasaxs g'āxaē galotawēltewē lāxa mālē gēgalbēsa aelyayop!ēqē. Wā, lā nexōstōdxēs aelyayop!ēq qa k'at!ēdēs la 'wāx'sotāga'yasēs aelyaats!ē xwā-
20 xwagūma qa gayalēs. Wā, lā dāx'īdxa ālasē qa's āx'ēdēxēs k'lāwayō qa's t!ōt!ets!exōdālēq. Wā, lā x'ix'īdeq qa lawāyēs yāx'yig'ilas. Wā, lā xūsālexsas lāxēs xwāxwagūmē. Wā, lā nēg'etewōxs laē xūsālexsas:—

"Laems hēl l!āxalēnēlē Lemg'ayās gāgasa."

- 25 Wā, lā q!wālxoem 'nēk'ixs laē xūs'ālexsas ālasē lāxēs xwāxwagūmē. Wā, g'il'mēsē q!eyōlexs laē nā'nak' lāxēs g'ōkwē. Wā, g'il'mēsē lāg'alis lāx l!ema'isasēs g'ōkwaxs laē genemas āx'ēdxa lexaf'yē qa's lā lalala; hē'mis, qa's lā nanagwāla. Wā, lā hāng'aalexsasēs lexaf'yē lāxa xwāxwagūmē. Wā, lā dāx'īdēda ts!ēdāqaxa
30 'nemē ālasa qa's x'ix'īdē 'wāsgemasas ōgwide'yas lāxēs dālaēna-

sea-slugs, squeezes down the whole length of its body, holding it by 31
 the | hind part, the head downward; and when what is left of the
 insides has come out, | she throws it into the basket. She does this
 to all | of them. When they are all in, she carries | her basket of
 sea-slugs up the beach and takes it || into the house. She puts it 35
 down in the corner of the house. | Then she takes a large low steam-
 ing-box and pours some | fresh water into it. When it is half full,
 she takes the basket of sea-slugs | and pours them into the water in
 the box. She leaves them there | for two nights with the water over
 them. Then they are ready || to be boiled. The man takes the 40
 kettle for boiling sea-slugs | and pours water into it until it is half
 full. | He puts it over the fire; and when the kettle for boiling sea-
 slugs | is on the fire with the sea-slugs in it, he goes into the woods
 and breaks off hemlock-branches. | He carries these back and puts
 them down where the sea-slugs are boiling || in the kettle. After he 45
 has done so, he takes the low steaming-box in which the sea-slugs
 are, | and places it by the side of the fire, | and also the tongs.
 When the water begins to boil, his wife | takes one of the sea-slugs
 and squeezes the body so that | the liquid comes out from the inside.
 Then she puts it into the boiling water. || Her husband stirs it with 50
 the tongs. The woman | squeezes out the whole number of sea-
 slugs; and when they are all | in the kettle, the man continues to

'yax öxsde'yas. Wä, lä benxtäla. Wä, g'il'mēsē 'wī'lāwē g'ēg'a- 31
 yayawa'yas yāx'yig'ilasēxs laē lexts!ōts lāxēs lexa'yē. Wä, lä
 'nāxwa hē gwēx'idxa waōkwē. Wä, g'il'mēsē 'wīlts!āxs laē k'lox'wūl-
 tōdxēs elyats!ē lexa'ya qa's lä k'lox'wūsdēselaq qa's lä k'logwē-
 lelaq lāxēs g'ōkwē. Wä, lä k'lox'walilas lāx onēgwīlasēs g'ōkwē. 35
 Wä, lä āx'ēdxa 'wālasē kūteli! q!ō'lats!ā. Wä, lä gūxts!ōtsa 'we-
 'wāp!emē laq. Wä, g'il'mēsē negoyoxsdālaxs laē āx'ēdxa elyats!ē
 lexa'ya qa's lä gūxstents lāx 'wābets!āwas. Wä, lä bās. Wä,
 hēt!ā lä mālexsē gānulas q!ōgūlilēda ālasaxa 'wāpaxs laē hēlāla lāx
 hānx'lentsē'wē. Wä, lēda begwānemē āx'ēdxēs elsēlats!ēlē hānx'- 40
 lanowa. Wä, lä gūxts!ōtsa 'wāpē lāq qa negoyoxsdālēs. Wä,
 lä hānx'lents lāxēs legwīlē. Wä, g'il'mēsē la hānx'lalē elsē!a-
 ts!ēlasēxa ālasaxs laē lāxa āl!ē qa's l!ex'widē lāxa q!wāxē. Wä,
 g'āxē gēmxelaq qa's lä gēmxstendeq lāxēs elsē!ats!āxa ālasē
 hānx'lanowa. Wä, g'il'mēsē gwālexs laē āx'ēdxa q!ōgūlilē elya- 45
 ts!ē kūteli! q!ō'lats!ā qa's g'āxē hā'nōlīsas lāxēs legwīlē; Wä, hē-
 'mēsa ts!ēslāla. Wä, g'il'mēsē medelx'widēda 'wāpaxs laē gēne-
 mas āx'ēdxa 'nemē ālasa qa's x'ix'idēx ok!wina'ya qa lāwāyēs
 'wāpaga'yasēxs laē ts!emxstents lāxa maemdelqūla 'wāpa. Wä,
 lāla lā'wūnemas xwētasa ts!ēslāla lāq. Wä, lä 'nāxwaem 50
 x'ix'idēda ts!edāqax 'waxaasa ālasē. Wä, g'il'mēsē 'wīla'stēda
 ālasaxs laē hēmenālag'il!em xwētēda begwānemaq. Wä, g'il-

53 stir them. When | the water begins to boil, the man picks up
handfuls of dirt from the floor of the | house and throws it into the
55 boiling water. Then || it stops boiling over, for the | water of the
sea-slugs almost always boils over, and only | dirt from the floor of
the house stops the boiling-over. The man | tries to take hold of one
of them with the tongs; and when he succeeds in taking one, | it is
done. The skin gets rough when it is done. The (sea-slugs) are
60 slippery, when || they are raw, and he can not get hold of them with
his tongs. | When they are done, he takes off the fire the kettle for
cooking sea-slugs. | He takes a large dish and puts it by the side of
the | kettle. He pours some water into it; and when it is | more
65 than half full of water, he takes the tongs, lifts up the || sea-slugs, and
puts them into the dish for washing the boiled | slugs. As soon as they
are all in, the man sits down by its side | and washes them, they being
stiff. After he has | washed one of them, he gives it to one of his guests |
to eat first a sea-slug; and the one to whom the first sea-slug is given
70 eats it at once. || The man washes the sea-slugs quickly, | and gives
one to a second man; and he continues doing this with his other |
guests; and when the first one finishes eating a sea-slug, | he is given
another one. After they have eaten enough, they take some | to
75 their wives, for sea-slugs are only eaten in winter, || when they are

53 'mēsē tenx'idexs laēda begwanemē k'lag'ilixā tlex't'eg'ilāsēs
g'ōkwē, qa's k'a'stendēs lāxa la tentenk'ila. Wā, hēx'ida'mēsē
55 xūt'lēdēda tentenk'ila elsēlas qaxs xenlelaē hēmenālaem tenx'-
idē 'wāpalāsa ālasaxs hānx'lentse'wāē. Wā, lēx'a'mēs xūt'lēda-
masa tlex't'eg'ilāsa g'ōkwaq. Wā, lā, hēmenāla'ma begwānemē
gūnx'id k'lak'lap!enasa ts!ēslāla lāq. Wā, g'il'mēsē k'lip!endqēxs
laē l'ōpā. Wā, laem xūlxūnx'idexs laē l'ōpā. Wā, lā tsāx'enxs
60 k'ilix'āē. Wā, laem k'leās gwēx'idaats k'lip!entsēs ts!ēslāla lāq.
Wā, g'il'mēsē l'ōpexs laē hānx'sendeq lāxēs legwīlēs elsēlax'dema.
Wā, lā āx'ēdxa 'wālasē lōq!wa qa's k'anolilēs lāxa elsē!ats!ē
hānx'lanowa. Wā, lā gūxts!ōtsa 'wāpē lāq. Wā, g'il'mēsē ēk'!ōl-
dza'ya 'wāpē lāqēxs laē āx'ēdxa ts!ēslāla qa's k'lak'lap!enēs lāxa
65 ālasē qa's lā k'lipstālas lāxa ts!ōts!ox'ūnats!ē lōq!waxa hānx'laakwē
ālasa. Wā, g'il'mēsē 'wī'lōsexs laēda begwānemē k'wag'āgelilāq
qa's ts!ōts!ox'ūnx'idē lāxēs laēna'yē l'lax'ida. Wā, g'ilnaḡwa'mēsē
gwāl ts!ōts!ox'ūnaxa 'nemē ālasex laē yax'wits lāxēs lē'lānemē
qa g'alq!esēs elsasxa ālasē. Wā, lā hēx'idaem elsas'idēda g'ālē
70 yāx'witse'wa, yīxs laē hanakwila ts!ōts!ox'ūnēda begwānemax
yaq!wēmalasa māk'ilaq. Wā, lā hē gwe'nakūlaxa wāōkwē lē'lā-
nems. Wā, g'ilnaḡwa'mēsē 'wī'lēda g'ālē yax'witsō'sa ālasexs laē
ēt'lēd yāx'wideq. Wā, g'il'mēsē pōl'idexs laē mōtelaxēs ānēx'sā'yē
qaēs genemē, yīxs lēx'a'māē elsasdemxa ālasēda ts!āwūnxē lāx

good. They are bad in summer. That is all about | one way of 76
cooking of sea-slugs. |

Roasted Sea-Slugs (Sea-slugs roasted by the side of the fire of the | 1
house).—When water has been on the sea-slugs for two days, | the
woman takes a dish and carries it to put it down by the side of | the
low steaming-box. She takes the sea-slugs out of the water and || puts 5
them into the dish. As soon as she has enough, she carries a dish of
sea-slugs | and puts it down by the side of the fire of her house. She
puts | it alongside the fire, under the side-logs of the fire, and she |
continually turns (the sea-slugs) over. As soon as they are really |
stiff, they are done; and as soon as they are done, she takes them off
the fire with the || fire-tongs. She takes another dish and pours 10
some | water into it, and she puts the roasted sea-slugs into it. |
Then she takes a cedar-stick and scrapes off the ashes that | stick to
the roasted sea-slugs. When they are all in the dish, she squeezes
them, | so that the water comes out, and she puts them into another ||
dish. Then she takes another sea-slug, scrapes off | the ashes that 15
stick to the outside of the roasted sea-slugs, and she | squeezes it so
that the water comes out, and puts it into the | dish. She does this
to all the others; and when | they are all done, she gives them to

eyāx'sdemas. Wā, lāla 'ya'yax'sxa hēnē. Wā, laem gwāi lāxa 75
'nemx'idāla hā'mōx'silānē'xa ālasē.

Roasted Sea-Slugs (Penēdzekwē ālasa lāxa onālisasa legwīlasa 1
g'ōkwē).—Wā, hē'maaxs laē malp'enxwa'stalil q'ōgūlila ālasē
wā, lāda ts'edāqē āx'ēdxa lōq'wa qa's lā dālaq qa's lā k'anolīlas
lāxa elyats'ē kūtelil q'ōlats'ā. Wā, lā āx'wūstālaxa ālasē qa's lā
āxts'ālas lāxa lōq'wē. Wā, g'il'mēsē hē'alaxs laē k'alaxa elts'āla 5
lōq'wa qa's lā k'anōlisas lāxa legwīlasēs g'ōkwē. Wā, lā k'ade-
nōliselas lāxa āwābā'yas k'ak'edenwa'yasēs legwīlē. Wā, ā'mēsē
hēmenālaem lēx'elalēda ts'edāqaq. Wā, g'il'mēsē ālax'īd lā
l'āx'ēdexs laē l'ōpa. Wā, g'il'mēsē l'ōpexs laē k'elts'ālasēs ts'ēs-
lala lāq. Wā, lā āx'ēdxa ōgū'lamē lōq'wa qa's gūxts'lōdēsa 10
'wāpē lāq. Wā, lā āxstentsa penēdzekwē ālasē lāq. Wā, lā
āx'ēdxa k'wa'xlādzēsē qa's k'exālayōxa gūna'yaxs laē k'wē-
k'ūt'enēxa penēdzekwē ālasa. Wā, g'il'mēsē 'wī'lāxs laē q'wēdze-
lendeq qa lāwāyēs 'wāpaga'yas. Wā, lā yaxts'lōts lāxa ōgū'lamē
lōq'wa. Wā, laxaē ēt'lēd āx'ēdxa 'nemē ālasa qa's k'exālēxa 15
gūna'yaxs laē k'wēk'ūt'enēxa penēdzekwē ālasa. Wā, lā q'wē-
dzēlendeq qa lāwāyēs 'wāpaga'yas. Wā, laxaē yaxts'lōts lāxa
lōq'wē. Wā, lānaxwaem hē gwēx'idxa wāōkwē. Wā, g'il'mēsē
'wī'lāxs laē yāx'wīts lāxa elsaslaxa penēdzekwē ālasa. Wā,

20 those who are to eat the roasted sea-slugs. || At once they eat them; and after they have eaten enough, they carry home | for their wives what is left over. That is all about this. |

Baked Sea-Slugs (Sea-slugs baked in hot ashes in the fire of the | house).—The woman also takes the sea-slugs out of the low steaming-
25 box. | She digs a hole in the hot ashes and puts the || sea-slugs into the hole dug in the ashes. Then she covers them with ashes. | It may be half an hour according to the watch | before she digs them out. She takes them up with the fire-tongs and | places them on the floor, by the side of the fire; and she does the same as what I | said before when I spoke about the sea-slugs roasted by the side of the
30 fire. That is || all. |

1 **Roasted Chiton**.—This is called by the L!al!asiqwāla *k'!inēl*, but by the Kwāg'ul it is called | *mē'smets/a*. |

When a woman gets ready to | go to get chitons, she takes her
5 basket to put the chitons into, and also flat-pointed || hemlock-branches three spans in | length. They are flat-pointed. She carries with her what is called | "instrument for peeling chitons off the rock." As soon as she comes to a place where there are many, | she pokes the stick under them, lifts them off, and throws them into her basket; and when | she has many, she carries the basket with the
10 chitons on her back, and goes home || carrying the basket up the

20 hāx'ida'mēsē elsas'ideq. Wā, g'il'mēsē pōt'idexs laē mōtelaxēs hām'x'sā'yē qaēs gegenemē. Wā, laem g'wāl lāxēq.


Baked Sea-Slugs (Dzamēdzek^u ālas lāxa gūna'yasa legwīlasa g'ōkwē).—Hēemxaa āx'ēdēda ts!edāqaxa ālasa kūtelilē q'lō'lats!ē. Wā, lā 'lap!ālisā lāxa ts!elqwa gūna'ya. Wā, lā lex'walisasa
25 ālasē lāxa 'lābekwē gūna'ya. Wā, lā dzemk'eyintsa gūna'yē lāq. Wā, laxent!a nexseg'ilēlag'ila lāxox q!āq!alāk!a'yē lāxens 'nālāxs laē 'lāp!eqālisāq. Wā, lā k'!ip!itsēs ts!ēslala laq qa's lā k'!ip!alilēlas lāxa onālisasēs legwīlē. Wā, hēem g'wāyilālē gwēg'ilasasen wāldeme lāx māk'īlasasēk' lāxa penōlidzekwē ālasa. Wā, laemxaa
30 g'wāla.

1 **Roasted Chiton**.—K'!inēl, hēem lēqela'yēsa L!al!asiqwālāq; wā, lāla mēs'mets!axelasō'sa Kwāg'ulē.

Wā, hē'maaxs laē xwānātelēda ts!edāqē qa's lā k'!āk'!enlaxa k'!inēlē. Lā, āx'ēdxēs k'!in'!ats!ēlē lex'a'ya hē'mēsa pexbaakwē
5 L!enāk'sa q!wāxē yūdux'p!enk' lāxens q!wāq!wax'ts!āna'yēx, yix 'wāsgemasas. Wā, lā pexba. Wā, hē'mis daax'sēq yīxa lēgādās k'!āk'!enlayāxa k'!inēlē. Wā, g'il'mēsē lāg'aa lāx q!eyaaasēsxs laē L!ōk!ūg'ī'lalaq qa's ts!exts!ālēs lāxēs lex'a'ya. Wā, g'il'mēsē q!eyōlqēxs laē ōxlex'īdxēs k'!in'!ats!ē lex'a'ya qa's lā nā'nak'
10 ōxlōsdēselaxa k'!in'!ats!ē lex'a'ya. Wā, lā ōxleg'alīlas lāx onē-

beach. She puts it down in the | corner of her house. Then she 11
 takes a large dish and pours some | fresh water into it, until it is half
 full, and she pours the chitons into it. | After they have been four
 days in the water, she takes her | fish-knife and goes and sits down
 by the side of the dish of chitons. She || takes out one of the chitons 15
 and scrapes it with her fish-knife so that | all the green stuff comes off
 that covers it. When the green stuff is all off, | (the chitons) are white.
 When they are done, | she puts them into another dish which is half
 full of | fresh water; and she does this with the others. || As soon as 20
 they are all done, she leaves them in the water in the dish for one
 night. | In the morning, as soon as day comes, the woman takes
 drift wood, | which she gathers on the beach in front of her house,
 and she puts down one crosspiece | at the upper end; and she puts
 down two | side-pieces, one on each side. She puts kindling-wood in
 the space between the || side-pieces, and she places medium-sized 25
 driftwood crosswise | on top of it. Then she takes her basket and
 goes to pick stones on the | beach. When her stone-carrying basket
 is full with stones, | she carries it on her back, and puts it down out-
 side of the place where she is going to steam the chitons. She | puts
 them on top of the crosspieces of driftwood; and when they are all
 on, || she lights the fire under (the whole). When the fire blazes up, 30
 she goes to the beach | and gathers kelp that grows on the rocks; |

gwilasēs g'ōkwē. Wā, lā āx'ēdxā 'wālasē lōq!wa qa's gūxts!ōdēsa
 'wē'wap!ēmē lāq qa negoyoxsdalēsēxs laē gūxstentsa k'lnēlē lāq.
 Wā, hēt!āla mōxsē 'nālās q!ōg'ilīlīxs laēda ts!ēdāqē āx'ēdxēs
 xwālayowē qa's lā k!wag'āg'ilīlīlāxa k'lnēltalīlē lōq!wa. Wā, dās-
 tēndxa 'nemsgēmē k'lnēla qa's k'ik'ixsemēsēs xwālayowē lāq qa 15
 'wīl'āwēsa lēnxa lāx ōsgema'yas. Wā, g'il'mēsē 'wīl'āwa lēnxa
 lax ōsgema'yasēxs laē 'melsgema. Wā, g'il'mēsē gwālēxs
 laē āxts!ōts lāxa ōgū'lāmē lōq!wa laxat! negoyoxsdālāxa
 'wē'wap!ēmē. Wā, lā 'naḡwaem hē gwēx'idxa waōkwē. Wā,
 g'il'mēsē 'wīl'axs laē xa'maēl q!ōgūlīlīlā 'wāpē lāxa lōq!wē. 20
 Wā, g'il'mēsē 'nāx'idxa gāālāxs laēda ts!ēdāqē āx'ēdxā q!lēxalē
 qa's q!āp!ēg'alisēq lāx l!ēma'isasēs g'ōkwē. Wā, la'mē ḡwāl'itsa
 'nemē qa gēg'iwalītsē. Wā, lā k'āk'ēdenōtsa malts!aqē lāx 'wāx'sa-
 no'yas. Wā, laxaē mōmagōtsa g'ālastoyolas lax āwāgawa'yasa
 k'āk'ēdenwa'yas. Wā, lā ḡwālēyīndālāsa hā'yāl'astowē q!lēxal lāx 25
 okūya'yas. Wā, lā āx'ēdxēs lēxa'yē qa's lā xeqwax t!ēsēma lāxa
 l!ēma'isē. Wā, g'il'mēsē qōt!ē xegwats!ās lēxāxa t!ēsēmaxs laē
 ōxlosdesaq qa's lā ōxlanōlīsas lāxēs 'neg'asLaxa k'lnēlē. Wā, lā
 xeqūyīnts lāxa gēk'īya'yē q!lēxāla. Wā, g'il'mēsē 'wīlk'īyīndēxs laē
 tsēnabotsa gūlta lāq. Wā, g'il'mēsē x'iqōstāxs laē lāxa l!ēma'isē 30
 qa's k'lūlx'idēxa l!ēsl!Ekwē q!wāxa lāxa t!ēdzek!wa. Wā, g'il-

32 and when her basket is full, she carries it on her back, and puts it
down | by the side of the place where she is going to steam the
chitons. Then she goes into the woods to get | skunk-cabbage and
35 old fern. She puts these into a || basket, and carries the basket with
fern on her back; and she carries the skunk-cabbage under her arm. |
Then she goes home, and puts down the skunk-cabbage | by the side
of the place where she is going to steam the chitons; and she also puts
down the | basket with old ferns. Her husband cuts sticks | one
40 span long, of red pine, with sharp points || and round, for spits for the
chitons. As soon as these are finished, | she takes one of the chitons
and pushes the spit of | red-pine wood through the middle of it.
She does this with every one of them, | one spit for each chiton, in
this manner:
ready, and
45 takes the ||  When they are all on the spits, | they are
she puts them into a basket. Then the man
tongs and takes away the driftwood that is not
as soon as all the fire has been taken away, he
kelp and lays it | on the red-hot stones, and he
| over the kelp; and he takes the skunk-
cabbage and | spreads it over the old fern. As soon as this is
50 finished, he takes the || chitons on their spits and pours them on the
skunk-cabbage. When this is | done, he takes a cedar-stick and
pokes holes through the skunk-cabbage for | the water to pass through

32 'mēsē qōt!ē L!egwats!ēs lexāxs laē ōxlōsdēsaq qa's lā ōxlanōlisas
lāxa 'neg'aslaxa k'!nēlē. Wā, lā ālē'sta lāxa āl!ēk'as lā āxa
k'!k'!aōk!wa, wā, hē'misa LEq!emsē. Wā, laem āxts!ōts lāxa
35 lexā'yē. Wā, lā ōxlālaxa LEq!emdats!ē lexāxs laa!a! gemxelaxa
k'!k'!aōk!wāxs laē nā'nakwa. Wā, lā gemxenōlisasa k'!k'!aōk!wa
la mag'!nwalisasēs 'neg'aslaxa k'!nēlē. Wā, laxaē ōxleg'alisasa
LEq!emdats!ē lexā lāxaaq. Wā, lāla lā'wūnemas k'!lāxwaxa
'nāl'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yēx wūnāgūla qa eēx'bēs;
40 wā, hē'mis qa lēel'!nēs qa ōdēmsa k'!nēlē. Wā, g'il'mēsē gwā-
lēxs laē āx'ēdxa 'nemsgemē lāxa k'!nēlē qa's ōt!ēdēsa ōdēmē
wūnagūl lāx nexsema'yas. Wā, lā 'naxwaem 'nemts!axsemālēda
k'!nēlaxa ōdēmē g'a gwālēg'axs laē ōdekwa (fig.). Wā, la'mē 'nāxwa
gwālālaxs laē g'its!ā lāxa lexā'yē. Wā, lā āx'ēdēda begwānemaxa
45 k'!l!lāla qa's k'!lps'ālax'idēxa k'!ēsē q!l!l'!tsa q!lēxālē. Wā,
g'il'mēsē 'wī'lēda gūltāxs laē āx'ēdxa L!ESL!ekwē qa's ts!ax'ālōdēs
lāxa x'ix'ixsemāla t!ēsēma. Wā, lā āx'ēdxa LEq!emsē qa's ts!ā-
k'iyīndēs lāxa L!ESL!ekwē. Wā, lā āx'ēdxa k'!k'!aōk!wa qa's
LEpeyīndē lāxa LEq!emsē. Wā, g'il'mēsē gwālēxs laē āx'ēdxa
50 ōdekwe k'!nēla qa's g'ēdzōdalēs lāxa k'!k'!aōk!wa. Wā, g'il'mēsē
gwālēxs laē L!ENqemx'sālāsa k!wa'xlāwē lāxa k'!k'!aōk!wa qa
lax'sālatsa 'wāpē lō' qa k'ix'sālatsa k'!lālela. Wā, g'il'mēsē gwā-

and the steam to come out. When this is done, | he pours water on, 53 and he takes some skunk-cabbage | leaves and spreads them over the top; and when it is all covered, he || takes mats and covers (the 55 whole). When this is done, he | leaves it. After about four hours | (the chitons) are done. Then he takes off the cover-mats and | also takes off the skunk-cabbage cover. When the | cover is all off, he calls the people who are walking about to come and eat the chitons. || When they sit down, he gives each | one a spit with a chiton on it, 60 and immediately they | begin to eat chitons. Nobody gets two | spits of steamed chitons, for they taste very salt; | and when they eat many chitons, these cause diarrhoea. || After they have finished, 65 they all go home. They do not invite | many tribes for this, and it is not eaten by the Kwakiutl. | Only the Seaward-Dwellers eat chitons, and also the Koskimo | and Gwats!ēnox" and G'āp!ēnox" and the L!asq!ēnox". | Only those eat it. That is all about this. ||

Boiled Chiton.—(When chitons have been gathered [see p. 293], 1 they are eaten in the following manner:) At once (the woman) sends her husband to go and | invite his numaym. Immediately the woman takes | her kettle and pours water into it; and when it is half full, | she puts it on the fire. When it begins to boil, || the woman takes the 5 basket of chitons by the handle and pours | them into the kettle.

lexs laē tsās'itsa 'wāpē lāq. Wā, lā āx'ēdxa waōkwē k'!lk'!aō- 53 kwa qa's lēpēyīndālēs lāq. Wā, g'!l'mēsē hamelqeyaxs laē āx'ēdxa lēl'wa'yē qa's nāseyīndēs lāq. Wā, g'!l'mēsē gwālexs laē 55 bās. Wā, laxent!a mōts!agelelag'ila lāxens q!lāq!alak'layoxens 'nālāqēxs laē l!ōpa. Wā, la'mēs lēt!ēdex nāyīmas lēl'wa'ya. Wā, laxaē lāwiyōdxa nayīmē k'!aōk!wa. Wā, g'!l'mēsē 'wī'lāwē nayīmasēxs laē lē'lālaxa q!ūnamē'sta qa lās k'!lnk'!al'īdxa k'!lnēlē. Wā, g'!l'mēsē k'!ūs'ālisēxs laē ts!ēwanagemēda 'nāl- 60 'nēmts!aqē ōdek" 'neg'ik" k'!lnēl lāq. Wā, lā 'nāxwāem hēx'idaem k'!lnk'!al'īdxa k'!lnēlē. Wā, laem k'!eās małts!axk'!etsēxa ōdek'wē 'neg'ek" k'!lnēla, qaxs lōmaē dempla. Wā, hē'misēxs ālaē wulēliselamasex q!ēk'!edzayaēda k'!lnēlaxs hā'ma'yaē. Wā, g'!l'mēsē gwālexs laē 'wī'la nā'nakwa. Wā, laem k'!ēs lē'lālayo lāxa 65 q!ēnemē lēlqwālala'ya. Wā, lāxaa k'!ēs hā'māsa Kwāg'ulē, la lēx'a'ma l!āl!asiqwāla k'!lnk'!ālxa k'!lnēlē lē'wa Gōsg'imoxwē lē'wa Gwats!ēnoxwē lē'wa G'āp!ēnoxwē, wā hē'misa l!asq!ēnoxwē. Hēem'waxēda hā'māpaq. Wā, laem gwāl lāxēq.

Boiled Chiton.—Wā, hē'x'ida'mēsē 'yālaqaxēs lā'wūnemē qa lās 1 lē'lālaxēs 'nē'mē'mōtē. Wā, la hē'x'ida'mēsēda ts!ēdā'qē āx'ē'dxēs hānx'lā'nowē qa's gūxts!ō'dēsa 'wā'pē lāq qa 'negoyā'lēsēxs la'ē hā'nx'lēnts la'xēs legwī'lē. Wā, g'!l'mēsē medelx'wī'dexs la'ēda ts!ēdā'qē k'!ō'qūlīxēs q!ēnyatslē lex'a'ya qa's gūx- 5 ste'ndēs la'xa hā'nx'lanowē. Wā, la āx'ē'dxēs k'!lplā'la qa's

- 7 Then she takes her fire-tongs and | pokes the chitons in the water; and as soon as the skin comes off, | they are done. Then she takes the kettle off of the fire. | She takes a large dish and dips up with
 10 a spoon || the chitons in the water, and she puts them into the dish. She does not | put the liquid into the dish also. As soon as the dish is full, | the woman pours fresh water on the chitons in the dish, | and she puts it down before the guests of her husband. | They eat at
 15 once with their hands. || They peel off the shells on the back, and they throw them into the | dish, with the guts. As soon as they finish eating the chitons, they | wash their hands in the water of their food; and | after they have eaten, those who have eaten chitons go out. |

Large Chiton (Getting large chiton).—When a man wants to eat ||
 20 chitons, he launches his | small canoe at low water, and he goes to a place where he knows there are many chitons. | When he arrives there, he puts the stern of his chiton-catching | canoe ashore and gets off. He picks up chitons which | lie on the stony beach, and
 25 he throws them into his small chiton-catching canoe. || When he has many, he launches | his chiton-catching canoe, goes aboard, and he | paddles back. He picks up driftwood where there is much of it, and | he puts it into his chiton-catching canoe. As soon as it is |

- dzek'elga'yēs la'xēs q!e'nsēla. Wā, g'f'!mēsē qūs'e'dēs l!ētse-
 7 ma'yē, wā, lae'm l!ōpa laxē'q. Wā, hē'x'ida'mēsē hā'n'x's'endeq.
 Wā, la āx'e'dxa 'wā'lasē lō'q!wā qa's xelō'itsōdēsa k'ats!ena'qē
 la'xēs q!e'nsēla qa's lē xelts!ā'las la'xa lō'q!wē. Wā, lae'm k'lēs
 10 ō'gwaqa lē 'wā'palās lā'xa lō'q!wa. Wā, g'f'!mēsē qō't!ēda lō'-
 q!wāxs la'ēda ts!ēdā'qē gū'q!eqasa ā'ta 'wā'pē lā'xa la lēx'ts!ā'la
 q!anā'sa. Wā, lē k'ax'dzamo'līlas lax lē'lanemasēs lā'wūnemē.
 Wā, hē'x'ida'mēsē xa'max'ts!ā'naxs la'ē dā'x'idxēs hā'ma'yē.
 Wā, lae'm sēx'ā'lax xē'ldzēg'a'yas. Wā, la ts!exts!ā'las lā'xa
 15 lō'q!wē lē'wēs ts!eyi'mē. Wā, g'f'!mēsē gwā' q!e'nsq!asexs la'ē
 hē'em ts!e'nts!enx'widēdē 'wapa'lāsēs hā'ma'yē. Wā, g'f'!mēsē
 gwā'lexs la'ē hō'qūwelsēda q!e'nsq!asē.

Large Chiton (K'!āk'!enot!āxa k'!enōtē).—Hē'maaxs hā'ma-
 ēxsdaēda begwānemaxa k'!enōtē. Wā, ā'misē wī'x's'tendxēs xwā-
 20 xwagūmaxa lā x'āts!aēsa qa's lā lāxēs q!ālē q!eq!ādxā k'!enōtē.
 Wā, g'f'!mēsē lāg'aa lāqēxs laē ālaxlax'idxēs k'!āk'!ent!aats!ē
 xwāxwagūma qa's lōltāwē. Wā, lā menx'idxā k'!enōtaxs qep-
 qep!aē lāxa t!ēdzek!wa qa's ts!egexselēs lāxēs k'!āk'!ent!aats!ē
 xwāxwagūma. Wā, g'f'!mēsē q!eyōlexs laē hēx'idaem lā wī'x's-
 25 tendxēs k'!āk'!ent!aats!ē xwāxwagūma qa'slaxsēq. Wā, g'āxē sēx-
 'wida qa's lā ānēxbālx q!ēxala lāxa q!eyaasasa q!ēxalē. Wā, lā
 mōxselas lāxēs k'!āk'!ent!aats!ē xwāxwagūma. Wā, g'f'!mēsē qō-
 t!axs laē lāxa qa's sēx'widē; laem lāl nā'nak' lāxēs g'ōkwē. Wā,

full, he goes aboard and paddles home to his house. || When he arrives 30
at his beach, he throws the | driftwood ashore. He goes up and goes
to get a basket from his | house, and he comes carrying it down to
the place where his chiton-catching | canoe is. He also carries his
knife, and he | puts the basket into the small canoe. || Then he takes 35
one of the chitons, puts it down on its back, | and cuts along its
belly. Then he pulls out the entrails, | and he throws them into the
water; and he scrapes it, so that the red color | on the body of the
chiton comes off. When it is all off, he | washes it in salt water.
After he has done so, he throws it || into the chiton-basket. He does 40
this with all the others. | As soon as they are all ready, he carries the
basket of chitons; | and when he is in his house, he puts it down in
the | corner of the house; and he goes down to the beach to bring
up | the driftwood, and he carries it into the house, and he puts it
down || by the side of the fire, and he puts it on the fire. | If he wishes 45
to eat the chiton raw, he takes his knife | and cuts the belly of the
chiton, which looks like the tongue | of a quadruped. He puts them
into a small dish with | water in it. He also cuts close along the shell
on its back || the whole length of the body of the chiton; and | when 50
it is off, he cuts it into pieces half a | finger-width thick. Then he puts
these pieces into a small dish with water in it; | and when he has

g'il'mēsē lāg'alis lāxēs l'ēma'isaxs laē hēx'idaem sep'ūltōdxēs 30
q'lēxanēmē q'lēxala. Wā, lā lāsdeša qa's lā āx'ēdex lex'a'ya lāxēs
g'ōkwē qa's g'āxē dents!ēselaq lāx hā'nēdzasasēs k'lāk'!ent!aatslē
xwāxwagūma. Wā, hē'mis daax'sēs ts'lēwūlēgayo k'lāwayowa.
Wā, lā hāng'aalexsasa lex'a'yē lāxa k'lāk'!ent!aatslē xwāxwagū-
maxs laē dāx'īdxa 'nēmsgemē k'lenōta qa's tlex'ālexsēq. Wā, 35
lā qwagenōdzendex tek'lāsēxs laē gēlx'wēqōdex yāx'yīg'ilas
qa's ts!extendēq. Wā, lā k'ōdzeltsemdeq qa lawāyēsa gūgūm-
yemstowē āxsemēxa k'lenōtē. Wā, g'il'mēsē 'wī'lāxs laē ts'lōx'wī-
deq lāxa demsx'ē 'wāpa. Wā, g'il'mēsē g'wālexs laē ts!exts!ōts
lāxēs k'!endats!ē lex'a'ya. Wā, lā 'nāxwaem hē g'wēx'īdxa wāō- 40
kwē. Wā, g'il'mēsē 'wī'lāxs laē k'lōx'wēltōdxēs k'!endats!ē lex'a-
'ya. Wā, g'il'mēsē laēlas lāxēs g'ōkwaxs laē hāng'alīlas lāxa ōnē-
gwīlasēs g'ōkwē. Wā, lā lentslēs lāxa l'ēma'isē qa's lā wix'wūs-
dēsa lāxa q'lēxalē qa's lā wig'ilelas lāxēs g'ōkwē qa's lā wix'ali-
las lāxa mag'tnwalīlasēs legwīlē. Wā, la leqwēlax'īda. Wā, g'il- 45
'mēsē 'nēx qa's k'līlx'k'lax'ēxa k'lenōtaxs laē āx'ēdxēs k'lā-
wayowē qa's t'lōsōdēx tek'lāsa k'lenōtēxa hē g'wēx'sa k'līle-
maxsa g'il'g'aōmasē, wā, qa's āxts!ōdēs lāxa lalogūmē 'wābets!ā-
laxa 'wāpē. Wā, laxaē t'lōsōdxa māk'ildzōdalāxa xeldzēg'a'ya
hēbendāla lāx 'wāsgemasas ōgwidā'yasa k'lenōtē. Wā, g'il'mēsē 50
lawāxs laē hēlox'send t!ōt!ets!endeq qa k'lōdenēs wīwōgwasas
lāxēns q'lwāq!wax'ts!āna'yēx, laē āxstālas lāxa 'wābets!āwasa lā-

enough, he takes the tongs and | holds the pieces of chiton and throws
 55 them into the || fire, and then he picks them out again with the
 tongs and puts | them back into the dish, and he washes them, and
 then he eats them. | He only stops when he has eaten enough. Then
 he rinses his mouth | with water; and after he has rinsed his mouth,
 so that the salt taste | is removed, he drinks a little water. That is
 60 all about || one way of cooking them. |

1 **Baked Large Chiton.**—There is another way of cooking | chitons.
 They only cut out the entrails; and as soon as all | the entrails are
 out, the woman takes her tongs and digs a hole | in the hot ashes.
 5 Then she takes the chiton whose guts have been removed and || puts
 it into the hole that she has dug, and she covers it over with hot
 ashes. | As soon as she has done so, she takes a dish and pours water
 into it | until it is half full. When she has done so, she takes a spoon |
 and puts it down by the side of the fire, and also the dish, | and she
 takes the tongs and uncovers the chiton which has been buried in the
 10 ashes. || With her tongs she lifts the buried chiton and | puts it into
 the dish, and she takes the spoon and with it she scrapes off | the
 ashes that stick on it from the outside. | As soon as they are all off, she
 pulls off the shell from the back, for it is very soft, because | it is
 15 thoroughly cooked. As soon as all the dirt is off, she || changes the

53 lōgūmē. Wā, g'il'mēsē hēla āxa'yasēxs laē āx'ēdxēs ts!ēslāla qa's
 dālēqēxs laē dāx'idxa t!ēwēkwē k'!ēnōta qa's ts!ēxlālēq lāxēs
 55 legwilē. Wā, xwēlaqa'mēsē k'!lplētsa ts!ēslāla lāq qa's lā k'!lpl-
 stālas lāxa lōq!wē. Wā, lā ts!ōx'wīdēq qā's k'!lntklat!ēdēq. Wā,
 laēm ā'em gwālexs laē pōl'ida. Wā, lā hēx'idaēm ts!ēwēl!ēxō-
 tsa 'wāpē. Wā, g'il'mēsē gwāl tsewēl!ēxōdexs laē 'wī'lāwa dem-
 p!aēl!ēxawayasēxs laē nāx'idxa hōlalē 'wāpa. Wā, laēm gwāla
 60 'nemxidāla hamēx'silaēnēq.

1 **Baked Large Chiton.**—Wā, g'a'mēs' nemx'idāla hā'mēx'silaēnēxa
 k'!ēnōtēg'a, yixs ā'maē ts!ēwēlēgekwa. Wā, g'il'mēsē 'wī'lāwē
 yax'yig'ilasēxs laēda ts!ēdāqē āx'ēdxēs ts!ēslāla qa's labēsē lāxa
 ts!ēlqwa gūna'ya. Wā, lā āx'ēdxa ts!ēwēlēgekwa k'!ēnōta qa's
 5 mēx'tslōdēs lāxēs 'lāpa'yē. Wā, lā dzemsgemtsa ts!ēlqwa gūna'yē
 lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa lōq!wē qa's gūxtslōdēsa 'wāpē
 lāq qa negōyoxsdales. Wā, g'il'mēsē gwālexs laē āx'ēdxa k'āts!ēnaqē
 qa's g'āxē g'ēgalītaq lāx mag'inwalīlasēs legwilē lē'wa lōq!wē. Wā,
 lā āx'ēdxa ts!ēslāla qa's lēt!ēdēs lāxēs dzamēsase'wē k'!ēnōta.
 10 Wā, lā k'!lplētsa ts!ēslāla lāxa dzamēdzekwē k'!ēnōta qa's lā
 k'!lplstents lāxa lōq!wē. Wā, lā āx'ēdxa k'āts!ēnaqē qa's k'ōdzēl-
 tsemēdēs lāx ōsgema'yas qa lawālēsa gūna'yē la k'!ūtsemēq. Wā,
 g'il'mēsē 'wī'lāxs laē gēlqālax xēldzēg'a'yas qaxs laē xās'ida qaxs
 laē ālak'lāla la l!ōpa. Wā, g'il'mēsē 'wī'lāwa 'yāx'sema'yāsēxs laē
 15 l!ayōdex 'wāpasēxs laē nēqwa. Wā, laēm gūqōdēq lāx l!āsanā-

water, for it is dirty. Then she pours it out outside | of the house, 16 and she pours some fresh water on it, and she | washes it again; and when all that looks like red paint comes off, it is done. | Then they begin to eat the baked chiton; | and when they have finished, (the woman) draws some water and rinses her mouth to || remove the 20 salt taste; and when it is all gone, she drinks | water. That is all about this. |

Boiled Large Chiton.—First | the woman takes a kettle, and she pours some water into it until it is | more than half full, and she puts it on the fire; and she takes || a chiton, and takes the knife for cutting 25 out the insides, and cuts | along one side of its belly. Then she pulls out the entrails and throws them down by the side | of the fire. As soon as they are all out, she scrapes off with the | back of her knife what looks like red paint on its body; | and when it is all off, she washes it in a dish || with water in it; and by the time it is all washed, 30 the kettle on the fire begins to boil. | Then she puts the chitons into it; and when | they are all in, she calls her friends to come and eat the | boiled chitons. When they have all come in, the | woman takes her spoons and dishes and || puts them down where she is sitting, and 35 she takes her tongs and stirs | the chitons that she is cooking while they are still on the fire. | After they have been boiling for maybe

‘yasēs g’ōkwē, qa’s lāxat! gūxts!ōtsa ‘wē‘wāp!ēmē lāq; lāxaē ēt!ēd 16 ts!ōx‘wideq. Wā, g’il‘mēsē ‘wī‘lāwa hē gwēx’s gūgūmyīxs laē gwāla. Wā, hēx‘ida‘mēsē k’!entk’!at!ēdxa dzamēdzekwē k’!enōta. Wā, g’il‘mēsē gwālexs laē tsēx‘idxa ‘wāpē qa’s ts!ēwēl!ēxōdē qa la-wāyēsēs demp!aēl!ēxawa‘yē. Wā, g’il‘mēsē ‘wī‘lāxs laē nāx‘idxa 20 ‘wāpē. Wā, laem gwāl lāxēq.

Boiled Large Chiton (Hānx‘Laak” k’!enōt).—Wā, hēm g’il āx‘ētsō’sa ts!ēdāqēs hānx‘lanowē qa’s gūxts!ōdēsa ‘wāpē lāq qa ēk’!ōldza‘yēs. Wā, lā hānx‘lents lāxēs legwīlē. Wā, lā āx‘ēdxa k’!enōtē qa’s āx‘ēdēxēs ts!ēwelagayo k’!āwayowa qa’s qwagenō- 25 dzendēx tek’!āsēxs laē gēlxūqōdex yax’gīgīlas qa’s ts!ēgenōlisēs lāxēs legwīlē. Wā, g’il‘mēsē ‘wī‘lāxs laē k’osālas āwēg’a‘yasēs ts!ēwelagayu k’!āwayowē lāxa hē gwēx’s gūgūmyīmē lāx ōsgēma‘yas. Wā, g’il‘mēsē ‘wī‘lāxs laē tsōx‘wideq lāxa lōq!wa ‘wābets!ālīla. Wā, g’il‘mēsē ‘wī‘la ts!ōkūxs laē medelx‘widēda 30 hānx‘lanowē. Wā, lā āxstālasa k’!enōtē lāq. Wā, g’il‘mēsē ‘wī‘la’staxs laē lē‘lālaxēs ‘nē‘nemōkwē qa g’āxēs k’!ek’!enōtgr’xa hānx‘laakwē k’!enōta. Wā, g’il‘mēsē g’āx ‘wī‘laēlexs laēda ts!ēdāqē āx‘ēdxēs k’āk’ets!ēnaqē lē‘wa lōelq!wē qa’s g’āxē k’ā-gālīlas lāxēs k’!waēlasē. Wā, lā āx‘ēdxēs ts!ēslāla qa’s xwēt!ēdēs 35 lāxēs k’!entēla k’!enōtexs hē‘maē ālēs hānx‘lāla lāxa legwīlē. Wā, lāxent!a hāyāqax ‘nemts!agēlēlag’ila lāxens q!aq!alak’!a’yaxsens

38 more than an hour according to the watch, | she takes them from the fire. | Then they are boiled to pieces and they are cooked thoroughly.
 40 Then she takes her || long-handled ladle, and with it she takes out the boiled chitons and | pours them into the dishes. As soon as they are all in the dishes, | she puts them down in front of her guests. She takes the spoons and distributes | them; and when she has given one to each, | they begin to eat the boiled chiton and the liquid. ||
 45 They try to eat with spoons all the boiled chiton. After | they have eaten it all, they drink very little water. Now, that is all about this. |

Chitons are the food eaten by the poor people who can not | get the real good food. It is not often eaten by chiefs | and young men
 50 and young women. The only time it is eaten || by chiefs and young men and young women is when they are | caught in bad weather and by strong winds, and when they have to stay out for a long time, or when their canoes | capsize. Then they get chitons and large chitons | and winkles, and also small mussels and large mussels. This and | various kinds of shell-fish are the food of those who are caught, and
 55 often this || saves their lives. That is all about this. |

1 **Raw and Roasted Sea-Eggs.**—As¹ soon as (the spear) is finished, (the man) waits | until it gets calm at low tide; and when it is calm, at low tide in the | morning, he launches his sea-egg spearing-canoe, | and he

38 'nālāqē 'wā'waslalasas maemdelqūlaxs laē hānx'sendeq lāxēs legwī-
 lē. Wā, laem xās'ida. Wā, laem ālak'lāla la l'ōpa. Wā, lā āx'ēdxā
 40 g'il't!exlāla tsēxla qa's xālo'stendēxa hānx'laakwē k'lenōta qa's
 lā tsēts!ālas lāxa loelq!wē. Wā, g'il'mēsē 'wī'laxs laē k'ax'dzamō-
 līlas lāxēs lē'lānemē. Wā, lā āx'ēdxā k'āk'ets!ēnaqē qa's ts!ewa-
 naēsēs lāq. Wā, g'il'mēsē 'wī'la la āxnōgwatsa k'āk'ets!ēnaqaxs
 lāx'da'xwāē 'yōs'idxā hānx'laakwē k'lenōt lē'wis 'wāpala. Wā,
 45 la'mē 'wā'wī'laa 'yōsaxa hānx'laakwē k'lenōta. Wā, g'il'mēsē
 'wī'laxs laē nāx'idxā hōlalbidawē 'wāpa. Wā, lawēs!a gwāl lāxēq.

Hēm hēmawālasa wī'wosēlagēda k'lenōtē, yīxa wayapolāla
 lālelaxa āla'mē hēmawāla. Wā, la k'les q'lūnāla hā'māsa g'ig'igā-
 ma'yē lē'wa hā'yāl'a lē'wa ēalostāgasē ts!ēdaqa. Lēx'aem hamx'i-
 50 daatsa g'ig'igāma'yāq lē'wa hā'yālā'q lē'wa ēalostāgasāqēxs lāla-
 wōl'idaē lāxa 'yax'samē 'nālāx yānemaaxs g'ayag'iliselaē lōxs
 qepaē. Wā, hē'mis la āx'ēdaatsēxa q!anasē lē'wa k'lenōtē
 lē'wa g'ilayowē, lō'ma laēsē lē'wa xōlē. Wā, hēm hēmawālasa
 lālawōl'ēdē lē'wa ts!ēts!ek!wēmasē. Wā, hēm q'lūnāla q'lūlā-
 55 maseq. Wā, laem gwāl lāxēq.

1 **Raw and Roasted Sea-Eggs.**—Wā,¹ g'il'mēsē gwālexs laē ēsela
 qa k'limāk'ilisēxa x'ats!aēsē. Wā, g'il'mēsē k'limāqelaxa x'ā-
 ts!aēsaxa gaālāxs laē wī'x'stendxēs māmasēq!waats!lēlē xwāxwa-
 gūma. Wā, hē'mesa māmasēq!wax'seyasē sē'wayo āx'ētsōs lē'wis

¹ Continued from p. 154, line 18.

also takes his paddle and bailer || and spear. He paddles, and goes 5 to a place where there are many sea-eggs. | Then he takes his spear and puts it into the | sea; and he spears the sea-eggs, and puts them into his | sea-egg spearing-canoe. When he has many of them, | he goes home. ||

As soon as he arrives on the beach of his house, he calls his | tribe 10 to come and break the sea-eggs and to eat them. | Immediately all the men and women and | children go down to the beach where the sea-egg spearing-canoe is, | and all the men go into the sea || and 15 stand by the side of the canoe containing the sea-eggs. | They take out the sea-eggs, and they go and give two each | to their wives, and they also take two each for themselves; and | all the others do the same. As soon as | they have them, they sit down by the side of the water. Each takes a || stone, and with it breaks one side of the sea- 20 egg at the side where the | mouth is, and they pull out the edible insides and | wash them in sea-water; and after washing them, they | squeeze out the sea-water and they eat them,—*lex'wid* as the Seaward people call the eating | of sea-eggs, while the Kwāg'uŭ call the eating of sea-eggs || *memsēx'g'ixa mesēqwē*; and they all do the 25 same as | they eat the sea-eggs; namely, the good sea-eggs, which are the female | sea-eggs. The male sea-eggs are bad. That is what the

tsālayowē lō' māmasēq!wayās. Wā, lā sēx'wida qa's lā lāx q!eyaa- 5 sasa mesēqwē. Wā, lā dāg'ilexsaxēs māmasēq!wayowē qa's mēdenses lāxa demsx'ē. Wā, lā sex'idxa mesēqwē qa's k!wēt!ālexselēs lāxēs māmasēq!waats!ē xwāxwagūma. Wā, g'il'mēsē q!eyōlexs laē nā'nak' lāxēs g'ōkwē.

Wā, g'il'mēsē lāg'alis lāx l!ema'isasēs g'ōkwaxs laē 'lāqūlaxēs 10 g'ōkūlōtē qa g'āxēs tsāk'a qa's memsēx'gūxa mesēqwē. Wā,, hēx'idā'mēsa 'nāxwa bēbegwānem lē'wis tslēdaqē lē'wa g'ing'inānem la hōqūnts!ēs lāx hānstalidzasasa mesēgūxsāla xwāxwagūma. Wā, lā 'nāxwa'maēda bēbegwānemē la la'sta lāxa demsx'ē 'wāpa qa's lā lāx'wag'ilisxa mesēgūxsāla xwāxwagūma. Wā 15 lax'da'xwē dāg'ilexsaxa mesēqwē qa's lā tsāsa maēmaltsemē mesēq' lāxēs gegenemē. Wā, laxaē maltsemē āxānemas qaxs hāē. Wā, lā 'nāxwaem hē gwēx'idē waōkwās. Wā, g'il'mēsē 'wilxtōxs laē k!ūdzextalisela lāxa demsx'ē qa's 'nāxwē āx'ēdxa tlēsemē qa's tsōx'widēxa ēpsanā'yasa mesēqwē lāxa gwēnā'yē lāx 20 semsas. Wā, lax'da'xwē gelx'ūlts!ōdex hāmts!āwas qa's ts!ōx'widēq lāxa demsx'ē. Wā, g'il'mēsē gwāl ts!ōxwaqēxs laē q!wēsōdxa demsx'ē. Wā, lā lex'wīdeq 'nēk'a l!al!asiqwālāxa hā'māpaaxa mesēqwē; wā, lālēda Kwāg'uŭlē 'nēk'axs hā'māpaaxa mesēqwē memsēx'gūxa mesēqwē. Wā, lā 'nāxwaem hē gwēg'ilaxs laē 25 memsēx'g'ixa mesēqwē lāxa eyāx'sē mesēqwa yīxa tslēdaqasa mesēqwē. Wā, lā 'ya'yax'sa begwānemē ytx gwe'yāsa bāk!ūmē

28 Indians call | "milky sea-eggs." The milky sea-eggs are not eaten
 raw by the Indians. | They keep them; that is one of the number of
 30 those who are || eating sea-eggs. The woman gathers the | milky
 sea-eggs that have been thrown away by the eaters. After the
 people have eaten the | good sea-eggs, she takes the milky sea-eggs
 and washes out the | large empty sea-egg shells. Then she takes the
 milky sea-eggs and | pulls out the edible insides. She washes them
 35 in salt water; || and after she has done so, she squeezes them so that
 the water comes out, | and she puts them back into the empty sea-
 egg shells. She continues doing this | with the others; and as soon
 as they are all done, there may be five | empty sea-egg shells filled
 with milky sea-eggs. She | carries them up the beach into the
 40 house. || Then she puts them down by the side of the fire. Then she
 roasts them. Some | Indians call this *ts!ēsa*. They are almost |
 under the side-logs of the fire. Sometimes it takes almost | half a
 day to cook them. They are not taken off the fire | until they are
 burnt black. Then they are done. The one who is roasting them ||
 45 invites her numaym to come and eat the | roasted sea-eggs; and as
 soon as the guests come and sit down, | the one who invited his numaym
 takes the roasted sea-eggs and | puts them down in front of the guests.
 There are two men to each | sea-egg shell containing roasted sea-eggs.

28 dzēdaq mesēqwa. Wā, hēm k!ēs k!ilx!k!ax!sō!sa bāk!ūma
 dzēdaqē mesēqwa. Wā, lā axēlaq yīxa 'nemōkwē lāx 'wāxaasasa
 30 memsēx!g!ixa mesēqwē. Wā, lā q!ap!ē!nakūla ts!eqelayāsa
 memsēx!g!ixa mesēqwē, yīxa dzēdaqē. Wā, lā g!wāl memsēx!g!ixa
 eyax!sē mesēqūxs laē āx!ēdxa dzēdaqē mesēqwa qa's ts!ōx!g!indēxa
 'wālasē la!x!mot mesēqwa. Wā, lā āx!ēdxa dzēdaqē mesēq! qa's
 gēlx!qōdēx hāmts!āwas. Wā, lā ts!ōx!wīdeq lāxa demsx!ē. Wā,
 35 g!il!mēsē g!wālexs laē q!wēs!ēdeq qa lawāyēs 'wāpaga!yas. Wā,
 lexts!ōts lāxa lōpts!ā la!x!mot mesēqwa. Wā, lā hana! hē g!wē-
 g!ilaxa waōkwē. Wā, g!il!mēsē 'wī!laxs laē 'na!nemp!ena sek!lēx-
 lēda la!x!motē mesēq! qōqūt!laxa dzēdaqē mesēq!. Wā, lā
 k!alaq qa's lā k!osdēselaq qa's lā k!aēlelas lāxēs g!ōkwē. Wā,
 40 k!anōliselas lāxēs legwīlē. Wā, laem L!ōpaq. Wā, la 'nēk!ēda
 waōkwē bāk!ūmqēxs ts!ēsaq. Wā, laem hālselaem k!ēs nega-
 bālits k!āk!ēdenwa!yasēs legwīlē. Wā, lā 'nāl!nemp!ena hālse-
 laem k!ēs neqālag!ila k!ēs L!ōpa. Wā, al!mēsē āxsānōxs laē
 k!ūmk!iyax!īda. Wā, laem L!ōpa laxēq. Wā, g!il!mēsē L!ōpexs
 45 laē Lē!lālēda ts!ēsaq lāxēs 'nē!mēmōtē qa g!āxēs ts!ets!ēdzeg!ixa
 ts!ēdzekwē mesēqwa. Wā, g!il!mēsē g!ax k!ūs!ālila Lē!lānemaxs
 laēda Lē!lālāxēs 'nemēmōtē, āx!ēdxa tsēdzekwē mesēq! qa's lā
 k!ag!imlīlelas lāxēs Lē!lānemē. Wā, lā maēma!elaxa 'nāl!nemēxla
 ts!ēdzegwats!ē mesēqwa. Wā, lax!da!xwē xamax!ts!ānalaxs laē

They eat with their hands as || they begin to eat it. The people of 50 ancient times called this | "eating roasted sea-eggs." As soon as they finish, | they go out of the house. That is all about this. |

Boiled Sea-Eggs.—When the one who goes to get sea-eggs | comes 1 home, he immediately takes the | anchor-line of his sea-egg-catching canoe and ties it to a | stone on the beach. He goes up and takes a large || dish out of the house, and carries it down to where the sea- 5 egg | catching-canoe is. He puts it down on top of the sea-eggs, and | he takes an elongated stone to break the shells of the sea-eggs. | He sits in the bow of his canoe, and his wife sits in the stern. | His wife often carries a yew-wood wedge to break the sea-eggs. || Then 10 they begin to break the mouth-side of the sea-eggs, and they | pull out the edible insides and wash them on one side of the | canoe. After washing them, they throw them into the | large dish, and they do this with the whole number; | and when it has been done with all of them, they carry the clean sea-eggs and go to put them down || in 15 the house. (The man) takes a medium-sized kettle and pours | fresh water into it; and when it is half full, he puts it over the | fire; and when it begins to boil, he takes the dish with clean | sea-eggs and drains off the liquid. When the liquid is all | drained off, he pours the clean sea-eggs into the || boiling water in the kettle on the 20

hām̄x'īdēq. Wā, la 'nēk'ēda g'ālē begwānema ts!ēts!ēdzeg'ixa 50 ts!ēdzekwē mesēqwa. Wā, g'il'mēsē gwālexs laē hēx'īdaem hōqūwēsa. Wā, laem gwāl lāxēq.

Boiled Sea-Eggs (Hānx'Laak" mesēq").—Wā, hē'maaxs g'āxaē 1 nā'nakwēda māmaseq!wāxa mesēqwē, wā, lā hēx'īdaem āx'ēdex mōgwanā'yasēs māmaseq!waats!ē xwāxwagūma qa's mōx'walisēs lāxa māk'!bālisē lāxa L!ema'isē. Wā, lā lāsdēsa qa's lā āx'ēdex 'wālasa lōq!wa lāxēs g'ōkwē, qa's lā k'ints!ēselaq lāx ha'nēdzasasēs mesēgūx- 5 salalisē xwāxwagūma. Wā, lā hānk'iyints lāxa mesēqwē. Wā, lā āx'ēdxa sax'semē t!ēsema qa's tsōgwayāxa mesēqwē. Wā, lā k!wā-g'iyōdxēs xwāxwagūmē. Wā, la genemas k!wāg'iwa'ya. Wā, la q!ūnāla dālē genemasēxa L!emq!lē Lemg'ayo qa's tsōkūlaxa mesēqwē. Wā, lax'da'xwē tsōx'widex semdzenwa'yasa mesēqwē. Wā, lax'da- 10 'xwē gēlx'ūits!ōdex hām̄ts!āwas qa's ts!ōx'widēq lax āpsaxdza'yasēs xwāxwagūmē. Wā, g'il'mēsē gwāl ts!ōxwaqēxs laē lēxts!ōts lāxa 'wālasē lōq!wa. Wā, lā 'nāxwaem hē gwēx'īdēq lāxēs 'wāxaasē, wā, g'il'mēsē 'wi'laxs laē k'ōltōdxa elg'igwats!ē mesēqwa qa's lā k'aēlēlas lāxēs g'ōkwē. Wā, lā āx'ēdxa hē!a hānx'lanowa qa's gūxts!ōdēsa 15 'wewāp!emē lāq qa ēk'!ōldza'yēs. Wā, la hānx'lents lāxēs legwīlē. Wā, g'il'mēsē medelx'widexs laē āx'ēdxa elk'!ēx'ts!ālāxa mesēqwē lōq!wa qa's x'āts!ēx'īdēx 'wāpaga'yas. Wā, lā 'wi'lā-wēda 'wāpaga'yasēxs laē gūxstentsa elg'ekwē mesēq" lāxa maemdelqūla 'wābets!āsa hānx'lāla lāxa legwīlasēs g'ōkwē. Wā, 20

21 fire of his house. | They keep boiling over the fire a long time, but in the evening | they are done. Then he invites his numaym to come and eat | boiled sea-eggs. As soon as they have all come in, the man takes | a long-handled ladle and puts it down by the side of the ||
 25 kettle. He also takes many dishes and puts them down by the side | of the kettle in which the sea-eggs are boiling; and he takes a | large dish and puts it down on one side of the | kettle. They take hold of it on each side, and drain off the liquid from the | sea-eggs into the
 30 large dish; and when the liquid of the sea-eggs is in the dish, || they pour it out outside of the house. (The man) takes a | long-handled ladle and dips it into the boiled sea-eggs, and | dips them out and puts them into the dish. When it is half full, he stops. | He takes a cedar-stick and splits it in pieces; and these are thin. | They are each
 35 one span in length, || and they are all of the same length. He gives | one to each of his guests. Then he lifts the dish and | puts one down in front of each four men. | When the dishes have been placed in front of the guests, | they take their sticks and with them begin to
 40 put || the boiled sea-eggs into their mouths. After they finish, | they go out. They never drink water, | because they are afraid to drink water after eating | the sea-eggs; for, if they drink soon after eating boiled sea-eggs, they get heart-burn. | Therefore they are

21 lā gēx'lāla maemdelqūla lāxa legwīlē. Wā, hēt!a la dzāqwaxs laē l'ōpa. Wā, lā lē'lāxēs 'ne'mēmōtē qa g'āxēs memsēx'gūxa hānx'laakwē mesēqwē. Wā, g'il'mēsē g'āx 'wī'lāēlēxs laē āx'ēdēda begwānemaxa g'ilt!exlāla tsēxla qa's g'āxē hānōlīlas lāxa hānx'-
 25 lanowē. Wā, laxaē āx'ēdxa q'lēxla lōelq!wa qa's lā k'anōlīlēlas lāx māg'inwalīlasa mesēqwē'latslē hānx'lanā. Wā, lā āx'ēdxa 'wālasē lōq!wa qa's k'anōlīlēs lāx āpsanālīlasa mesēqwē'latslē hānx'lanowa. Wā, lā dādanōdeq qas x'ats!osēs 'wāpalāsa mesēqwē lāxa 'wālasē lōq!wa. Wā, g'il'mēsē 'wī'lōsa 'wāpalāsa mesē-
 30 qwaxs laē gūqōyo lāx l'āsanā'yasa g'ōkwē. Wā, lā āx'ēdxa g'ilt!exlāla tsēxla qa's tsēx'idēs lāxa hānx'laakwē mesēqwa qa's lā tsēts!ālas lāxa lōelq!wē. Wā, g'il'mēsē naengoyālaxs laē gwāla. Wā, lā āx'ēdxa k!wa'xlāwē qa's xōxex'sendēq qa wīswūlētowēs. Wā, lā 'nāl'nemp!enk'ē āwāsgemasas lāxens q!wāq!wax'ts!āna-
 35 'yaxs laē l'el!ex'sālaq qa 'nemēs āwāsgemasas. Wā, lā yāx'wītsa 'nāl'nemts!aqē laxēs lē'lānemē. Wā, la k'ag'ilīlxa lōq!wē qa's lā k'ag'imlīlēlas lāxa mōkwē bēbegwānem lāxa 'nāl'nemēxla lōq!wa. Wā, g'il'mēsē la 'wī'la la k'ax'dzamālīlēda lōelq!wāxa k!wēlaxs laēda k!wēlē hēx'idaem āx'ēdxēs k!wēdayowē k!wa'xlāwa qa's k!wētq!e-
 40 selēsa hānx'laakwē mesēq' laxēs semsē. Wā, g'il'mēsē 'wī'laxs laē hēx'idaem hōqūwēsa. Wā, laem hēwāxa nāx'idex 'wāpa. qaxs k'īlēlaē nāgēk'ilaxa 'wāpē qaxs g'il'maē nexwāg'e nāgēk'ilēda memsēx'gūxa hānx'laakwē mesēqūxs laē hēx'idaem newēq'lūp!ēda

afraid to drink water after eating this kind of food. : That is all this. |

Raw Sea-Eggs (Raw sea-eggs soaked in cold water).— If good sea-eggs are being broken, they take a new dish and go down on the beach close to the salt water. | They pull out the insides of the sea-egg and || wash them in salt water. Then (the man) throws them into the new dish, | and they all do the same with the others. As soon as they are all | washed, they are carried up to the beach; and they carry them up the river, and | pour some water into the (dish). With his right hand (the man) stirs them so as to wash them, | and he pours off the dirty water; and he puts the dish || into the water, and puts stones on each end to keep it down. Then he leaves | it there. For one night it remains in the river; but at noon on the | following day (the man) walks up the river and takes out the dish with the clean | sea-eggs, and drains off the liquid; and he goes back carrying it down, | and takes it into his house. Then he calls his || numaym to come to his house; and when they have all come 15 in, he takes | many dishes, and puts them down by the side of the dish with | clean sea-eggs; and he takes a large ladle and | dips up the clean sea-eggs and puts them into the dishes. | The depth of the clean sea-eggs is only one layer in the dish. || As soon as there are some 20

Wā, hē'mis lāg'ilas k'ilēla nagēk'ilēda hā'māpax gwēx'sdēmas. 45
Wā, laem gwāl lāxēq.

Raw Sea-Eggs (K'ilx' mēsēq' tsilētalil lāxa 'wūda'sta 'wāpa).— 1
Wā, hē'maaxs laē tsilōkwase'wa eyāx's mēsēqwa, wā, lā āx'ētse'wa alōlaq lōq'wa qa's lē hāng'alidzem lāx awāxslālisasa demsx'ē. Wā, lā g'ilx'wūlts'loyi'wa hām'ts!āwasa mēsēqwē. Wā, lā tsilōx'wīdēq lāxa demsx'ē. Wā, lā lēxts!ōts lāxa alōlaqē lōq'wa. Wā, 5 lā 'nāxwaem hē gwēx'idxa waōkwē. Wā, g'il'mēsē 'wī'la la tsilōkūxs laē k'āsdēsēlaq qa's lā k'āstalaq lāxa 'wā. Wā, la gūq'leqasa 'wāpē lāq qa's molēxūlg'indēsēs hēlk'!ōts!āna'yē a'yasō lāq. Wā, lā gūqōdxa nēqwa 'wāpa. Wā, lā hānēnsasa lōq'wē lāxa 'wāpē qa's t'lēt!āxbendēq qa wūnsālayōs. Wā, laem bās 10 lāxēq. Wā, la xamastālis lāxa wā. Wā, hēt!a la neqālaxa la tēnsēxs laē qās'id lāq qa's lā k'āstēndxa elg'ix'uts!ālaxa elg'ikwē mēsēqwa. Wā, la x'ats!ex'idex 'wāpaga'yas. Wā, g'āxē k'ālt!ālaq qa's lā k'āēlēlaq lāxēs g'ōkwē. Wā, hēx'ida'mēsē lē'lālaxēs 'nēmē-mota qa g'āxēs lāxēs g'ōkwē. Wā, g'il'mēsē 'wī'laēlēxs laē āx'ēdxa 15 q'lēxla lōēlq'wa qa's g'āxē k'anōlilēlas lax mag'inwalilasa elg'ix'uts!āla 'wālas lōq'wa. Wā, lā āx'ēdxa 'wālasē k'āts!ēnaqa qa's tseyōsēlēsa elg'ikwē mēsēq' lāxa lōēlq'wa. Wā, la 'nemx'idē-ts!āem lāx āwāgwidasasa elg'ikwē mēsēq' lāxa ōts!āwasa lōq'wa. Wā, g'il'mēsē 'wī'la g'ēx'lalēda lōēlq'wāxs, wā, lā āx'ēdxa q'lēxla 20

- 21 in all the dishes, he takes many | spoons and distributes them among
his guests. | They take up the spoons, and the host | takes up the
dishes, and places one in front of each four | guests. As soon as they
25 have all been put down, they eat with spoons || the clean sea-eggs;
and when they finish, they go out. | That is all about this. |

I have forgotten this. It is just the same as boiled sea-eggs | when
they are put into cold water for one night so that they may | get
30 stiff. Some Indians call it "to get hard." || They are also afraid to
drink water after eating sea-eggs | that have been in the river; for
they really get heart-burn when they eat | this kind of food, and they
drink water after it. Therefore they are afraid of | water. That is
all about this. |

- 1 Flat Sea-Eggs.—The means of obtaining | flat sea-eggs is also the
same as that for obtaining large sea-eggs; but they do not | often
spear flat sea-eggs, because it breaks them. Therefore | they use the
5 scraping-net.¹ . . . As soon as it gets calm at low tide, || (the man)
immediately goes and launches his small sea-egg scraping- | canoe.
He carries into the canoe the sea-egg-scraping paddle | and the bailer
and his scraping-net. Then he goes aboard his | canoe, and he
paddles to where he knows that there are | many flat sea-eggs. The
10 flat sea-eggs are where there is sandy and level bottom and no || eel-

- 21 k'āk'ets!ēnaqa qa's lā ts'ēwanaēsas lāxēs Lē'lānemō. Wā, lax'da-
'xwē 'wī'la āx'ēdēda k'wēlaxēs k'āk'ets!ēnaqē. Wā, lāda Lē'lā-
nemō āx'ēdxa lōelq!wē qa's lā k'ax'dzamōlīlas lāxa maēmokwē
lāxa k'wēlē. Wā, g'il'mēsē 'wīg'alīfexs laē hēx'idaem 'yōs'idēda
25 k'wēlaxa elg'ikwē mēsēqwa. Wā, g'il'mēsē gwāfexs laē hōqūwēlsa.
Wā, laem gwāl lāxēq.

- Hēxōlēn L'elēwēsōxs 'nemāx'is'maē Lē'wa hānx'Laakwē mēsēqwa,
yīxa mēsēqwaxs laē xama'stalaē lāxa 'wūda'sta 'wāpa, yīxs laē
L'lāx'ida. Wāx'ida waōkwē bāk'lūma, wā, lā 'nēx'qōxs L'lāx'edaē.
30 Wā, laemxaē k'ilēla nāx'ēdxa 'wāpaxs laē gwāl mēmōx'gūxa
'wāsgemāla mēsēqwa qaxs ālak'ālaē nēwēq'lūpēlāmasxa hā'māpax
gwēx'sdemasēxs laē nagēk'ilaxa 'wāpē. Wā, hē'mis lāg'ila k'ilēmasa
'wāpē. Wā, laem gwāl lāxēq.

- 1 Flat Sea-Eggs (Xelōsāxa āmdema).—Wā, hēemxat! āemt!a-
yosēxa āmdemēs māmaseq!wayowaxa mēsēqwē. Wā, la k'lēs
q'lūnāla sek'as lāxa āmdema qaxs q'wēlāmasaaq. Lāg'ilas hē
āxelasēda xelōdzayowē.¹ . . . Wā, g'il'mēsē k'il'māx'idxa x'āts!aē-
5 saxs laē hēx'idaem la wī'x'stēndxēs xelōdzats'lēlaxa āmdema
xwāxwagūma. Wā, laem dāxselaxēs xelōtsa'yasē sē'wayowa
Lē'wis tsālayuwē. 'Wā, hē'misla xelōdzayās. Wā, lā lāxs lāxa
xelōdzats'lās xwāxwagūma. Wā, lā sēx'wida qa's lā lāxēs q'lālē
q'lēq'lādxa āmdema. Wā, hē'misa ēx'stē'wēsē 'nemaēsaxa k'lēāsē

¹ Continued on p. 163, line 1, to p. 166, line 75.

grass. That is good for scraping | sea-eggs. When he arrives there, 11
 he | takes up his scraping-net and puts it into the water. He |
 pushes it down to the bottom with the mouth of the | scraping-net
 towards the bow of his canoe, and the canoe goes stern first, as || the 15
 man turns his face towards the stern of his canoe; | and he pushes
 down the scraping-net forcibly, and pulls it so that | the sea-eggs
 jump into the scraping-net. As soon as it is full, he | hauls it up and
 empties it out towards the bow of the canoe. He continues doing |
 so, and only stops when his canoe is almost full || of sea-eggs. Then 20
 he goes home to his house. | As soon as he arrives at the beach of his
 house, he calls his tribe | to come and cut the flat sea-eggs. Immedi-
 ately all the men, | their wives, and the children go to the beach
 where | the canoe with sea-eggs is, and they take along || horse-clam 25
 shells. If there are no horse-clam shells, then they | take small
 clam-shells. If there are none of these, they | take large mussel-shells
 to break the sea-eggs. They | walk out to where the canoe with the
 sea-eggs is, and they take the sea-eggs in the folds of their | blankets
 and carry them ashore. They put them down on the beach || near the 30
 edge of the water, and all the others | do the same. Then they sit
 down on the beach, and each takes | one sea-egg and cuts all round it

ts!āts!ayīm q!wāxalēs lāx āxāsasa āmdema. Wā, hēem ēx' xelō- 10
 sēxa āmdemēda hē gwēx'sē. Wā, g'il'mēsē lāg'aa lāqēxs laē
 hēx'idaem dāg'ilexsaxēs xelōdzayowē qa's mēdensē. Wā, lā
 l'!enxalisasēxs laē gwāyaxstālēda xelōdzayuwē lāxa āg'iwa'yasa
 xelōdzats!ē xwāxwagūm qa's lē hex'dzegemāla yixs laē gwēg'i-
 malēda xelōts!ēnoxwē lāxa ōx!a'yasēs xelōdzats!ē xwāxwagūma. 15
 Wā, lā l'!enk'elasēs xelōdzayowē. Wā, lā gēlqelaq qa dēx'ts!ā-
 lēsa āmdema lāxa xelōdzayowē. Wā, g'il'mēsē qōt!axs laē nēxo-
 stōdeq qa's qēp!ālexsēq lāxēs nālēlexsē. Wā, laem hēx'sā gwē-
 g'ila. Wā, āl'mēsē gwālexs laē elāq qōt!ēs xelōdzats!ē xwāxwa-
 gūmxa āmdema. Wā, lā hēx'idaem nā'nak' lāxēs g'ōkwē. Wā, 20
 g'il'mēsē lāg'alis lāx l'!ema'isasēs g'ōkwaxs laē lē'lāxēs g'ōkūlotē
 qa lās tsāk'axa āmdema. Wā, hēx'ida'mēsa 'nāxwa bēbegwānem
 lē'wis gēgenemē lē'wis g'ing'inānemē la hōqūnts!ēs lāx hā'nē-
 dzasasa āmdexsāla xwāxwagūma. Wā, lā 'nāxwaem dādeg'ilise-
 laxa xālaēsasa met!āna'yē; wāx'ē k'!ēās xālaētsa met!āna'yaxs laē 25
 āx'ēdxa xōxūlk'!imōtasa āwāwē g'āweq!ānema wāx'ē k'!ēāsa laē
 āx'ēdxa xālaēsasa xōlē qa's tsāg'ayōxa āmdema. Wā, lāx'da'xwē
 taxt!a lāx hewālasasa āmdexsāla xwāxwagūma qa's lā hānx'ētsēs
 'nēx'una'yē lāq qa's g'āxē hānqelaxa āmdema qa's hānx'alīsēq
 lāxa māg'ixstalisasa demax'ē 'wāpa. Wā, lā 'nāxwa'ma waōkwē 30
 hē gwēx'id ōgwaqē. Wā, lāx'da'xwē k'lūdzextalīsēxs laē dāx'idxa
 'na!nemsgemē āmdema. Wā, lā tsāx'sē'stālāsa xālaēsasa met!āna-

with the clam-shell. | They cut along the edge, for the sea-eggs are
 35 flat. | After they have cut around it, they take off || one half, and
 throw away the side of the sea-egg with the mouth, | for the edible
 part is on its back; and as soon as the one half comes off, | they throw
 it away. The other one they turn upside down in the salt water, | so
 that the entrails come out, and they eat the edible part; | and they
 40 do the same to all the others. When || one of them gets a milky sea-
 egg, he gives it to one who | gathers them. After they have eaten,
 they go up the beach and | go into their houses. There they take
 water and | rinse their mouths; and after doing so, they drink a little
 45 water. | That is all about this. But the woman does the same || with
 the milky flat sea-eggs as she did with the | milky large sea-eggs when
 she roasted them by the side of the fire. | That is all about this. |

Picking Flat Sea-Eggs off the Rock at Low Water.—When | there
 50 is spring-tide at full moon, (the man) launches his || sea-egg-picking
 canoe, takes two | large baskets and his paddle, and he | paddles to a
 place where the swell made by the southeast wind in winter does not
 reach. | That is the time for getting flat sea-eggs. That is the | place
 55 to gather them. When he reaches there, he takes his basket and || gets
 out of his sea-egg-picking canoe; and when he finds | many (sea-eggs),

33 'yax āwē'stāsa āmdema. Wā, laem tsāk'asō'sēda āwūnxa'yas pexse-
 mēna'yasa āmdema. Wā, g'il'mēsē lā'stē tsāk'a'yasēxs laē āxōdxa
 35 āpsōdīlē qa's tslex'ēdēq, yix āxālaasas semsasa āmdema, qaxs hāē
 k'lūtālaatsa hāmts!āwa āwēg'a'yas. Wā, g'il'mēsē lāwāyēda āpsōdī-
 laxs laē ts!ex'īdēq. Wā, ā'mēsē qep!ālayōdēq lāxa demsx'ē 'wāpa.
 Wā, hē'mis la 'wīl'āwats yāx'yīg'ila. Wā, lā hām'īdex hāmts!ā-
 was. Wā, ā'mēsē la 'nāxwaem hē gwēg'ilē waōkwa. Wā, g'il'mēsē
 40 lāla 'nemōkwaxa dzēdaqē āmdemāxs laē ts!ās lāxa 'nemōkwē
 q!ap!ē'nakūlaq. Wā, lā gwāl tsāk'axs laē hōx'wesdēsa qa's lā
 hōgwēlēlē lāxēs g'ig'ōkwē. Wā, hē'mis la āx'ēdaatsēxa 'wāpē qa's
 ts!ēwēl!exōdē. Wā, g'il'mēsē gwālēxs laē nāx'īdxa hōlālē 'wāpa.
 Wā, laem gwāl lāxēq. Wā, lāla āem nāqemg'iltā'yē gwēg'ilasasa
 45 ts!ēdāqaxēs gwēg'ilasaxa dzēdaqē āmdema lāxēs gwēg'ilasaxa
 dzēdaqē mesēqwaxs laē ts!ēsaq lāx onālisasēs legwīlē. Wā, laem
 gwāl lāxēq.

Picking Flat Sea-Eggs off the Rock at Low Water.—Wā, hē'maaxs
 laē 'wālasa x'āts!a'yaxa nexsemālaēda 'mekūla, lā wī'x'stendxēs
 50 k'!āk'!ēlaats!ē xwāxwagūmaxa āmdema. Wā lā dāxselaxa mā-
 tsemē āwā lāelxa'ya lē'wis k'!āk'!elax'sa'yasē sē'wayowa. Wā,
 lā sēx'wīda qa's lā lāxa k'!ēsē lāg'aaatsa qūlāsa melasē qaxs
 ts!āwūnxaē k'!āg'ilax'demaxa āmdema. Wā, lā hēem q!āp!ē-
 yatslē. Wā, g'il'mēsē lāg'aa lāqēxs laē āx'ēdxēs lexa'yē qa's lā
 55 lāltā lāxēs k'!āk'!ēlaats!ē xwāxwagūma. Wā, g'il'mēsē q!āxa

he picks out the large ones and | puts them into his basket; and when 57
the basket is full, | he takes it up and goes and pours (the contents)
into his canoe. | He continues doing this, and he only stops when he
has enough. || Then he goes aboard his little canoe and goes home. 60
When | he arrives at the beach of his house, he puts the anchor | of
his sea-egg canoe into the water. After doing so, he goes up the
beach | and goes into his house; and his wife takes her back- | mat
and goes down to the beach, and she carries the basket with || sea- 65
eggs up the beach into her | house and puts it down by the side of the
fire. | After doing so, she sends out some of her children to call | all
the men to go and carry up the sea-eggs. | Then they all take baskets
and go down to the || beach, and they go alongside the sea-egg canoe 70
and | put the sea-eggs into their baskets; and as soon as they have
enough in their | baskets, they go up the beach and go into their
houses, carrying | the sea-eggs in the baskets on their backs. Then
they take their dishes | and pour fresh water into them, and take
their knives || to cut the sea-eggs. They take the sea-eggs out of the | 75
basket, which they place by the side of the dish; and they chop them
with the knife. | As soon as they have cut a sea-egg all around, they
throw one half | towards the fire, and put the other half with the

q!Eyaasasēxs laē māmenōqewaxa āwāwē āmdema qa's mēn- 56
ts!ālēs lāxēs k'!āk'!elaats!ē lexā'ya. Wā, g'il'mēsē qōtla
lexelāsēxs laē k'!ōqūlōdeq qa's lā gūx'ālexsas lāxēs xwāxwagūmē.
Wā, la hanāl hē gwēg'ilē. Wā, ālmēsē gwālexs laē hēlōla. Wā,
lā lāxs lāxēs xwāxwagūmē qa's lā nā'nakwa. Wā, g'il'mēsē 60
lāg'alīs lāx L!ema'isasēs g'ōkwē, wā, ā'mēsē q!elstentsa q!elstē-
masēs āmdexsāla xwāxwagūma. Wā, g'il'mēsē gwālexs laē lāsdēsa
qa's lā laēl lāxēs g'ōkwē. Wā, lā genemas āx'ēdxēs LEBēg'a'yē
lē'wa'ya qa's lā lents!ēs lāxa L!ema'isē. Wā, lā ōxLEX'īdxa
āmmts!āla lexā'ya qa's lā ōXLōsdēseLaq qa's lā ōXLAēLELaq lāxēs 65
g'ōkwē. Wā, lā ōXLEG'alīlas lāx māg'inwalisasēs legwīlē. Wā,
g'il'mēsē gwālexs laē 'yālaqasa g'ayōlē lāxēs sāsēmē qa lās āxk'!ā-
laxa 'nāxwa bēbegwānem qa lās nanagwāla lāxa āmdema. Wā,
hēx'ida'mēsē 'nāxwa āx'ēdxa laelxa'yē qa's lā hōqūnts!ēs lāxa
L!ema'isē, qa's lā heg'āgendālaxa āmdexsāla xwāxwagūma qa's 70
k'!ats!ālēsa āmdema lāxēs laelxa'yē. Wā, g'il'mēsē hayāl'ats!āwē
laelxa'yasēxs laē hōx'ūsdēsa qa's lā hōgwīl lāxēs g'ig'ōkwē eōXLā-
laxēs āmdats!ē laelxa'ya. Wā, hēx'ida'mēsē āx'ēdxa lōelq!wē
qa's gūxts!ōdēsa 'wē'wāp!eme lāq. Wā, lā āx'ēdxa k'!āwayowē
qa's tsāg'ayāxa āmdema. Wā, lā dōlts!ōdxa āmdema lāxa 75
lexā'yē qa's 'mekwāgendēs lāxa lōq!wāxs laē tsāx'itsa k'!āwayowē
lāq. Wā, g'il'mēsē lā'sta tsāk'a'yasēxs laē ts!egenōlisasa āpsōdīlas
lāxēs legwīlē. Wā, lā k'īpstents āxts!ē'wasasa hāmmts!āwē lāx

edible part bottom up into | the water in the dish and wash it, so that
 80 the entrails come out. || As soon as they are all out, then they eat the
 edible part, | and all the people do the same. After they have
 finished, | they rinse their mouths; and when they have done so, their |
 wives gather up the empty shells and put them into a basket. As soon
 as | they are all in, the woman takes a large firebrand and puts it on
 85 top of the || empty shells. Then she picks up (the basket) and empties
 it outside of the | house.¹ . . . As soon as it is day, (the people) eat
 the flat and the | large sea-eggs. . . . This is all about the flat sea-
 eggs. |

1 **Blue Sea-Eggs.**—I have forgotten the blue sea-eggs. They are |
 the same as flat sea-eggs, for they are eaten in the same way | as the
 flat sea-eggs when they are broken. Only that is different, | when
 they go to get them, that the only time to get them is when it is
 5 really low || water at spring-tide, when the moon is new or when it is
 full. | When the tide is nearly at its lowest, the woman takes her |
 basket for carrying them, and she carries it on her back, going down
 the rocky beach to the | point of land; for that is the only place where
 there are many blue sea-eggs, where the largest waves are, | what
 some people call breakers, for that is where the blue sea-eggs stay,
 10 where there are || many cracks in the flat rocks, and that is where |
 the women go to look for blue sea-eggs, carrying their clam-digging

‘wābets!āwasa lōq!wē qa’s ts!ōx’wīdēq qa lāwāyēsa yāx’yīg’ilas.
 80 Wā, g’il’mēsē ‘wī!āxs laē hām-x’īdxa hām’ts!āwās. Wā, lā ‘nā-
 xwaem hē gwēg’ilēda g’ōkūlōtas. Wā, g’il’mēsē gwālexslaē ‘nāxwa
 ts!ēwē!ēxōda. Wā, g’il’mēsē gwālexs laē q!āp!ēg’ililē genema-
 sēxa tsāx’mōtē qa’s k’lats!ōdēs lāxa lexayē. Wā, g’il’mēsē
 ‘wīlts!āxs laē āx’ēdxa gūlta ‘wālastōkwās qa’s ānk’iyīndēs lāxa
 85 tsāx’mōtē. Wā, lā k’lōqūlilaq qa’s lā k’lādes lāx L!āsanā’yasēs
 g’ōkwē.¹ . . . Wā, g’il’mēsē ‘nāla tsāx’demāxa amdema lē’wa
 mesēqwē. Wā, lawēs!a gwāl lāxa amdema.

1 **Blue Sea-Eggs (Lewa).**—Hēden L!ēlēwēsē’wa lēwa, yīxa hēmaxat!
 gwēx’sa āmdema, yīxs hēmaaxat! gwēg’ilasōxs laē tsāk’asewē gwē-
 g’ilasaxa āmdemāxs laē tsāk’asē’wa. Wā, lēx’a’mes ogūqālayōsēxs
 laē āxse’wa yīxs lēx’a’māē k’lāg’ilax’demqēxs ālak’lālaē ‘wālasa
 5 x’ats!a’yaxa x’āsawayaēda ‘mekūla lōxs lā nexsemāla. Wā, g’il-
 ‘mēsē lēlāq wālemwaxsdelēsa x’āts!a’yaxs laēda ts!ēdāqē āx’ēdxēs
 k’lāg’ilāats!ēlē lexayā qa’s lā ōxlālaqēxs laē lents’eyala lāxa
 āwīlba’yē qaxs lēx’a’māē q!āyatsa lēwēda ōewiladāxa qūla yīx
 gwē’yāsa waōkwē t!ōxwa qaxs hē’māē dzēnaatsa lēwē lōxs
 10 q!ēnemaēda xūx’xūk’!a lāxa pāspelxela. Wā, hē’mis la al’yatsa
 ts!ēdāqaxa lēwa lāxēs dalaēna’yaxa k’līlākwē. Wā, g’il’mēsē

¹ If this is not done, the ghost will come and eat the sea eggs. See p. 614, line 17.

sticks. When | she finds them, she immediately pushes them off with 12
her digging-stick, and she | throws them into her carrying-basket.
As soon as it is full, | she carries the basket of sea-eggs on her back.
She carries it up the rocky beach, and || carries it into her house, and 15
puts it down in the corner of her house. | They are not eaten at once,
for they do not eat them until | after they have been four days in the
house. . . . When | they eat blue sea-eggs, they do the same as they
do when they eat the | flat sea-eggs. That is all about this. ||

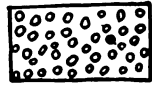
Barnacles (Getting barnacles).—When the woman is getting | 1
ready to go and get barnacles, she takes | many old mats and also
many baskets and one large bucket, | and she goes and puts them
aboard her barnacle-catching || canoe. As soon as the tide begins 5
to fall, she | carries her paddle in one hand, and she goes down to
where the | barnacle-catching canoe is. She launches it and | goes
aboard. Then she paddles and goes to a place where she knows there
are many | barnacles on stones. As soon as she arrives there, she ||
goes ashore. Then she puts the old barnacle-catching canoe stern 10
first ashore; | for they never use a new canoe to go getting bar-
nacles, because | often the canoe is cracked when they use it. |
Therefore they use old canoes for getting barnacles. As soon as |

q!āqēxs laē hēx'idaem L!enqelōtsēs k'!lakwē lāq qa's ts!ex- 12
ts!ōdēs lāxēs k'!āg'ilaatslē lexa'ya. Wā, g'il'mēsē qōtlaxs laē
ōxLEX'idxēs lewaatslē lexa'ya qa's g'āxē ōxlōsdeyālaq qa's lā
ōxLāēLElaq lāxēs g'ōkwē qa's ōxLEG'alilēs lāxa onēgwīlasēs g'ōkwē. 15
Wā, laxaē k'!ēts!ēnox" hēx'id tsax'ideq yixs ālmaē tsāx'idqēxs
laē mōp!enxwa'sē 'nālās āxēl lāxa g'ōkwē. . . . Wā, lāla
nāqemg'iltawilālaemx gwēg'ilasasēxs laē tsāk'asō lāx tsāk'alāē-
na'yaxa āmdema lō' tsāk'lēna'yaxa lewa. Wā, laem gwāl lāxēq.

Barnacles (K!wētāxa k!wēt!ā'yē).—Wā, hē'maaxs laē xwānālē- 1
lēda ts!ēdāqē qa's lā k!wētāxa k!wēt!ā'yē, wā, hē'mis āx'ētsōsēda
q!ēnemē k'!āk'lobana, wā, hē'misa q!ēxla laelxa'ya. Wā, hē-
'misa 'nemsgemē 'wālas nagats!ā qa's lā āx'ālēxsas lāxēs k!wēda-
ts!lēlē xwāxwagūma. Wā, g'il'mēsē x'ats!ēg ātowa 'yixwūlāxs laē 5
dak'!ōtelaxēs k!wētsayasē sē'wayowāxs laē lents!ēs lāx hanaxsta-
lidzasasēs k!wēdats!lēlē xwāxwagūma. Wā, lā wi'x'ustendeq qa's
laxsē lāq. Wā, la'mē sēx'wīda qa's lā lāx q!ālas q!ēq!ādex t!ēs-
t!āla. Wā, g'il'mēsē lāg'aa laqēxs laē hāng'alisa. Wā, laem
ālaxlax'ida qa's k'lax'alīsēs ōxLā'yasēs k!wēdats!lēyē ts!āts!ag'ima 10
qaxs k'lēsaē k!wēdats!ēxa k!wēt!ā'ya ēk'ē xwāxwagūma qaxs q!ū-
nālaē hōx'widēda ēk'ē xwāxwagūmxs laē yā'yats!ā. Wā, hē'mis
lāg'ilas hē k!wēdats!ēxa k!wēt!ā'ya ts!āts!ag'ima. Wā, g'il'mēsē
k'lax'alīsē ōxLā'yasēxs laē hēx'idzēm lāltāwa qa's menxsēla-

- 15 she puts the stern ashore, she goes ashore and picks up || some drift-wood and puts it aboard her old canoe; and | when she has enough, she pushes the canoe off the beach and goes aboard. | She goes seaward, and looks downward into the water; and | when she sees many barnacles on stones, she takes her anchor | and puts it overboard
 20 where she thinks it will run dry at half || tide. She cuts shavings of dry cedar-wood; and | when her old barnacle-catching canoe is left dry on the beach, she takes a large | bucket and fills it with salt water. When it is full, | she just lifts it; and when it stands upright, she lets it go. | When her canoe is left dry on the beach, she unloads
 25 the small pieces of driftwood, and || lays down the cross-ends for a fire on the beach, and she takes two other pieces and lays them | down as side-pieces. Between them she puts | the shavings for kindling. Then she places cross-pieces | of medium size on top of the side-pieces. | Then she picks up stones close alongside, and puts them on
 30 top; || and when she thinks she has enough, she lights the fire underneath; and when | the fire is burnt up, she takes her basket and picks up the barnacle-stones and puts them | into the basket; but she only puts into the basket those that have many | barnacles on them. When she thinks that the basket is heavy, she carries it | and pours out
 35 (the contents) close to the fire for heating stones; || and she continues picking up the barnacle-stones. She only stops when she has | gathered many; and as soon as she finishes, she takes two pieces of

- 15 x'ídēxa q'lāq'lēxēmē lāxēs k'wēdats!ēyē ts!āts!ag'ima. Wā, g'il-mēsē hēlōlexs laē wīqūlisasēs k'wēdats!ēyē ts!āts!ag'ima qa's lax-sēq. Wā, lā l'āsta qa's hānxenselēxa demsx'ē 'wāpa. Wā, g'il'mēsē dōx'walelaxa q!āēdzasa t!ēst!āla laē āx'ēdxēs q!ēltsemē qa's q!ēlstendēs lāxēs k'ōdlē q!āx'wīdēlaxa lāla naēnxseg'ilalislaxa
 20 x'āts!axela. Wā, lā k'lāk!ēx'mōtilaxa lem̄xwa k'wa'xlāwa. Wā, g'il'mēsē elāq lem̄xwalisē k'wēdats!ēs ts!āts!ag'imxs laē āx'ēdxa 'wālas nagats!ā qa's tsē'stendēs lāxa demsx'ē. Wā, g'il'mēsē qōt!axs laē āem dālaq. Wā, g'il'mēsē hāng'alisexs laē dawāq. Wā, g'il-mēsē lem̄xwalisē yā'yats!āsēxs laē mōltōdxa q'lāq'lēxēmē. Wā, lā gē-
 25 galisasa g'ibālāsa legwīslē. Wā, lā āx'ēdxa malts!aqē qa's k'āk'ēdenōdēs. Wā, laem k'āk'ēdenwa'ya. Wā, lā mōmāg'ōtsa āmema'yastowē lāx ēk'lalisasa g'ālastoyiwē k'lāk!ēx'mōta. Wā, lā g'ēktiyintsa hā'yālastowē q!ēxal lāx ōkūya'yasa k'āk'ēdenwa'yas. Wā, lā menx'īdxa t!ēsemē lāx māg'inwa'yas qa's xeqūyindalēs lāq. Wā,
 30 g'il'mēsē k'ōtaq laem hēl'axs laē mēnabōdeq. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs lexa'yē qa's meng'ilisēxa t!ēst!āla qa's ments!ālēs lāxēs lexa'yē, yixs lēx'amaē āx'ētsōsēda q!ēsgemalaēda t!ēsemāxa k'wēt!ā'yē. Wā, g'il'mēsē gwanāla lōx'sēs lexa'yaxs laē k'lōqūlisāq qa's lā gūgēnōlisas lāxa māg'inwalisasēs t!ēqwapayē. Wā, lā
 35 hanal hē gwēg'ila menaxa t!ēst!āla. Wā, āl'mēs gwālexs laē q!ēnemē q!ap!ā'yas. Wā, g'il'mēsē gwālexs laē āx'ēdxa malts!aqē

driftwood, | each one fathom in length and generally | one short
span | thick, and puts them down close to the || fire for heating 40
stones; and she takes two other pieces of the same thickness, | but
only half a fathom long. When she | has finished this, the fire for
heating stones is burnt out. | Then she takes a long thin piece of
driftwood, and uses it to take out the firebrands | from the red-hot
stones; and as soon as all the firebrands have been taken out, || she 45
takes one of the one-fathom pieces of round driftwood and | places
it by the side of the red-hot stones; and she does the same with the |
piece half a fathom in length. She places it across the end, and also |
with the other one of the same length at the other end; and she
takes | the one-fathom piece and puts it down || on the ends of the 50
two short ones; and after she has done so, | she takes a long thin
piece of driftwood and levels down the top of the red-hot | stones, so
that they are level, and so that they fill the corners of the | drift-
wood enclosure all around the place for steaming the barnacle-stones.
As soon | as she finishes, she puts the barnacle-stones on
the red-hot || stones; and she heaps up the barnacle-
stones on top, so that they are quite | thick. Then  55
she takes the old mats and spreads them alongside
of the place; | and when they are all ready, she takes the large

'nāl'nemp!enk' lāxens bālāqē āwāsgemasas. Wā, lā, q!ūn!a 37
'nāl'nemp!enk' lāxens ts!ex'ts!āna'yaxsens q!wāq!wax'ts!āna'yēx
yīx āwāgwidasasa q!lēxālē qa's k'at!ālisēs lāx māg'inwalisasēs t!ē-
qwapa'yē. Wā, lāxāē ēt!ēd āx'ēdxa malts!aqaxat! hēm āwāgwita 40
g'ālē āxānems. Wā, lāla āem neq!ēbōdē āwāsgemas s. Wā, g'il-
'mēsē gwālexs laē q!ūlx'īdē lexk!wēdzemas t!ēqwapa'yas. Wā,
lā āx'ēdxa wilē g'ilt!a q!lēxāla qa's k!wāk!wēt!eqewēxa gūlta
lāxa x'ix'ixsemāla t!ēsēma. Wā, g'il'mēsē 'wī'loqāwa gūltāxs laē
āx'ēdxa 'nemts!aqē lāxa 'nāl'nemp!enk'ē lēlx'in q!lēxāla qa's 45
k'adenōlisē lāxa x'ix'ixsemāla t!ēsēma. Wā, lā ēt!ētsa 'nemts!aqē
lāxa neq!ēbōdās āwāsgemasē qa's gēbendēs lāq. Wā, lā ēt!ētsa
hēm'axat! 'wāsgem lāxa āpsba'yasa g'iltagawa'yē. Wā, lāxāē āx'ēd-
xa 'nemts!aqē 'nemp!enk's 'wāsgemsē lāxens bālax qa's k'at!ē-
dēs lāx ēpsba'yasa ts!ēlts!ekwagawa'yē. Wā, g'il'mēsē gwālexs 50
laē āx'ēdxa g'ilt!a wilto q!lēxāla qa's golx'īdēs lāxa x'ix'ixsemāla
t!ēsēma qa 'nemāk'iyas. Wā, hēm'is qa lel'gāēs lāxa ēwanēqwasa
ēemxenwa'yē q!lēxāl lāx āwī'stāsa 'neg'aslaxa t!ēst!ālē. Wā, g'il-
'mēsē gwālexs laē t!āqeyundālasa t!ēst!ālā lāxa x'ix'ixsemāla t!ē-
sema (fig.). Wā, g'il'mēsē lā bōleyālēda t!ēst!ālā lāq qaēs laēn'ēyē 55
wāk!wa; wā, lā āx'ēdxa k!āk!obanē qa's LEBENōlisēs lāq. Wā,
g'il'mēsē la 'nāxwa gwālalaxs laē āx'ēdxa 'wālesē nagats!ē qōt!a-

58 bucket filled | with salt water and pours it over it, and she |
quickly takes up the old mats and spreads them over what is being
60 steamed. || When it is covered over on top and on the sides, | she
takes a rest. It may be half an hour according to the watch | when
they are done. Then she takes off the mat covering; and | when it
is all off, she waits for them to get dry and also to | cool off. Then she
65 takes her large baskets and washes them || in salt water, until the
sand comes off. When it is | all off, she carries them up and puts
them down by the side of the place where the | barnacle-stones have
been steamed. She sits between the two large baskets. | She takes
the barnacle-stones and she pulls off the barnacles, and she | throws
70 away the stones when the barnacles are all off; and she || puts the
barnacles into the baskets carefully, so as not to break them | when
she puts them in. She continues doing this with the whole number; |
but, even if she takes the barnacles quickly off the stone, | generally
the tide rises to the place where she is steaming the barnacle-stones,
for steaming in this way is slow. | When they are all off, she carries
75 the basket of barnacles || and puts them on board the old barnacle-
canoe. | As soon as they are all in, she puts aboard her old mats and
the large | bucket; and when they are all aboard, she goes home to
her house. | When she arrives at the beach of her house, she | gets
out of the old canoe, which she lands stern first. Then she takes the

58 *lalēsxā demsx'ē 'wāpa qa's lā tsādzeleyints lāq. Wā, lā ha'na-*
kwila āx'ēdxā k'lāk'lobana qa's lepeyindalēs lāxēs 'nek'ase'wē.
60 *Wā, g'il'mēsē 'wīla nādzekwē ōsgema'ya lē'wēs ēwanā'yaxs laē*
x'ōs'ida. Wā, hāyāqxent'lēx nexsēg'ilela lāxens q'laq'ālāk'laya-
xens 'nālāxs laē Lōpa. Wā, la'mē nāsōdxā nayīmas. Wā, g'il-
'mēsē 'wīlāxs laē ēsela qa lemlemx'stōx'widēs. Wā, hē'mis qa
k'ōx'widēsēxs laē āx'ēdxēs āwāwē lāelxa'ya qa's lā ts'lōx'wideq
65 *lāxa demsx'ē 'wāpa qa lāwāyēsa ēg'itsemā'yas. Wā, g'il'mēsē*
'wīlāxs laē dālaq qa's lā mexenōlīsas lāx āpsānā'yasēs 'nek'ase'wē
t'lēst'lāla. Wā, lā k'lwāk'wagawēxa maltsemē āwā lāelxa'ya.
Wā, lā dāx'īdxā t'lēst'lāla qa gēlqālēxa k'lwēt'ā'yē lāxa t'lēsemē
qa's ts'lēqelēxa t'lēsemāxs laē 'wīlāwa k'lwēt'ā'yē lāq. Wā, lā
70 *aēk'ilāxs laē āxts'lōtsa k'lwēt'ā'yē lāxa lēxa'yē qa k'lēsēs tētepsa-*
lāxs laē g'ēts'lā. Wā, lā hēx'sāem gwēg'ilāq lāxēs 'wāxaasē. Wā,
lāla mamaxūlq!āxs laē āxālaxa k'lwēt'ā'yē lāxa t'lēsemē qāxs
q'lūnālaē 'yaxānema 'nek'āxa t'lēst'lālāxs āwābalaēda 'nek'āx gwēx's-
dēmas. Wā, g'il'mēsē 'wīlāxs laē k'lōqūlīsxa k'lwēdats'lē lēxa'ya
75 *qa's lā k'lōgūxsēlas lāxēs nanak'laats'lāxa k'lwēt'ā'yē ts'lāts'ag'ima.*
Wā, g'il'mēsē 'wīlxsāxs laē mōxsāxēs k'lāk'lobana lē'wa 'wālasē
nagats'lā. Wā, g'il'mēsē 'wīlxsēxs g'āxaē nā'nakwa lāxēs g'ōkwē,
wā, g'il'mēsē lāg'aa lāx L'ēma'isasēs g'ōkwāxs laē hēx'idaem
lōtālāxēs ts'lāts'ag'imē lāxēs ālaxlālaēna'yē. Wā, la'mēsē dabēx

end || of the anchor-line of the old canoe, goes up the beach, and ties | 80
 the end to a stone on the beach. She goes into her house, | and imme-
 diately she eats; and her husband clears up the house | and spreads
 mats around the floor. When he has done so, he invites his | tribe
 to come and eat the barnacles. When they come in, || the host takes 85
 long narrow mats to eat from, | and he spreads them down in front
 of the barnacle-eaters; | and he takes cedar-sticks, which he splits
 into thin pieces, | and he breaks them into pieces four finger-widths
 in length. | He distributes these, one stick || to each one of the 90
 barnacle-eaters, to pull out the | edible part of the barnacles. As
 soon as each has one, he goes down to the | place where the old canoe
 of his wife is, and he carries on his back the basket with bar-
 nacles. | He carries them into the house and puts them down by
 the side of the | door of the house. Then he goes down again, and
 carries on his back the || other large basket of barnacles; and he goes 95
 and carries them into his house; | and he walks right back to the rear
 of the house, and pours them on the | mats from which the barnacles
 are to be eaten. Then he pours them out all along in front of those
 who | are to eat the barnacles; and he takes the other basket of
 barnacles | and goes and pours them out. Then the barnacle-
 eaters || take up the barnacles with the left hand, and with the | 100
 right hand they hold the cedar-stick and push at the "eye" | of the

q!eldzanâ'yases ts!âts!ag!îmaxs laē lāsdsēla qa's mōx"semlēsēs 80
 ōba'yas lāxa megwisē t!ēsema. Wā, lā laēl lāxēs g'ōkwē.
 Wā, hēx'ida'mēsē l!exwa. Wā, lāla lā'wūnemas ēx'wīdxēs g'ōkwē
 qa's Lepse'stalilēlā lēl'wa'yē. Wā, g'il'mēsē gwālexs laē lē'lāxēs
 g'ōkūlōtē qa g'āxēs t!esaxa k!wēt!a'yē. Wā, g'il'mēsē g'āx 'wīlāē-
 laxs laēda k!wētela lāxa k!wēt!a'yēxa begwānemē āx'ēdxa g'īsg'īlde- 85
 dzowē lēl'wa'ya qa's lā Lepdzamōlilas lāxa t!esālaxa k!wēt!a'yē.
 Wā, lā ēt!ēd āx'ēdxa k!wa'xlāwē qa's xōxox"sendēq qa wiswēlto-
 wēs. Wā, lā k'ōk'ex"s"endēq. Wā, laem maēmōdenē āwāsgemasas
 lāxens q!wāq!wax'ts!āna'yēx. Wā, lā ts!ewanaēsasa 'nāl'nemts!aqē
 lāxa 'nāl'nemōkwē lāxa t!esalaxa k!wēt!a'yē qa L!enxsālayōsēxa 90
 hāhāmastā'yasa k!wēt!a'ya. Wā, g'il'mēsē 'wīlxtōxs laē lents!ēs lāxa
 ha'nēdzasas ts!ag'ōlasēs genēmē qa's ōxlōltōdēxa k!wēdats!ē lexa'ya
 qa's lā ōxlaēlelas lāxēs g'ōkwē qa's lā hāng'alilas lāxa āwīlēlās t!ē-
 x'īlāsēs g'ōkwē. Wā, lā ētents!ēs qa's ēt!ēdē ōxlex'īdxa 'nemsgē-
 mē 'wālas k!wēdats!ē lexa'ya qa's lā ōxlaēlelaq lāxēs g'ōkwē. 95
 Wā, lā hēg'tyōlilēlas lāxa ōgwiwalilē qa's lā gūgedzodālas lāxa t!ē-
 dzedzōwē lē'wa'ya. Wā, laem gūgē'nakūlas lāx L!āsex'dzamālilasa
 t!esalaxa k!wēt!a'yē. Wā, lā āx'ēdxa 'nemsgēmē k!wēdats!ē le-
 xa'ya qa's lā gūgūgēqas lāq. Wā, hēx'ida'mēsēda t!esalaxa k!wē-
 t!a'yē dāg'īlilxa k!wēt!a'yē yīsēs gēmxōlts!āna'yē. Wā, lā dālasēs 100
 hēlk'lōts!āna'yē lāxa L!engayowē k!wa'xlāwa qa's L!ēl!enxstowēs

2 barnacles, so that the edible part comes out; and after they have pushed out | the edible part, they pinch the shell teeth of the barnacles, and bite off the | lower end and eat it; and they all do the same || while they are eating the barnacles. They eat them very quickly; | and after they have eaten them, the host who is giving the barnacle-feast draws some water and | gives it to the feasters. They rinse their mouths so as to | remove the salt taste from the inside of the mouth; and when the salt taste is out of the mouth, | they drink a little water. Then || they go out of the house; and the host gathers | the empty shells, puts them into a mat, and throws them | out of his house. That is all about this. |

Another Way of preparing Barnacles.—Burning barnacles on | level sandstone. When the | woman gets ready to go and start a fire over the barnacles, she | first takes her large basket; and she takes a short, broad board and || splits it in pieces the thickness of a finger. | She ties them up with cedar-bark, and she also takes her yew-wood | clam-digging stick and matches, and she carries her | large basket. She carries the split cedar-sticks on her shoulder, | and in one hand she carries the yew-wood clam-digging stick, and she walks down the rocky || beach in front of her house at Fort Rupert. Then she looks for | a sheet of barnacles; and as soon as she finds a large patch of

2 lāxa k'wēt!a'yē qa lāx'sālēs hāmts!āwas. Wā, g'il'mēsē L!enx'sōd-xa hāmts!āwasēxs laē ēp!ēdex q!ēg'masa k'wēt!a'yaxs laē q!ēk'ōdex ōxsde'yas qa's hāmx'īdēq. Wā, lā 'nāxwaem hē gwēg'ilaxs
5 k'wēt!wataaxa k'wēt!a'yē. Wā, lā hālabālaemxs hā'māpaaq. Wā, g'il'mēsē 'wī'laxs laē āx'ēdēda k'wētēlāxa k'wētā'yēxa 'wāpē qa's lā tsēx'its lāxēs k'wētēlag'ilē. Wā, lax'da'xwē ts!ewēl!ēxōda qa lawāyēs demp!aēl!ēxawa'yas. Wā, g'il'mēsē 'wī'lāwē demp!aēl!ēxawa'yasēxs laē xāl!ēx'īd nāx'īdxa 'wāpē. Wā, hēx'īda'mēsē
10 'nāxwa hōqūwēlsa. Wā, laxaēda k'wētēlax'dē hēx'īdaem q!ap!ēg'ililxa t!asmotē qa's k'lāts!ōdēs lāxa lexa'yē qa's lā k'lōdēs lāx L!āsanā'yasēs g'ōkwē. Wā, laem gwāl lāxēq.

1 **Another Way of preparing Barnacles.**—Ānāxa k'wēt!a'ya lāxa k'wēdek!wa t!ēsema lāxa 'nēmaa de'nāxek!wa. Wā, hē'maaxs laē xwāna!ēlēda ts!ēdāqaxs lālē ānāxa k'wēt!a'yē, wā, hē'mis g'il āx'ētsō'sēs 'wālasē lexa'ya. Wā, lā āx'ēdxa ts!āts!ax'semē
5 qa's xōxōx'sendē qa yiwēs āwāgwītens q!wāq!wax'ts!āna'yēx. Wā, lā yīlōyōtsa denasē lāq. Wā, hē'misa L!ēmqlēk'linē k'līlākwa; wā, hē'misa k'ēdzayowa. Wā, lā ōxlāxēs 'wālasē lexa'ya. Wā, lā wik'ilāxa mendzaakwē k'wa'xlāwa. Wā, lā dāk!ōtēlaxēs L!ēmqlēk'linē k'līlākwaaxs laē lets!ēyāla lāx
10 L!ēma'isasēs g'ōkwē lāxg'a Tsāxēsek. Wā, lā alēx'īdex 'nemxsa-aāsa k'wēt!a'ya. Wā, g'il'mēsē q!āxa lēxeyā tasāla k'wēt!a'ya,

barnacles | (that is what the old Indians call a sheet of barnacles), | 12
 then she puts her cedar-sticks down on the rock, and also her clam-
 digging stick, | and she carries her basket on her back as she is going
 up the beach where she goes to get || eel-grass at high-water mark. 15
 She puts it into her basket. | When it is full, she goes down again to
 the rocky beach where she left | her split cedar-sticks, and she puts
 down the | basket of eel-grass. She takes out the eel-grass, and |
 scatters it over the barnacles. She does not put it on thick when she
 scatters the || eel-grass. After she has done so, she splits up | into 20
 small pieces one of the cedar-sticks to start her fire. | After she has
 done so, she takes her matches and lights them. | With them she
 burns the end of the cedar-stick for starting the fire. She puts it | on
 the middle of the scattered eel-grass, places the || split cedar-sticks on 25
 it, and scatters them all over. As soon as it is burnt up, | she sits
 down on the rocks and waits for the | split cedar-sticks to burn up.
 When they are burnt, | the woman takes her clam-digging stick,
 sweeps away the eel-grass and | the ashes of the burnt wood, and,
 when they have all been removed, she pries off the barnacles with her
 digging-stick. || The cooked barnacles come off in large cakes, as they 30
 are in | cakes. Then the woman breaks them into smaller pieces |
 and puts them into her basket; and when all that has been cooked is
 off, | she carries the barnacle-basket on her back and goes to her

hēm gwe'yōsa g'ālē bāk'lūm 'nemxsaaatsa k'wēt!a'yēda hē gwālē, 12
 wā, la āxālōdxa mendzaakwē k'waxlāwa, wā, hē'mēsēs k'flākwē.
 Wā, lā ōxlōsdēsēlaxēs lex'a'yaxs laē lāsdēsēla qa's lā āx'ēd lāxa
 ts!āts!ayīmē lāxa 'ya'x'mutē qa's lēxts!ōdēs lāxēs lex'a'yē. Wā, 15
 g'il'mēsē qōt!axs laē xwēlaqents!ēs lāxa l'emayaa lāx g'iyāsa-
 sēs mendzaakwē k'wa'xlāwa. Wā, lā ōxleg'aalōtsēs ts!ayats!ē
 lex'a'ya. Wā, lā āx'wūlts!ōdxa ts!āts!ayīmē lāxa lex'a'yē, qa
 bēleyīndālēs lāxa k'wēt!a'yē. Wā, k'lēst!a wāk!waxaē lexeyaya
 ts!āts!ayīmē lāq. Wā, g'il'mēsē gwālexs laē hēlo'x'send xōxō'x"- 20
 sendxa 'nemts!aqē lāxa mendzaakwē k'waxlāwa qa's g'ālastoyā.
 Wā, g'il'mēsē gwālexs laē āx'ēdxēs k'ēdzayowē qa's k'ēs'ēdēq.
 Wā, lā mēx'bendxa g'ālastoyowē k'wa'xlāwa. Wā, lā āxeyīnts
 lāx naq!eq!a'yasa lā lex'a ts!āts!ayīma. Wā, lā k'āteyīndālāsa
 mendzaakwē k'wa'xlā lāq qa gwēlēs. Wā, g'il'mēsē x'iqōstāxs laē 25
 k'iwāg'aāla lāxa t!ēdzek!wa. Wā, laem ēsēla qa q!ūlx'īdēsa
 mendzaakwē k'wa'xlāwa. Wā, g'il'mēsē q!ūlx'īdexs laē āx'ēdēda
 ts!ēdāqaxēs k'flākwē qa's xox'wīdēs lāxa ts!āts!ayīmē lē'wa
 q!ūq!wālemōtē. Wā, g'il'mēsē 'wīlaxs laē k'wētelalasēs k'flākwē
 lāxa k'wēt!a'yē. Wā, ā'misē la qwāk!ūg'īlālēda la l!ōp k'wēt!a'ya 30
 lāxēs āwādzewēna'yē. Wā, ā'mēsa ts!ēdāqē la hēlo'x's'alālā wewex'-
 sālaq qa's āxts!ālēs lāxēs lex'a'yē. Wā, g'il'mēsē 'wīlāwa la l!ōpexs
 laē ōxlex'īdxa k'wēdats!ē lex'a'ya qa's lā na'nakwa lāxēs g'ōkwē.

35 house. | Then she calls her husband and her children, or, if || she has no children, she calls her friends, to come and eat | barnacles. When they come and sit down, she spreads | mats in front of those who are to eat the barnacles. Then the woman goes down to the | beach of the house and picks up stones and carries them up. | She carries them
40 into the house and puts them down || where she sits down, and she gives to those who are to eat the barnacles, each two stones. | Then she pours out the barnacles in front of those | whom she invited. Then those who are to eat the barnacles put | one of the stones down on the floor. That is the one on which they will break the barnacles; |
45 and they take a barnacle in the left hand and put it on || the stone on which it is to be broken; and they take the hammer- | stone in the right hand and strike the barnacle and break its | shell. Then they eat the edible part. They keep on | doing so as they are eating the barnacles; and | when they have finished, they do just as I have told
50 before, || when I talked about the way they do when the guests finish eating barnacles at a barnacle-feast. | That is all about this. |

1 **Cryptochiton.**—As soon as the tide is low, (the woman) takes her | small basket and her digging-stick for cryptochiton and she goes down to the | rocky beach. Then she looks under stones on the rocky beach; | and when she sees a cryptochiton, she pushes the crypto-

Wä, hēx'ida'mēsē lē'lālxēs lā'wūnemē lē'wis sāsēmē. Wä, g'il-
35 'mēsē k'leās sāsēmxs laē lē'lālxēs 'nē'nēmōkwē qa g'āxēs t!esaxa k!wēt!a'yē. Wä, g'il'mēsē g'āx k!ūs'alitēxs laē lēpdzamōlilema lē'wa'yē lāxa t!esāLaxa k!wēt!a'yē. Wä, lēda ts!edāqē lents!ēs lāxa L!emā'isasēs g'ōkwē qa's xex''widēxa t!ēsemē qa's lā xex''ūsdēsē-
40 laq. Wä, lā xegwilelaq lāxēs g'ōkwē qa's lā xex''walīlas lāxēs k!waēlasē. Wä, lā ts!āsa maēmaltsemē t!ēsem lāxēs k!wētēlag'ilaxa k!wēt!a'yē. Wä, lā gūgedzōtsa k!wēt!a'yē lāx L!āsex'dzamā'yasēs lē'lānemē. Wä, hēx'ida'mēsa k!wētk!watLaxa k!wēt!a'yē mēxwalīlasa 'nemsgēmē t!ēsema qaxs hē'maē t!esdema!xa k!wēt!a'yē. Wä, lā dāx'itsēs gemxōlts!āna'yē lāxa k!wēt!a'yē qa's āxsemdēs lāxa
45 t!esdema t!ēsema. Wä, lā dāx'itsēs hēlk!ōts!āna'yē lāxa t!āyowē t!ēsemxs laē t!es'its lāxa k!wēt!a'yē. Wä, hē'mis lā tep!ēdāmasxa xālaēsasa k!wēt!a'yē. Wä, lā hāmx'idex hāmts!āwas. Wä, āx'sā-
50 'mēsē hē gwēg'ilaxs k!wētk!wataaxa k!wēt!a'yē. Wä, g'il'mēsē gwālexs laē āem la negeltewēxen g'ālē wāldemxg'in lā gwāgwēx-s'āla laqēxs laē gwāl k!wētk!wata lē'lānemasa k!wētēlāxa k!wēt!a'yē. Wä, laem gwāl lāxēq.

1 **Cryptochiton.**—Wä,¹ g'il'mēsē x'āts!aēsēxs laēda genemas āx'ēdxēs lālxamē lē'wis q!enyayāxa q!anasē. Wä, lā lents!eyāla lāxa L!emayaa. Wä, lā hēx'idaem dōdegūpaxa 'mēx'mek!wa t!ēsema. Wä, g'il'mēsē dōx'waLelaxa q!anasē laē L!ēnqelōtsēs q!enyayowē

¹ Continued from p. 151, line 21.

chiton digging-stick || under it; and when it is turned on its back, 5 she takes it and throws | it into her cryptochiton basket. She continues doing this | as long as she finds cryptochitons; and when her little basket is full, | she goes up the beach into her house. |

Then she takes her small kettle and washes it out with water. || When this is done, she pours fresh water into it, until it is | half full, 10 and she puts it over the fire. When it | begins to boil, she takes her cryptochiton basket and pours the | chitons into the boiling water. When they are all in, | she takes her tongs and stirs them with them, so that they stop boiling, for the || chitons are cold. Therefore the 15 water stops boiling at once. | She keeps on stirring it while the cryptochitons are in the kettle; and | as soon as the water boils up again, she takes the | kettle off the fire. She takes a dish and quickly | pours fresh water into it. Then she takes a large ladle, || and with 20 it she takes out the cryptochitons she is cooking and puts them into the | dish with water in it. When they are all in, she calls | her husband to come and eat the boiled cryptochitons. | Then he goes and sits down by the side of the dish with cryptochitons; | and he takes out one, peels the shell off its back, and || throws it into the kettle. 25 He pulls out the | entrails and throws them into the kettle; and when they have | "berries" on the back,—these are of red color and soft,—

lāx āwābā'yas. Wā, g'il'mēsē NELElaxs laē dāx'ideq qa's ts!Ex- 5 ts!ōdēs lāxēs q!enyats!ē lālaxama. Wā, āx'sā'mēsē hā gwēg'ilaxēs q!āsewē q!anasa. Wā, g'il'mēsē qōt!ē q!enyats!ās lālaxamaxs laē lāsdēsa qa's lā laēl lāxēs g'ōkwē.

Wā, hēx'ida'mēsē āx'ēdxēs ha'nēmē qa's ts!ōxūg'indēsa 'wāpē lāq. Wā, g'il'mēsē gwālexs laē gūxts!ōtsa 'wē'wāp!ēmē lāq qa 10 negoyoxsdālēs. Wā, lā hānx'Lents lāxēs legwīlē. Wā, g'il'mēsē medelx'wīdexs laē āx'ēdxēs q!enyats!ē lālaxama qa's gūxstendēsa q!anasē lāxa maemdelqūla 'wāpa. Wā, g'il'mēsē 'wī'la'staxs laē āx'ēdxēs ts!ēslāla qa's xwēt!ēdēs lāqēxs laē gwāl medelqūla qaēda q!anasaxs 'wūdaē lāg'ilas hēx'idaem gwāl medelqūlē. Wā, lā 15 xwētax'sāemqēxs laē g'ēstalēda q!anasē lāxa hānx'Lanowē. Wā, g'il'mēsē ēt!ēd medelx'wīdexs laē hēx'idaem hānx'sendxa hānx'Lanowē lāxa legwīlē. Wā, lā āx'ēdxa lōq!wē qa's hālabalē gūxts!ōtsa 'wē'wāp!ēmē lāq. Wā, lā āx'ēdxa 'wālasē k'ats!ēnaqa qa's xalōstendēs lāxa q!ānsēlāsēda q!anasē qa's lā xelts!ōts lāxa 20 'wābets!ālēlē lōq!wa. Wā, g'il'mēsē 'wī'losexs laē hēx'ida lē'la-laxēs lā'wūnemē qa g'āxēs q!ensq!asxa hānx'Laakwē q!anasa. Wā, hēx'ida'mēsē la k'wāg'āgelīlxa q!ensq!ayats!ē lōq!wa. Wā, lā dāx'idxa 'nēmsgēmē q!anasa qa's sex'ālēx xeldzēg'a'yas qa's ts!Exts!ālēs lāxa q!ensēlats!ē hānx'Lanowa. Wā, lā gelx'ūqōdex 25 yix'yīg'ila qa's ts!Exts!ōdēxaas lāxa hānx'Lanowē. Wā, g'il'mēsē

he puts them into his mouth | and eats them; and he washes the
 30 clean cryptochitons in | the dish; and after washing them, he || eats
 them. Some Indians call this "cryptochiton-eating;" | and when
 one has been eaten, they take another one | and clean it, as they did
 the first one, before; | and after it has been cleaned and washed,
 they | eat it; and the one who eats the chitons does this with every
 35 one of them; || and as soon as he has finished, water is given to him
 He rinses | his mouth; and after rinsing his mouth, he drinks a |
 very little water; and after doing so, he sits still. | That is all about
 this. |

1 **Baked Cryptochiton.**—The woman also takes | a small basket of
 cryptochitons. She takes a handful and throws them under her |
 fire, at the side-logs, scraping out some of the hot ashes. | When she
 5 throws the chitons into the ashes, she takes her || tongs and stirs the
 ashes about, so that they will be scattered, and she continues stirring
 them. | She does not leave them there a long time; and when they
 are burnt black, she | pulls them out with her tongs and puts them
 down by the side of the | fire. She takes her small dish and pours
 some water into it | until it is half full. Then she picks up the
 10 roasted cryptochitons and || puts them into the dish with water in it,
 and she stirs them round with her | hand; and when all the ashes are

27 q!emdzegwēk'flaxa L!ax^ustowē telkūxs laē ts!ōq'lūsa lāxēs sēmsē
 qa's hām^x'idēq. Wā, lā ts!ōx'widxa sēnk^{wē} q!anasa lāxa
 q!ensq!ayats!ē lōq!wa. Wā, g'il'mēsē gwāl ts!ōxwaqēxs laē
 30 hām^x'ideq. Wā, lā 'nēkēd'a waōkwē bāk'lūma q!ensq!asēdxa
 q!anasē. Wā, g'il'mēsē 'wīlaqēxs laē ēt!ēd dāx'idxa 'nēmsgemē
 q!anasa qa's ēt!ēdē sēx'idēq lāxēs g'ālē gwēg'ilasxēs g'ālē sēx'a-
 se'wa. Wā, g'il'mēsē sēnkūxs laē ts!ōx'wideq. Wā, lāxaē
 q!ensq!asēdeq. Wā, lā 'nāxwaem hē gwēg'ilaxs q!ensq!asaē.
 35 Wā, g'il'mēsē gwālexs laē tsēx'itsō'sa 'wāpē. Wā, lā ts!ewēl!e-
 xōda. Wā, g'il'mēsē gwāl ts!ewēl!exōdexs laē xāl!ex'id nāx'ēd-
 xa hōla!bida'wē 'wāpē. Wā, g'il'mēsē gwālexs laē āem k'lūs'ālila.
 Wā, laem gwāl lāxēq.

1 **Baked Cryptochiton.**—Ts!ēdzek^u q!anas, yīxs hē'maē āx'ēdēda ts!e-
 dāqaxa q!anasēs lālxamē. Wā, lā k'!ōlts!ōdeq qa's k'!ābōlisēs lāxēs
 legwīlē lāxa k'āk'edenwa'yas yīxs laē gōlx'aakwēda ts!elqwa gūna'ya.
 Wā, g'il'mēsē la k'lag'ilisa q!anasē lāxa gūna'yaxs laē āx'ēdxēs ts!ēs-
 5 lāla qa's gōli'lālēq qa gwēl'idēs. Wā, la hēmen!em golg'elgēq. Wā,
 k'!ēst!a ālaem gaēsexs laē k!wēk'lūmelsgemx'ida. Wā, ā'mēsē
 gōlxsestsēs ts!ēslāla lāq qa g'āxēs k'!anālēs lāx māg'inwalisesēs
 legwīlē. Wā, lā āx'ēdxēs lālogūmē qa's gūxts!ōdēsa 'wāpē lāq.
 Wā, la negoyoxsdālaxs laē k'!āg'ilītxa ts!ēdzekwē q!anasa qa's
 10 lā k'!āstents lāxa 'wābets!āwasa lōq!wa. Wā, lā xwētelgentsēs
 a'yasowē lāq. Wā, g'il'mēsē 'wīl'āwē gwēgūnēsgema'yasēxs laē

off, | she pours away the dirty water; and she pours more water into 12
it so as to | change it, and she again stirs it with her hand, and again |
she pours off the dirty water. Now they are clean. || She pours 15
more water on them, and she peels off the shell from the back, as she
did in the case | I first talked about when I talked about | boiling
cryptochitons, and she does the same as she does when | eating
them. That is all about this. |

Winkles.—The woman just takes her small basket and || goes down 20
to the rocky beach of her house at low tide, about | the time when
the Indians are going to Knight Inlet; for that is the time when |
winkles gather to spawn, and that is what the woman searches for. |
As soon as she finds them, the woman just puts her small basket under
the place where there are many winkles, | and she scrapes the
winkles into her small basket; and as soon as || the small basket is 25
full, she comes up from the rocky beach carrying the winkle- | basket
in her hands, and she puts it down by the side of the fire. Then she
takes her small | kettle and puts it down by the side of the winkle-
basket. She takes it | and pours the winkles into the small kettle.
When they are all in, she | takes the water and pours a little into it.
She takes an || old piece of matting and tucks it in. Then she puts 30
the kettle on the fire, | and it stays on the fire a long time boiling.
It takes about | four hours according to the watch before they are

güqōdxa nēqwa 'wāpa. Wā, lā et!ēd güq!eqasa 'wāpē lāq qa's L!ā- 12
yōdēq. Wā, laemxaē xwētēlg'intsēs a'yasowē lāq. Wā, lāxaē et!ēd
güqōdxa nēqwa 'wāpa. Wā, la'mē ēx'semx'ida. Wā, lāxaē et!ēd
güq!eqasa 'wāpē lāq. Wā, lā sēx'ā!ax xēldzēg'a'ya lāxēs g'wēg'i- 15
lasaxen g'ālē wāldemx'g'in lāk' g'wāgwēx's'ālalak'ēxs laē q!ēnsq!as-
xa hānx'laakwē q!anasa. Wā, laem āem neqemg'itewēqēxs laē
hā'māpeq. Wā, laemxaē g'wāl lāxēq.

Winkles (G'ēlayo).—Āemlēda ts!ēdāqē āx'ēdxēs lālaxamē qa's lā
lents!ēsela lāxa L!ēmāyāsēs g'ōkwaxa x'āts!āēsē lāxs laē mem- 20
waē!ēnx lax Dzāwadē qaxs hē'maē la q!aplēx'īdex'demsa g'ē-
layowē lāxēs wasēlasLē. Wā, hē'mis la ālāso'sa ts!ēdāqē. Wā,
g'il'mēsē q!āqēxs laē āem hānābōtsēs lālaxamē lāx q!ayasasa g'ē-
layowē qa's golt!ōdēsa g'ēlayowē lāxēs lālaxama. Wā, g'il'mēsē
qōt!ē lālaxamāsēxs g'āxaē lālsdēyala k'!ōxk'!ōtelaxēs g'ēlayoats!ē 25
lālaxama qa's lā hā'nōlilās lāxēs legwīlē. Wā, lā āx'ēdxēs ha'ne-
mē qa's hā'nōlilēs lāxēs g'ēlayoats!ē lālaxama. Wā, lā dādanōdeq
qa's güqōsēsa g'ēlayowē lāxa ha'nemē. Wā, g'il'mēsē 'wī'laxs laē
āx'ēdxa 'wāpē qa's xal!aqē güq!eqas lāq. Wā, lā āx'ēdxa k'!ā-
k'!obana qa's dzōpeyīndēs lāq. Wā, lā hānx'Lents lāxēs legwīlē. 30
Wā, la gēx'lāla lāxa legwīlē yāla maemdelqūla. Wā, laxentē
mōts!age!ēlag'ila lāxens q!āq!alak'!ayaxens 'nālāxs laē L!ōpa. Wā,

33 done. | Then she takes them off and pours off the water; and when
all the | liquid is off, she takes out the old mat that she tucked in,
35 and || she takes two stones to break the winkles. She uses | the mat
to break them on, and spreads it out outside of her seat. | Then she
takes the winkle-kettle and pours the | winkles on the mat on which
they are to be broken. She takes up one of the stones | and puts it
40 on the mat to break them on it. In her || right hand she takes the
other hammer-stone, and she takes up | one of the winkles, puts it on
the one stone, and | strikes it with the hammer-stone. Then the |
shell of the winkle breaks to pieces. She takes out the | edible part
45 and eats it, and she does the same with the others. || After she has
eaten all, she rinses her mouth, so that the salt taste comes out, | and
she drinks a little water; and she gathers the | broken shells, puts
them into her mat on which they were broken, and she | goes out and
throws them away outside the house, for these are not given at a
50 feast to | many tribes,—winkles, cryptochitons, and chitons. || Only
chiefs and their children eat winkles. | I do not know why they are
the only ones to eat them. That is all | about this, for there is only
one way of cooking them. |

1 Eel-Grass (Twisting off eel-grass).—In springtime, | when the
winter is past, then all the women get ready to | twist eel-grass. . . .

33 lā hānx'sendeq qa's x'ats!ex'idē 'wāpalās. Wā, g'il'mēsē 'wīlāwē
'wāpalāsēxs laē laweyōdex dzōpeya'ya k'lāk'lobanē. Wā, lā
35 āx'ēdxa maltsemē t'lēsēma qa's t'lāyoxa g'ēlāyowē. Wā, lā āx'ēd-
xa t'lēdzā lē'wa'ya qa's Lep'lāliēs lāxēs L'lāsaliāsēs k'lwaēlasē.
Wā, lā āx'ēdxa g'ēlayots'lāla hānx'lanowa qa's gūgedzōdēsā g'ēla-
yowē lāxa t'lēdzā lē'wa'ya. Wā, lā āx'ēdxa 'nemsgēmē t'lēsēma
qa's 'megūdzōdēs lāxa t'lēdzā lē'wa'ya. Wā, lā dālasēs hēlk'!ō-
40 ts'lāna'yē lāxa 'nemsgēmē t'lāyo t'lēsēma. Wā, lā dāx'idxa 'nems-
gemē g'ēlayo qa's 'mē'x'semdēs lāxa t'lēsdēma t'lēsēma. Wā,
lā t'lēs'ēdeq yīsēs dāsgēmēsē'wē t'lāyō t'lēsēma. Wā, hē'mis la
tētepsaatsa xeltsema'ya g'ēlayowē. Wā, lā āx'ēdex hāmts'lā-
was qa's hāmx'idēq. Wā, ā'misē hē gwēg'ilaxa wāōkwē. Wā,
45 g'il'mēsē 'wīlaxs laē ts!ewil!exōda qa lawāyēs demp!aēl!exawa-
'yas. Wā, lā xal!ex'id nāx'idxa 'wāpē. Wā, lā q!ap!ēg'ilixēs
t'lāsēsawa'yē qa's lā 'wīladzōts lāxēs t'lēdzā lē'wa'ya qa's lā
k'lāts lāx L'lāsanā'yaēs g'ōkwē, yīxs k'lēsāē k'lwēladzem lāxa q'lē-
nemē lēlqwālala'yaxa g'ēlayowē lē'wa q!anasē lē'wa k'!enōtē.
50 Wā, lāla lēx'ama g'ig'igāma'yē lē'wis sāsēmē hā'māpxa g'ēlayowē.
Wā, len k'lēs q!lēlax hēg'ag'ilmas hā'māpeq. Wā, laem gwāl
lāxēq qaxs 'nemx'idālāmaē hā'mēx'silaēna'yaq.

1 Eel-Grass (K'!lāpāxa ts!āts!ayīmē).—Wā, hē'maaxs laē q!waxenxa
laas hāyāqaxa ts!āwūnxē laē xwāna!idēda 'nāxwa ts!ēdaqa qa's


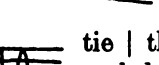

The man's wife | who is going to twist eel-grass first takes her eel-grass twisting || paddle and her anchor-line of cedar-bark rope, and 5 also her | eel-grass twisting hat, for generally they wear a hat when they twist | eel-grass, because generally sea-water splashes into their faces | when the women pull up the twisting-stick with the eel-grass twisted around | its end. Then it splashes into their faces || when 10 they wash the eel-grass; and therefore (the woman) wears an eel-grass twisting hat. | She carries down every thing as she goes down to the beach | to her little old canoe for twisting eel-grass, and she also | carries her bailer and her eel-grass twisting-stick. She launches | her small old canoe, and puts into it what I have named. || When it is all aboard, she sits in the stern of the small eel-grass 15 twisting | canoe. She takes up her eel-grass twisting paddle and paddles, | and she goes to a place where she knows that there is thick eel-grass and that the eel-grass is growing in soft sand. | When she arrives at the place where the eel-grass is, | she takes the cedar-bark rope and ties the || stone to its end and throws it into the water; and 20 when it touches the bottom so that it is vertical, | she ties it to the stern-seat. After doing so, she | takes her twisting-stick and puts the tip into the water. | She pushes it down into the sea-water and strikes the sandy bottom where | there is much eel-grass. Then she

k'!lpēlxa ts!āts!ayīmē.¹ . . . Wā, laem lālē genemasa begwā- 3
nemē k'!lpālxa ts!āts!ayīmē. Wā, hē'mis g'il āx'ētsō'sēs k'!lpsa-
yasē sē'wayowa lē'wēs q!eldzana'yē densen denema. Wā, hē- 5
'misēs k'!lpemlē LETemla qaxs hēmenāla'maē LETemālēda k'!lpāxa
ts!āts!ayīmē qaxs hēmenāla'maē kūsx·egemālaxa demsx·ē 'wa-
pexs laē nēxōstōdēda ts!edāqaxēs k'!lba'yāxs laē x'ilk'ūtba'ya
ts!āts!ayīmē lāx ōba'yas. Wā, hē'mis lā kūsx·egemālatsēxs laē
ts!ōts!exōdxa ts!ātsayīmē. Wā, hēem lāg'ilasa k'!lpemlē LETem- 10
la. Wā, lā 'wī'la dents!ēselaqēxs laē lents!ēsela lāxa L!ema'isē
lāx hā'nēdzasasēs k'!lbats!ēlē ts!āg'ōl xwāxwagūma. Wā, hē-
'misēs tsālayowe lē'wis k'!lba'owaxa ts!āts!ayīmē. Wā, lā wix'
stendxēs ts!āg'ōlē xwāxwagūma. Wā, lā āx'ālexselaxen lā lēlēqela-
se'wa. Wā, g'il'mēsē 'wixsexs laē k'!waxlendxēs k'!lbats!ēlē xwā- 15
xwagūma. Wā, lā dāx'idxēs k'!lpsayasē sē'wayā qa's sēx'widē
qa's lā lāxēs q!ālē wāx'us ts!āts!ayīmē. Wā, hē'misa telgwēsas ēg'isē
q!waxasasa ts!āts!ayīmē. Wā, g'il'mēsē lāg'aa lāxa k'!lbadaxa
ts!āts!ayīmāxs laē āx'ēdxa densenē denema qa's mōx'bandēsa
t!ēsemē lāq qa's q!elstendēs. Wā, ā'mēsē a'wenenselaxs laē mōx- 20
'walexsas lāxa LEXEXstewēlexsē. Wā, g'il'mēsē gwālalexsexs
laē dāg'ilēxsxēs k'!lba'owē qa's mētsendēs wīlba'yas qa's mē-
densēs lāxa demsx·ē 'wāpa qa's L!enxalisēs lāxa ēg'ēdzegwisē lāx
q!ayasasa ts!āts!ayīmāxs laē k'!lp!ida. Wā, la'mēda ts!āts!ayīmē

¹ Continued on p. 155, line 19, to p. 156, line 45.

- 25 begins to twist it. Then the eel-grass || is twisted around the twisting-stick. When she cannot turn the | twisting-stick any more, she pulls it up. The twisting woman pulls up the twisting-stick. | As soon as the eel-grass comes in sight, she untwists | it to get it off from her twisting-stick, and then the eel-grass comes off; | and she squeezes
- 30 one span around it, || beginning at the head-end. That is what we refer to as the roots. | She washes it in salt water, so that the sand comes off. | When it is all off, she measures two spans | from the upper end of the roots, and she breaks off the lower end. | When it is
- 35 all off, she puts it in front of herself, || and she puts the twisting-stick back into the water, and she does the same | as she did before. When she has much of it, the tide rises, | for they only twist at spring tide. As soon as the tide | comes up, she hauls up the anchor and goes home; | and when she arrives at the beach of her house, she gets
- 40 out of her || old canoe for twisting eel-grass. She takes out her anchor and carries it up; | and when the anchor-line gets taut, she puts it down. | Then she sends her husband to go and invite his tribe | to come and peel eel-grass. The man immediately obeys |
- 45 his wife. He invites his tribe. || When he comes back, he clears out his house, | and spreads the mats around for those who are going to peel the eel-grass to sit down on. | As soon as he has done so, he takes

- 25 la k'!lpl!enēxa k'!l!bayowē. Wā, g'il'mēsē gwāl se'x'uts!a k'!l!pē-
lēda k'!l!bayāxs laē nēxōstodēda k'!l!plēnoxwē ts!edāqxēs k'!l!ba-
yowē. Wā, g'il'mēsē g'āx nē!ēdēda ts!āts!ay!maxs laē aōdzaaqa
qwēlk'!ewēsēdxēs k'!l!bayowē. Wā, hē'mis la lāwiyatsa ts!āts!a-
yīmē. Wā, lā q'!wēs'idxa 'nemp!enk'ē lāxens q'!wāq!wax'ts!āna-
30 'yēx g'āg'ilela lāxa ōgūma'yas yixens gwe'yōwē L!ōp!ek's. Wā,
lā ts!ōx'wēltālaq lāxa demsx'ē 'wāpa qa lawāyēsa ēg'isē. Wā,
g'il'mēsē 'wi'lāxs laē bāl'idxa malp!enk'ē lāxens q'!wāq!wax'ts!ā-
na'yēx g'āg'ilela lāx āwanā'yasa L!ōp!ek'sasēxs laē p!ōqālax ēwaxsda-
'yās. Wā, g'il'mēsē 'wiwūlx'sexs laē g'ig'aalexss lāxēs nalēlexsē.
- 35 Wā, lā xwēlaqa mēdensasēs k'!l!bayowē. Wā, ā'mēsē neqemg'il-
tewēxēs g'ālē gwēg'ilasa. Wā, g'il'mēsē q!eyōlexs laē 'yixwa
qaxs lēx'a'maē k'!l!pdema 'wālasē x'ats!a'ya. Wā, g'il'mēsē k'!wi-
yōsdēsa 'yixwāxs laē denx'idxēs q!eltsemē qa's lā nā'nakwa.
Wā, g'il'mēsē lāg'alis lāx L!ema'isasēs g'ōkwaxs laē lōltālxēs k'!l!
40 b.ts!ē ts!ag'ōla qa's dāg'ilexsēxēs q!eltsemē qa's lā dāsdēselaq.
Wā, g'il'mēsē lek!ūt!ēdē q!eldzaanāyasēxs laē 'mex'wālisāq. Wā,
hēx'ida'mēsē 'yālaqaxēs lā'wūnemē qa lās Lē'lālxēs g'ōkūlōtē qa
g'āxēs sēx'axā ts!āts!ayīmē. Wā, hēx'ida'mēsē nānageg'a'ya be-
gwānemax wāldemasēs genēmē. Wā, lā Lē'lālxēs g'ōkūlōtē.
- 45 Wā, g'il'mēsē g'āx aēdaaqaxs laē hēx'ida'em ēx'widxēs g'ōkwē
qa's Lēpsē'stalilēlēsā lēl'wa'yē lāq qa k!wadzōsa sēx'alaxa ts!ā-
ts!ayīmē. Wā, g'il'mēsē gwālalilexs laē āx'ēdxēs ts!ēts!ēbats!ē

his oil-dishes | and oil and brings them, so that they are ready. 48
 Then those who are to peel the | eel-grass come in; and when they
 are all inside, the man asks the || young men of his numaym to go and 50
 carry up the eel-grass. | Immediately the young men go and carry it
 up. They | carry it into the house and put it down in front of those
 who are to peel it. | The man takes the oil and pours it into the |
 oil-dishes; and when the oil is in every one, (the young men) place
 them in front || of those who are to peel the eel-grass, at the outer side. 55
 There are four | men to each oil-dish. Then the eel-grass is scattered
 in front of | those who are to peel it. When this is done, the | men
 take up four pieces of eel-grass and pluck off | the small roots. When
 they are all off, they peel off the || leaves of the tail-end. They begin 60
 at the upper end of the thick | root; and when they have peeled it as
 far as the soft part in the middle of the | eel-grass, they do the same
 with the other three pieces. When | this has been done with all of
 them, they put the roots together so that they are | three finger-
 widths in length, and then they  break || them off; 65
 and they break them off again so  that they are all
 the same length, | in this manner: Then there are
 eight pieces in all. They  tie | them together with
 the leaves, in this manner, and they hold them at | 1.
 Then they dip (the bundle) into the oil and eat it,
 and | all the others do the same. After they have

LE'wa Llē'na qa g'āxēs gwālīla. Wā, g'āxē hōgwīlēlēda sēx'ālaxa 48
 ts!āts!ayīmē. Wā, g'il'mēsē 'wī'laēlēxs laēda begwānemē hēlaxa
 hā'yāl'āsēs 'nē'mēmōtē qa lās gemx'ūsdesaxa ts!āts!ayīmē. Wā, 50
 hēx'ida'mēsē lāx'da'xwēda hā'yāl'a qa's lā gemx'ūsdesaq qa's lā
 gemxēlēlaq qa's lā gemxēmlīlēlas lāx ōx'dzamālīlasa sēx'ālaq.
 Wā, lā āx'ēdēda begwānemaxa Llē'na qa's klūnxts!ālēs lāxa ts!ē-
 ts!ēbats!ē. Wā, g'il'mēsē q!wālxōts!ēwākūxs laē k'ax'dzamolīlas
 lāxa sēx'ālaxa ts!āts!ayīmē lāx l!asālīlas. Wā, lā maēmālēda bē 55
 begwānemaxa 'nāl'nēmēxla ts!ēts!ēbats!ā. Wā, lāla gwēlēmalīlēda
 ts!āts!ayīmē lāxa sēx'ālaq. Wā, g'il'mēsē gwāl'alīlēxs laē hēx'ida-
 ma bēbegwānemē dāx'idxa maēmōts!aqē ts!āts!ayīma qa klūl-
 wālēxa ām'āma'yē L!ōp!ēk's. Wā, g'il'mēsē 'wī'lāxs laē sēx'ālaxa
 wīwaktīya'ya ōgwīda'yas ōxsda'yas g'āg'īlēlālax āwānā'yasa lēkwē 60
 L!ōp!ēk's. Wā, g'il'mēsē lāg'aa sēx'a'yas lāx teltelq!ūq!a'yasa
 ts!āts!a'yīmāxs laē ētlēd hē gwēx'idxa yūdux'ts!aqē. Wā, g'il-
 'mēsē 'wī'la la hē gwēkūxs laē q!ap!ēx'idex L!ōp!ēk'asēxs laē yaē
 dux'den lāxens q!wāq!wax'ts!āna'yēx yīx āwāsgemasasēxs laē k'ō-
 k'exsendeq. Wā, lā ētlēd k'ōk'exsendeq qa 'nēmēs āwāsgemasa 65
 g'a gwālēg'a (fig.). Wā, lā hāmalgūnāts!aqālaxs laē yiltsemts qwē-
 qūl'exsda'yas lāq g'a gwālēga (fig.). Wā, hē'mis la dālasōsēda
 (1) axs laē ts!ēplēts lāxa Llē'na qa's ts!āts!ēs'ēdēq. Wā, 'nā-

70 finished eating, || they pick up what they did not eat and go out of the house; and they go into | their houses and put down in front of their | wives the eel-grass that they have taken along. They never drink water before they go out | and when they go into their houses. That is the eel-grass peeling feast given to | many tribes, for it is the
75 food of the first people || in the time of the first Indians of the mythical period. Therefore | an eel-grass feast is a valuable feast given by a man. | That is all that is to be said about eel-grass, for there is only one way | of eating it and of getting it. |

1 Seaweed.—When the visitors have finished | eating dried salmon, the woman takes her seaweed | and tears it into strips; then she gives it to each of the young men. | And some take an adz and put
5 the seaweed || on a block of hemlock-wood made on purpose: it is a span | and a half long and three | spans around, and it stands on the floor of the | house. Then they lay the seaweed flat on it, and the young men cut it with the adz; | and some of the young men chew
10 it and put it || into a large dish. As soon as enough of the seaweed has been chewed, | they stop chewing, and the others stop chopping it with the adz. | Then a kettle is taken, and water is poured into it | until it is half full. Then the chewed | seaweed is put into it. Then

xwaem hē gwēgilē waōkwās. Wā, g'il'mēsē gwāl ts'lāsts!esexs laē
70 āem gemxelitxēs k'lēts!a'yawayē qa's lā hōqūwelsa. Wā, lā hōgwil lāxēs g'ig'ōkwē qa's gēgemxemlilelēsēs mamutē ts'lāts!ayīm lāxēs gēgenemē. Wā, laem hēwāxa nāx'idex 'wāpaxs laē hōqūwelsa lōxs laē hōgwil lāxēs g'ig'ōkwē. Wā, hēem sēx'ilag'ilaxa ts'lāts!a-yīma q'lēnemē lēlqwālaLa'ya qaxs hēmawalaasa g'alē begwānema
75 g'ālaōlex bekūng'alisa 'nāxwa nux'nemisa. Wā, hē'mis lāg'ilas awilax'sēlakwa ts'lāts!ayīmxs ts'lāsēlaēda begwānemē. Wā, laem gwāla ts'lāts!ats!alāxa ts'lāts!ayīmē qaxs 'nemx'idāla'maē ts'lāts!e-ts'lēna'yaq. Lē'wa lāLēlaēna'yaq.

1 Seaweed (Lēqaxa lēq'lestē'nē).—Wā, hē'maaxs la'ē gwāl hā'ma'pa k'wē'laxa xa'mā'sē, wa, la āx'ē'dēdats!edā'qaxēs lēq'lestē'nē qa's k'lūlk!ūlpasā'lēq. Wā, lā ts'lawanaqas lā'xa ha'ya'l'a. Wā, lēda waō'kwē āx'ē'dxa k'līmlayowē qa's pā'xbendēsa lēq'lestē'nē
5 lā'xa hēkwila'yē te'mk'lewē q'lwaxasa. Wā, lae'm ē'seg'eyō la'xens q'lwā'q'lwax'tslāna'yēx. Wā, lā yū'dux'p'lenx'sē'sta lā'xens q'lwā'q'lwax'tslāna'yēx yīx wa'g'idasas. Wā, lā lāēl lā'xa g'ō'kwaxs la'ē pagetālilēda lēq'lestē'nē la'qēxs la'ē tsetsex'salēda hā'yā'l'āq. Wā, lēda waō'kwē hā'yā'l'a mā'lekwaq qa's āxts!ā'lēs
10 lā'xa 'wā'lasē lō'q'lwa. Wā, g'il'mēsē hēl'ē'da malēg'ekwē lēq'lestē'nxs la'ē gwāl malē'kwa Lē'wa waō'kwaxs tsēk'aa'sa k'līm-layo. Wā, lae'm āx'ē'tsē'wēda hānx'lanowē qa's gūxts!ō'tsē-wēsa 'wā'pē qa 'negoyā'lēs. Wā, la k'lestā'nowēda malēg'ekwē lēq'lestē'nē lāq. Wā, lā xwē'tasa g'elt!exlā'la k'ats!ēna'qē lāq.

they stir it with a long-handled ladle, || and they watch it so that it 15
 does not become too thick when it is | on the fire. They keep on
 stirring it while it is on the fire; | and after it has been boiling for a
 long time, oil | is poured on the seaweed. It is stirred again a long
 time, | so that it becomes well mixed. When it is really mixed, ||
 the kettle is taken off the fire. Then it is done, | when the oil 20
 disappears from the top of the seaweed. Immediately | a food-mat is
 taken and is spread before | those who are to eat the seaweed. Then
 spoons are given to the | guests. Then the small kettles are lifted
 by the handle, and || are put down at the outer edge of the food-mat, 25
 and they begin to eat with spoons | the seaweed. They do not drink
 water before they eat it, | because they drank water before they ate
 dried salmon. | After they have finished eating with spoons the
 seaweed, they cool themselves | by drinking fresh water; and after they
 have finished they go out. || They eat seaweed at all times, in the morn- 30
 ing and at | noon and in the evening; but only in the morning they
 eat | dried salmon first; and when there is no dried salmon, then they
 eat | dried halibut in its place: They do not eat dried salmon first,
 at | noon and in the evening. ||

Powdered Seaweed.—(The powdered seaweed) is only taken when 1
 the owner wants to eat some of it; | and they do it in the same way
 when it is cooked | as they do with the chopped and chewed seaweed.

Wā, la dō'qwalāq qa hēā'les genk'alaēna'yasēxs la'ē hā'nx'lents 15
 lā'xa legwī'lē. Wā, lā hē'menālag'ilil'em xwētē'da hā'nx'lāla.
 Wā, hē'tla la gē'g'ilil māe'mdelqūlaxs la'ē āx'ē'tse'wa l'lē'na qa's
 k'lūqlegēmē lā'xa leqleste'nē. Wā, lā'xaa ē'tlēd gē'g'ilil xwē-
 tase'wa qa lelgowēs. Wā, g'il'mēsē la ā'lak'lāla le'lgoxs la'ē
 hā'nx'sanō lā'xa legwī'lēda hā'nx'lanowē. Wā, lae'm l'lō'pexs 20
 la'ē x'is'ī'dēda l'lē'na lāx ō'kūya'yasa leqleste'nē. Wā, hē'x'id-
 'mēsē āx'ē'tse'wa hā'madzowē lē'wa'ya qa's lē Lepdzamolilās
 lā'xa lexla'qlē. Wā, la tsławanaē'dzema k'ak'ets!ena'qē lā'xa
 k'lwē'lē. Wā, lā k'lō'kūlilase'wa hēha'nemē qa's lē hānemg'ā'lilem
 lāx l'lā'senxa'yasa ha'madzowē lē'wa'ya. Wā, lax'da'xwē 'yō's- 25
 'idxēs lexla'qse'wē. Wā, lae'm k'lēs nanaqalgiwalax 'wā'pā
 qaxs la'mē'x'dē nā'qaxa 'wā'paxs lō'x'dē hā'ma'pxa xa'ma'sē.
 Wā, g'il'mēsē gwāl'yō'saxēs le'xlexse'waxs la'ē k'ō'xwaxōd nā'-
 x'idxa a'lta 'wā'pa. Wā, g'il'mēsē gwā'lexs la'ē hō'qūwelsā.
 Wā, k'leā's k'lēs hā'mā'pdemxa leqleste'nē lē'wa gaā'la lē'wa 30
 'neqā'la lō'ma gā'nulē. Wā, lē'x'a'ma gaā'la ha'ha'malg'iwala-
 tsēxa xa'masē. Wā, g'il'mēsē k'leā's xa'masēxs la'ē hē'dēda
 k'lā'wasē hā'mā's. Wā, lā k'lēs hahā'malg'iwālaxa xa'masaxa
 'neqā'la lē'wa dzā'qwa.

Powdered Seaweed.—Wā, ā'mēsē la āx'ē'daasēxs lexlaqlēxsdaēda 1
 āxnōgwadās. Wā, la hē'emxat! gwē'g'ilasōxs la'ē hā'mēx'sila-
 se'wē gwē'g'ilasaxa tseg'ekwē lē'wa malē'g'ekwē. Wā, g'il'mēsē

As soon as | the seaweed gets cold quickly, the guests who eat it |
 5 take tongs, and red-hot stones are taken | and put into a small
 kettle. Then it | keeps warm for a long time while they are eating
 it. Seaweed is never | boiled in a large kettle, but they use a | small
 10 kettle, for they eat it out of it; and || not once is it put into a dish, |
 for it is not good when it gets cold, and it is only good | when it is
 hot. That is all about this. |

Salmon-Spawn with Seaweed.—I have | forgotten this. When two
 15 spoonfuls of scattered || dog-salmon spawn are boiled, when they are
 nearly done, | the kettle is taken off from the fire, and then cold water
 is poured | into it until the kettle is more than half full. | Then
 chopped seaweed is put in and is stirred. | When it is just the right
 20 thickness, the kettle is put back || on the fire. Then it is left to boil
 for a long time; and | it is taken off again, and oil is poured into it. |
 This is eaten with spoons when it is done. |

Clams with Seaweed.—And also four large (small) | clams are
 25 taken and are opened. Then || the sand is picked off; and when it
 is all off, they are put into the | kettle. When this is done with
 four | large clams, water is poured on, but not very | much water. |

ha'labala 'wüdex't'dēda lēq'ēste'naxs la'ē lēxla'qa k'wē'laxs la'ē
 5 āx'ē'tse'wa k'lipLā'la qa's k'lipleda'yuwē lā'xa x'i'xsemāla t'lē-
 sema qa's lē k'lipsta'no la'xa ha'nemē. Wā, hē'x'ida'mēsē la
 gā'la ts'lē'lwaxs la'ē 'yō'sēda lēxla'qē. Wā, hē'mēsēxs k'lē'saē
 hē'hē'mēx'silatslēda 'wā'lasē hānx'lanō lā'xa lēq'ēste'nē hē'ē
 hā'nx'lenāda'tslēda em'ema'yē hā'nx'lanāq qaxs hē'maē ha'ma-
 10 ats'lēq qaxs k'lē'saē 'ne'mplēna lō'xtsloyō lā'xa lō'q'lwēda lēq'ē-
 te'nē, qaxs k'lē'saē ē'k'ēxs 'wūda'ē yixs lē'x'a'maē ē'g'asēxs
 ts'lē'lxstāē. Wā, lā'e'mxaa gwāl lā'xēq.

Salmon-Spawn with Seaweed (Lē'q'ēqelaxa gē'nē).—Hē'den l'le-
 lē'wēse'wa gē'nāxs hā'nx'lenstē'waēda mā'lēxla gwē'lēdzē gē'nēsa
 15 gwa'xnisē lā'xa k'ā'ts'ēnaqē. Wā, g'l'l'mēsē elā'q l'lō'pēxs la'ē
 hā'nx'sanowēda hā'nx'lanowē lā'xa legwī'lē. Wā, gūq'lēqasōsa
 'wūda'ēsta 'wā'pa qa ē'k'lōldza'yēs lā'xa hā'nx'lanowē. Wā, lē
 k'la'stanowēda tsēg'ē'kwē lēq'ēste'n lāq. Wā, lā xwē'tase'wa.
 Wā, g'l'l'mēsē hē'lālē gē'nk'alaēna'yasōxs la'ē xwē'laqa hā'nx'len-
 20 dayō lā'xa legwī'lē. Wā, lā'mē'sē gē'g'līl qa's mā'e'mdēlqūlaxs
 la'ē hā'nx'sanō lā'xa legwī'lē. Wā, lā k'lū'nq'lēqasōsa l'lē'na.
 Wā, ā'mēsē la 'yō's'tsōxs la'ē l'lō'pa.

Clams with Seaweed.—Wā, hē'mēsa mō'sgemē awā' g'ā'wēq'lā-
 nema yixs āx'ē'tse'waē. Wā, lā k'lō'x'wītse'wa. Wā, la men-
 25 wā'lasē'wēda ē'g'isē. Wā, g'l'l'mēsē 'wi'lāxs la'ē āxtslo'yō lā'xa
 hā'nx'lanowē. Wā, g'l'l'mēsē 'wi'lā la hē gwē'kwēda mō'sgemē
 āwā' g'ā'wēq'lānema la'ē gūq'lēqasōsa 'wā'pē. Wā, la k'lēs ā'lāem
 qlē'nema 'wā'pē.

The woman takes with her hands the meat || of the cleaned clams and 30 squeezes it, and she only stops squeezing it | when the water is quite milky. Then | she puts the kettle over the fire, and she lets it boil a long time. | Then she pours oil into it. When it is | done, she takes it off the fire. Then she pours || cold water into it, until the kettle 35 is more than half full. | Then she takes chopped seaweed and puts it in, and | she stirs it until it is the right thickness; and she puts the kettle back | on the fire, and she lets it boil for a long time, and she puts more | oil into it. Then she takes the kettle off the || fire, 40 and it is done; and it is only eaten with spoons. | That is all about this. |

Fern-Root (1).—After she has (dug the fern-roots) the woman takes 1 the basket on her back | and goes home. On the following day, as soon as day comes, when the weather is good, | she takes a large mat and spreads it out on the ground in front of the | house. Then she goes back into her house and takes the || basket of fern-roots. Then 5 she goes out with it and pours the fern-roots on the | spread mat, and she scatters the fern-roots over it. Now she | dries them, so that they may become dry, and she turns them over again; | and when they all become dry, the woman | takes a piece of cedar-stick and measures it so that it is the size of one || span, and half the thickness 10

Wā, lē'da ts!edāqē dā'x'itsēs e'eyasōwē lā'xa e'lg'ekwē g'a-wēq!ānema qa's q!wē'q!ūts!ālēq. Wā, a'!mēsē gwā! q!wē'q!ū!- 30 ts!ālaqēxs la'ē ā'em la dze'mx"stowēda 'wā'pas. Wā, lē hā'nx'-Lentsa hā'nx'lanowē lā'xa legwī'lē. Wā, lē g'ē'g'ilī'em la mae'mdelqūlaxs la'ē k!ū'nq!eqasa L!ē'na lāq. Wā, g'il'mēsē gwā'lexs la'ē hā'nx'sendeq lā'xa legwī'lē. Wā, la'xaē gūq!eqasa 'wūda'sta 'wāp lāq, qa ēk!ō'idza'yēs lā'xa hā'nx'lanowē. Wā, lē 35 āx'ē'dxēs tsēg'ekwē' leq!estē'na qa's k!ā'stendēs lāq. Wā, lē xwē'taq qa hē'lālēs genk'alaē'na'yas. Wā, lē hā'nx'-Lents la'xēs legwī'lē. Wā, lē g'ē'g'ilī'em mae'mdelqūlaxs la'ē ē't!ēd k!ū'nq!eqasa L!ē'na lāq. Wā, lā'xaē hā'nx'sendxa hā'nx'lanowē lā'xa legwī'lē. Wā, lae'm L!ō'pa. Wā, ā'mēs la 'yō's'itxē'wa. Wā, 40 lae'm gwā! lā'xēq.

Fern-Root (1).—Wā,¹ lā gwālexs laē ōxlex'idxēs tsāg'atslē lexa'ya 1 qa's lā nā'nakwa. Wā, g'il'mēsē 'nāx'idxa la lēnsa yīxs ēk'aēda 'nāla, la āx'ēdxa 'wālasē lē'wa'ya qa's lā Lep!elsas lāx L!āsanā'yasēs g'ōkwē. Wā, la xwēlaqa laēl lāxēs g'ōkwē qa's āx'ēdēxēs tsāg'atslē lexa'ya. Wā, la lawelsas qa's lā gūgedzōlsasa tsāk'usē lāxa 5 Lep!esē lē'wa'ya. Wā, lā gwēldzōlsasa tsāk'usē lāq. Wā, laem x'flāq qa lemlemx'semx'idēs. Wā, la xwēlaqelaem lēx'ideq. Wā, g'il'mēsē 'nāxwaem la lemlemx'semx'idēxs laēda ts!edāqē āx'ēdxa k!wa'xlāwē qa's mens'idēq qa 'nemplenk'ēs 'wāsgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, la k!ōdenē wāgwasas lāxens 10

¹ Continued from p. 196, line 12.

- 11 of a finger, | and it is one finger-width wide; | and she whittles down the end of it until it is thin. As | soon as she has finished this, she takes the root and holds it bottom up in her | left hand; and the woman
 15 holds the cleaner, the cedar-stick, in the middle || and scrapes off the dirt that is on the fern-root, and the | small roots that are on its surface. As soon as | the dirt and the roots that were on the outside of the fern-root are all off, she | puts them on the mat again; and she only stops doing so when | all the fern-roots have been
 20 cleaned. As soon as this is done, she takes || her basket and puts the cleaned fern-roots into it; | and when they are all in, she takes up the basket of fern-roots and hangs | it up in the rear of the house, behind the fire. They are kept twelve | days drying in the rear of the house. When this is done, the woman | gets some fire-wood, and makes every-
 25 thing ready. When she || has the fire-wood, the woman takes a rest and when the fern-roots have been drying for eleven | days, the woman takes her large basket | and looks for good hemlock-branches and also wet leaves; that is to say, the | leaves of the salmon-berry bush and of the thimble-berry bush. These are referred to by the Indians as "wet leaves." | As soon as she finds them, she puts the
 30 wet leaves into her basket; || and when it is full, she breaks off hemlock-branches and carries them under her arms; | and she carries the

- 11 q!wāq!wax'ts!āna'yēx. Wā, la 'nemdenē 'wādzewasas lāxens q!wāq!wax'ts!āna'yēx. Wā, la k'ōxbendeq qa pexbās. Wā, g'il'mēsē gwālexs laē āx'ēdxa tsāk'usē qa's dālēsēs gemxōlts!āna la-qēxs laē ēk'laxsdāla. Wā, lā q!wēdzoyāyēda ts!edāqaxēs k'imda-
 15 yāxa k!wa'xlāwaxs laē k'imtāla dzex'sema'yasa tsāk'usē lē'wa L!ōp!ek'menēxwē lāx ōsgema'yas. Wā, g'il'mēsē 'wī'lāwēda dzex'sema'yas lē'wa L!ōp!ek'axs laē ēx'sema tsāk'usē. Wā, la xwē-laqa āxdzōts lāxa lē'wa'yē. Wā, la āl'em gwāl hē gwēg'ilaxs laē 'wī'la la k'ēk'imdekwa tsāk'usē. Wā, g'il'mēsē gwālexs laē āx'ēd-
 20 xēs lexa'yē qa's xex'ts!ōdēsa la k'ik'imdek' tsāk'ōs lāq. Wā, g'il'mēsē 'wī'laxs laē k'lōqūlxēs tsāg'ats!ē lexa'ya qa'sl ā tēx'walilaq lāxa ōgwiwēwalilases legwil. Wā, laem malēxsag'iyogwilalxa 'nāla x'fēlālēlāl lāxa ōgwiwalilē. Wā, g'il'mēsē gwāla laē ānē-x'ēdēda ts!edāqaxa leqwa qa g'āxēs gwālila. Wā, g'il'mēsē g'āxēda
 25 leqwāxs laē x'ōs'idēda ts!edāqē. Wā, g'il'mēsē 'nēmxsag'iyowē 'nālāsa tsāk'use la x'fālaxs laēda ts!edāqē āx'ēdxēs 'wālasē lexa'ya qa's lā ālāx ēk'a q!wāxa. Wā, hē'mēsa LEqlēmsē yīx māmā-mamōtasa q!wālmēsē lē'wa tsegēlmēsē, gwe'yāsa bāk'ūmē LEqlēmsa. Wā, g'il'mēsē q!lāqēxs laē mōts!ālasa LEqlēmsē laxēs lexa'yē.
 30 Wā, g'il'mēsē qōt'laxs laē L!ex'wīdxa q!waxē qa's gemxelēq. Wā,

basket with wet leaves on her back and goes home. | Then she puts 32 the basket down from her back in the house.¹ . . .

In the morning, as soon as day comes, she lights the fire under the stones; | and as soon as it blazes up, she takes her large basket || and 35 goes and plucks off seaweed and puts it into her basket. When | her basket is full, she carries it on her back, and she puts it down | close to the place where she is going to bake the fern-root; and she also takes two | large buckets, and she goes and draws fresh water. As soon as | she comes, she puts them down near the place where she is going to bake; || and she also takes tongs made on purpose to use 40 with the red-hot stones. | She puts them down where she put down the two buckets, | and she also takes an old mat and puts it down. Then she takes | her digging-stick of yew-wood and puts it down. Now everything is | ready.² . . . ||

And when all the fire is out of the hole, she takes with the tongs 45 the red-hot stones and puts them into the fire in the middle. Eight | stones she puts into the fire in the middle, for she puts into a heap on the floor of the house the | fire that she has taken out with her tongs from the place where she is going to bake. Then she levels down the | stones in the place where she is going to bake. ||

g'āxē ōxlalaxa LEQ'Emdzadzē lexā'yaxs g'āxaē nā'nakwa. Wā, 31 lā ōxLEG'alilaxēs lexā'yē.¹ . . .

Wā, g'il'mēsē 'nāx'idxa gaālāxs laē tsēnabōtsa gūlta laxēs tlē-qwapa'yē. Wā, g'il'mēsē x'iqostāxs laē āx'ēdxēs 'wālasē lexā'ya qa's lā k'ūlg'ilaxa L'ESL'Ekwē qa's āxts!ālēs laxēs lexā'yē. Wā, g'il- 35 'mēsē qōt'lē lexā'yasēxs laē ōxLEX'ideq qa's lā ōxLEG'alilāq lāxa nexwāla laxēs kūnyaslaxa tsāk'usē. Wā, laxaē āx'ēdxa maltsemē āwā naengatslā qa's lā tsēx'its lāxa āltā 'wāpa. Wā, g'il'mēsē g'āxexs laē hāng'alilēlas lāxa nexwāla laxēs kūnyaslē. Wā, laxaē āx'ēdxa k'īplāla hēkwēlē qa k'īpelēxa x'ix'ixsemāla tlēsēma. 40 Wā, lā āx'ālilās lax la hēnelatsa maltsemē naengatslā. Wā, laxaē āx'ēdxa gēmasē lē'wa'ya qa g'āxēs g'aēla. Wā, laxaa āx'ēdxēs L'Emq'Ek'linē k'īlākwa qa g'āxēs g'aēla. Wā, laem 'wī'la la gwālila.² . . .


Wā, g'il'mēsē 'wī'lōlts!āwēda gūltāxs laē k'īplēdxa x'ix'exsemāla 45 tlēsēma qa's lā k'īplēnts lāxa la lāqawalila. Wā, mālgūnāltsemēda tlēsēmē la xEX'Lalalil lāxa lāqawalilē qaxs laē q!ap!ēsge mlilēda gūlta yix k'īpwūlts!ālayās laxēs kūnyaslē. Wā, lā 'nemāk'iyindxa tlēsēmē lāx ōts!āwasēs kūnyaslē.

¹ Then follows the description of the oven (see Publications of the Jesup North Pacific Expedition, Vol. V, p. 408).

² Then follows remarks on the taking out of stones from the fire (see *ibid.*, p. 408).

- 50 As soon as she has done so, she takes a large clam-shell | and
scrapes up the soil with it, and she puts it over the red-hot | stones;
and she only stops doing so when (the soil) is four fingers | thick on
top of the red-hot | stones. Then she takes the seaweed and throws
55 it on top of the soil, || and it is of the same thickness as the soil; and
she takes | hemlock-branches and puts them on the seaweed, and she
puts them carefully | on top of the seaweed so that none of it shows. |
Then she takes the wet leaves and puts them on top of the hemlock-
60 branches, | and these are also four finger-widths thick. || Then she takes
the fern-root and puts it among the wet leaves. She | places (the
fern-roots) bottom upward, and they are close together. | First they
are put on the right-hand side of the hole, turning the face to the |
rear of the house. And when they are all in, the woman | takes wet
65 leaves and throws them over the fern-roots; and || these are also the
same thickness as the thickness of those underneath the fern-roots,
namely, four | finger-widths. As soon as this has been done, she levels
down the top. | Then she takes hemlock-branches and places them
over them, the | same amount as was first put into the hole.
Then she takes seaweed | and throws it on top of the hemlock-
70 branches, and this is also four || finger-widths in thickness. Then she
takes an old mat | and spreads it over the seaweed. Then she takes her

- 50 Wā, g'il'mēsē gwālexs laē āx'ēdxa 'wālasē xalaētsa met'lāna'yē
qa's xelx'idēs lāxa dzeqwa. Wā, la k'lak'iyindālas lāxa x'ix'ix-
semālat'lēsema. Wā, āl'mēsē gwālexs laē mōden lāxens q'lwāq'lwax-
ts'lāna'yēx ylx wāgwasasa dzeqwa lax ōkūya'yasa x'ix'ixsemāla
t'lēsema. Wā, lā āx'ēdxa L!esL!ekwē qa's lexeyints lāxa dzeqwa.
55 Wā, hēemxaawisē wākwē wāgwasasa dzeqwa. Wā, laxaē āx'ēd-
xa q'lwaxē qa's LEXwūyindēs lāxa L!esL!ekwē. Wā, laem aōk'la
LEXwas lāx ōkūya'yasa L!esL!ekwē qa k'leāsēs la nēlālas. Wā,
lāxaē āx'ēdxa LEq!emsē qa's lex'ēdēs lāx ōkūya'yasa q'lwaxē.
Wā, laemxaē mōden lāxens q'lwāq'lwax-ts'lāna'yēx ylx wāgwasas.
60 Wā, lā āx'ēdxa tsāk'usē qa's k'ūts!eqelēs lāxa LEq!emsē. Wā, laem
ēk'laxsdālas laē āxts!ālayā. Wā, laxaa tasāla. Wā, la hēemxat!
g'il k!wats!ōdaatsa tsāk'usa hēik'lōdenēx'ts!ā gwēg'imāla lāxa
ōgwiwalilasēs g'ōkwē. Wā, g'il'mēsē 'wiltslāxs laēda ts!edaqē
āx'ēdxa LEq!emsē qa's lexeyōdālēs lāxa tsāk'usē. Wā, laxaē
65 hēem wākwē wāgwasasa bena'yasa tsak'usaxs mōdenaē lāxens
q'lwāq'lwax-ts'lāna'yēx. Wā, g'il'mēsē gwālexs laē 'nemāk'iyindeq.
Wā, laxaē āx'ēdxa q'lwaxē qa's LEXūyindēs lāq. Wā, laxaē hēem
waxē waxaasasa g'ilx'dē lats!oyos. Wā, lā āx'ēdxa L!esL!ekwē
qa's lexeyindēs lāxa q'lwaxē. Wā, g'il'emxaawisē mōden laxens
70 q'lwāq'lwax-ts'lāna'yaqē wāgwasasēxs laē āx'ēdxa gēmasē lē'wa'ya
qa's LEpeyindēs lāxa L!esL!ekwē. Wā, lā āx'ēdxēs L!emq!ek'linē

yew-wood | digging-stick and pokes it down in the middle of what is 72
 being baked by her. | She pokes it through the middle of the mat;
 and after she has done so, | she takes a large clam-shell, scrapes up
 some soil with it, || and throws it on top of the mat. When this is 75
 level with the | floor of the house, she calls a woman who has had just
 one husband, | and whose husband is still alive, and who has never
 been | a widow, and whose monthly period terminated at least eight
 days before. | This woman is called to come and stamp down the
 soil || on top of what is to be baked. The woman continues for a long 80
 time to tread down the soil, | and she only stops when the soil on top
 of the baking-place is very hard. | Then the owner of the fern-roots
 takes her tongs | and takes the red-hot stones which she had put into
 the | fire in the middle of the house, and puts four of them into ||
 each of her buckets. As soon as she has done so, the | water in the 85
 buckets gets hot. When this has been done, | the woman again
 throws soil upon the baking-place which has been stamped down;
 and she | only finishes throwing soil on it when it
 is piled up over the baking-place, in this manner: |
 Now the root-digger stands out from it. After this
 is done, || she takes up the buckets by the handles,  90
 and she puts the two buckets | containing the hot water near to
 the baking-place. Then she pulls out the | root-digger and puts

k'ñlākwa qa's L'Enxbetendēs lāx neqeya'yasēs kūnsasowē. Wā, 72
 laem L'Enxsōdex negedzāyasa lē'wa'yē. Wā, g'il'mēsē gwālexs
 laē āx'ēdxa 'wālasē xālaētsa met'lāna'yē qa's xelx'idēs lāxa dzeqwa
 qa's k'lāk'iyindālēs lāxa lē'wa'yē. Wā, g'il'mēsē 'nemākliya lē'wa 75
 āwinagwīlasa g'ōkwaxs laē lē'lalaxa hēem ālēs 'nemōkwē lā'wū-
 nemasa ts!edāq yīxs hē'maē ālēs q'ūlē lā'wūnemas, yīxs k'lēsāē
 aemyōla. Wā, hē'mēsēxs laē malgūnālexsē 'nālās gwāl ēxenta.
 Wā, hēem lē'lalasō'sēda ts!edāqē qa g'āxēs t!ēpaxa dzeqwa lāx
 ōkūya'yas kūnsasē'was. Wā, lēda ts!edāqē gēg'ilil t!ēpaxa dze- 80
 qwa. Wā, āl'mēsē gwālexs laē plēs'ēdēda dzeqwa lāx ōkūya'yasa
 kūnyasē. Wā, lālēda āxnōgwadāsa tsak'usē āx'ēdxēs k'ñplāla
 qa's lā k'ñplēdxa x'ix'ixsemāla t!ēsēm, yīx āxlālayōx'dās lāxa
 laqawalīlasa g'ōkwē, qa's lā k'ñpstālasa maēmōsgēmē lāxa 'nal-
 'nemsgēmē nagats!ā. Wā, g'il'mēsē gwālexs laē tsēts!elx'stēda 'wī- 85
 'wābets!āwasa naengats!ē. Wā, g'il'mēsē gwālexs laē ēt!ēdēda
 ts!edāqē k'lāk'iyintsa dzeqwa lāxa la t!ēbek' kūnyasa. Wā,
 āl'mēsē gwāl k'lāsa dzeqwāxs laē tenk'iyalēda kūnyasē g'a gwā-
 lēg'a (fig.). Wā, laem lak'eyalixak'ñlākwē. Wā, g'il'mēsē gwālexs
 laē k'lōkūlīxa nagats!ē qa's lā hānōlītelasa maltsemē ts!ēts!elx'- 90
 sats!āla naengats!ēxa 'wāpē lāxēs kūnyasē. Wā, lā lēx'widxēs
 k'ñlākwē qa's k'at!alilēs. Wā, la āx'ēdxa 'nemsgēmē nagats!ā

- 93 it down on the floor of the house; and she takes one bucket | and
pours the water into the hole on the top of the baking-place, where
the | root-digger had been standing; and as soon as it is emptied,
95 she takes the || other bucket and empties it also into the hole on top; |
and when it is emptied, she covers up the hole on top with soil. | It is
evening when she finishes; and as soon as it gets dark, | she takes her
tongs and lifts the fire from the middle of the house with her tongs, |
100 and puts the firebrands on top of the baking fern-roots; || and when
it blazes up, she puts some wet fire-wood on top, | so that it may last
until the morning. |

When she has finished, she asks the people who live in the same
house to abstain | from sexual intercourse during the night. In the
morning, when day comes, | the woman gets up, and she goes to look
5 at what is being baked by her. || As soon as the fire on top is all
burned out, she digs | it up; and when it is not burned out, she
extinguishes | the fire on top of it, and she waits for the soil to get
cool before | she digs into it. As soon as she reaches, in digging,
the | mat that has been spread on top, she takes it by the corners
10 and she lifts it up with everything on it, and || takes it out. Then
she takes her tongs and takes out | the seaweed and the hemlock and
the wet leaves. As soon as | the fern-roots show, she takes her large
basket and | puts it down by the side of the baking-place. Then she

- 93 qa's qepts!ödēsa 'wāpē lāxa kwaḡūya'yasa kūnyasē yix lala-
asdāsa k'!lāk wē. Wā, g'il'mēsē 'wilg'!lts!āxs laē ēt!lād āx'ēdxā
95 'nemsgēmē nāgats!ē qa's lāxa qepts!ōts laxaaxa kwaḡūya'yē. Wā,
g'il'mēsē 'wilg'!lts!āxs laē dzemstōtsa dzeqwa lāxa kwaḡūya'yē.
Wā, laem dzāqwaxs laē gwāla. Wā, g'il'mēsē p!ēdeg'!nakūlaxs
laē āx'ēdxēs k'!lplāla qa's k'!lplidēs lāxa lāqawalilē qa's lā k'!l-
peyendālasa gūlta lāx ōsgema'yasēs kūnsasē'wēda tsāk'usē. Wā,
100 g'il'mēsē x'ik'ustāxs laē āxlālasa k'!ūnqē leqwa lāq qa 'nag'ilisLES
x'iqelāl.

Wā, g'il'mēsē gwālexs laē hāwaxelaxēs 'nemaēlwūtē qa k'!lā-
sēs nexwālas lē'wēs gegenemaxa ganolē. Wā, g'il'mēsē 'nāx'!dxa
gaālāxs laē lāx'widēda ts!ēdāqē qa's lā dōx'widxēs kūnsasē'wē.
5 Wā, g'il'mēsē 'wīla q!lūlx'!dēda leqūya'yasēs laē hēx'!da'em 'lā-
p!ēqōdeq. Wā, g'il'mēsē k'!lēs q!lūlx'!dexs laē hēx'!da'em k'!l-
x'!dxa leqūya'yas. Wā, la ēselaemq qa k'ōx'widēsa dzeqwāxs
laē 'lāp!ēqōdeq. Wā, g'il'mēsē lāg'aē 'lāpa'yas lāxa lēpeya'yē lē-
'wa'ya laē āem dādenxendeq qa's 'nemāg'!lts!ōdē wēx'!deqōxs laē
10 āx'wūlts!ōdeq. Wā, ā'mēsē la āx'ēdxēs k'!lplāla qa's k'!lplwūlts!ālēs
lāxa l!ēsl!ekwē lē'wa q!wāxē lē'wa lēq!emsē. Wā, g'il'mēsē 'wīla
la nēeltsemx'!dēda tsāk'usaxs laē āx'ēdxēs 'wālasē lēxa'ya qa's
lā hānōlilas lāxēs kūnyasē. Wā, lā dādesgēmasēs e'eyasowē lāxa

takes out the fern-roots with her hands | and puts them into the basket; and when they are all out, || then she fills up with earth again 15 the hole in which she had been baking. She | just throws the soil on top of the stones; but she throws out of the house the seaweed | and the hemlock-branches and the wet leaves which were on top of the fern-roots. | Now the fern-roots are done. That is the | end of this. ||

Eating Fern-Roots.—Four days after | the fern-roots have been in 20 the house and have been cooked; | the people are invited. Often the chiefs of the tribes eat the fern-roots, | for it is really a valuable food. | When the guests have taken their seats, the woman || takes 25 a food-mat and spreads it in front | of those who are going to eat the fern-root. Then she pours oil into oil-dishes; | and when all the oil has been poured into oil-dishes, | she takes dry spawn of the silver-salmon and she puts it | on the food-mat. Then she puts the oil-dishes || before her guests; and she takes fern-roots and | puts them 30 down, two for each man. | The guests at once take up one, and | begin to clean off what can be plucked from the lower end of the root; and | when they get off all the black bark, they dip it into the oil and || eat it; and if others prefer to eat it with dried | spawn, they 35 mix it, and they do not dip it into oil. | When they eat all the pieces

tsāk'usaxs laē āxts!ālas lāxa lexa'yē. Wā, g'ī'l'mēsē 'wī'lōlts!āxs laē 15
xwēlaqa dzemtslōtsa dzeqwa laxēs kūnyasdē. Wā, laem āem
dzemēg'intsa dzeqwa lāxa t'lēsemē. Wā, lāla k'ātsa L'ESL'Ekwē
L'E'wa q!wāxē L'E'wa LEq!emsē yīx ēk'lēlts!āx-dāsa tsāk'usē lāxa
L'āsanā'yasēs g'ōkwē. Wā, laem L'ōpēda tsāk'usē lāxēq. Wā, laem
gwāla laxēq.

Eating Fern - Roots. — Wā, g'ī'l'em mō'p!enxwa'sē 'nā'lāsa 20
tsā'kusē la āxē'l lā'xa g'ō'kwaxs la'ē L'lō'pa. Wā, lē Lē'
'lalayoem lā'xa g'ō'kūlōtē. Wā, la hē q!ūnala mek'a'xa tsā'-
k'usēda g'ī'g'igāma'yasa lē'lqwālala'yē qaxs ā'laē lā'wēnē hē'maō-
masa. Wā, hē'maaxs la'ē k'ūs'ā'lila Lē'lanemē lā'da ts!edā'qē
āx'ē'dxa ha'madzowē lē'wa'ya qa's lē Lepdza'molīlas lā'xa me- 25
k'a'laxa tsā'kusē. Wā, lā k'ū'nxts!odālaxēs ts!ē'ts!ēbats!āsa
L'lē'na. Wā, g'ī'l'mēsē 'wī'la k'ū'nxts!ewakwa ts!ē'ts!ēbats!āxs
la'ē āx'ē'dxa lāllemwēts!aakwē gē'nēsa dza'wū'nē qa's lē āxdzō'ts
lā'xa ha'madzowē lē'wa'ya. Wā, lē k'ax'dzamōlī'lēlasa ts!ē'ts!ē-
bats!ē lā'xēs Lē'lanemē. Wā, la āx'ē'd lā'xa tsa'kusē qa's lē 30
xex'walī'lēlasa maē'maltsēmē qaē'da 'nā'l'nemōkwē bē'begwāne-
ma. Wā, hē'x'ida'mēsēda k!wē'lē dā'x'idxa 'nā'l'nemsgēmē qa's
sē'x'idēxēs la k!ūlpōyo lāx ō'xsda'yasa tsā'kusē. Wā, g'ī'l'mēsē
lā'wāyēda ts!ō'la xex'wūnē'sēxs la'ē ts!ep!ē'ts lā'xa L'lē'na qa's
hāmx'ī'dēq. Wā, g'ī'l'mēsa waō'kwē hē āx'ē'tsē'wa lemō'kwē 35
gē'nā, wā, la hē ma'yīmsē. Wā, la k'ēs ts!ēpa'xa L'lē'na. Wā,

38 of fern-root, then the inner part is just | held by the chief, who often
does not eat it. He just gives it | to the one to whom he wishes to
40 give it; for the Indians say, that, if || a chief eats the inner part of a
fern-root, he will always | waver in his mind about giving away
blankets, for one side of his mind will | forbid him to give away
blankets. Therefore the inner part of fern-root is not eaten by the |
head chiefs. When the guests | have all eaten two fern-roots each,
45 they drink water, and || the woman gives each man two fern-roots to |
take home to his wife. Then the guests go out of the house. | That is
all about this. |

1 Fern-Root (2).—As ' soon as she enters the house, she puts the bundle
of fern-roots down by the side | of the fire. She builds up a large
fire; | and as soon as it begins to burn low, she unties the root | with
which the bundle of fern-root has been tied, and she spreads them out
5 so that they are straight. || Then she puts them on the fire, and | turns
them over so that the whole outer side of the fern-root is charred. |
When the whole fern-root is charred, she takes it off | from the fire;
and when they are all off, she takes a | short wedge and a piece of
10 fire-wood and her fish-knife, and || she puts them down at the place
where she charred the fern-roots. Now | the fire in which she charred
the fern-roots has gone out, and she takes the long | charred roots

37 lā 'wī'lawē q'wa'sgema'yasa tsā'k'usē la'ē ā'em la meg'ē'sē da-
akwasa g'igāma'yē la q'lūnā'la k'lēs hā'mx'ī'deq. Wā, ā'misē ts!ās
la'xēs gwe'yō' qas ts!ewats qaxs 'nē'k'āēda bā'k'lūmaqōxs g'ī'l'māē
40 hā'mā'sa g'igāmaēda meg'ē'sasa tsā'k'usē, wā, la'laē hē'menalaem
mā'g'isi'lālē nā'qayās qas p!es'ī'dē loxs belā'ē āpsa'nēgwisē nā'qēs
qas k'lēsē p!es'ī'da. Wā, hē'mēs lā'g'ila k'lēs hā'māsa xa'mage-
ma'yē g'igāmaēda meg'ē'sasa tsā'k'usē. Wā, g'ī'l'mēsē 'wī'lēda
k'lwē'laxa maē'maltsemē tsā'k'usēxs la'ē nā'x'īdxa 'wā'pē. Wā,
45 lā'da ts!edā'qē ē't!ēd ts!ewanaēsasa maē'maltsemē tsā'k'usa qa
mō'dōlts qaēs gegene'mē. Wā, hē'x'īda'mēsē hō'qūwelsēda
k'lwē'īdē lā'xēq. Wā, lā'e'm gwāl lā'xēq.

1 Fern-Root (2).—Wā,¹ g'ī'l'mēsē laēl lāxēs g'ōkwaxs laē g'ēnolisas
lāx legwīlasēs g'ōkwē. Wā, lā leqwēlax'īd qa l!agawaslalisēs
legwīlē. Wā, g'ī'l'mēsē q'wāla'nākūlaxs laē qwēlōdxa l!ōp!ek'ē
qenōyowēs sāgwanemas sāgumaxs laē dāl'īdeq qa naenqelēs.
5 Wā, lā k'at!endālas lāxa q'lūq'wālemōtas legwīlas. Wā, lā
lēx'ī'lālaq qa 'nema'nakūlēs k'lūmelx'īdē ōgwida'yasa sāgumē.
Wā, g'ī'l'mēsē 'naxwa k'lūmelx'īdē ōgwida'yasēxs laē āxsēndeq
lāxa q'lūq'wālemōtasēs legwīlē. Wā, g'ī'l'mēsē 'wī'laxs laē āx'ēdxa
ts!ek!wa lem'g'a'yā hē'misa leqwa; wā, hē'misēs xwālayowē qas
10 lā g'tyimg'alilas lāxa mag'īnwalisas l!enāsasēxa sāgumē, yīxs la-
'maala k'lūx'ēdē l!ex'damasēs legwīlē. Wā, lā dāx'īdxa g'īlt!a
l!enk' sāguma qas gwānax'ēdēq. Wā, lā k'at!ents lāxa leqwa

¹ Continued from p. 515, line 63.

doubled in two, and puts them on the fire-wood, | holding them with 13
 her left hand. Then she takes the sharp point of the | wedge and
 strikes the charred fern-root with the top of the wedge. || She does 15
 not strike it very hard, going along the whole length | while she is
 striking it. As soon as the fern-root has been pounded flat, she |
 takes her fish-knife and puts the handle between the big toe | and the
 other toes, turning the edge of the knife upward. | Then she takes the
 pounded charred fern-root and measures a piece three || finger-widths 20
 long. Then she | presses it against the sharp edge of the knife which
 is turned upward, | and cuts it off. She continues cutting that way;
 and as soon as all the roots have been cut in pieces, | she takes her
 oil-dish, puts some oil in it, | and begins to eat the pounded charred
 fern-root, || dipping it into oil every time she takes a piece, and put- 25
 ting it into her mouth. For a long time | she chews it and sucks at
 it; and when all that is good has been sucked out, | she spits out the
 fibrous part inside of the fern-root; and | she takes another piece of
 pounded charred fern-root, cuts it in pieces, and dips it | into oil.
 She puts it into her mouth, || chews it for a long time, and sucks at it, 30
 and spits out what is left after sucking. | She continues doing this
 while she is eating the cut pieces of charred fern-root. | As soon as she
 has eaten enough, she puts away what is left over, and she drinks |
 water. That is all about the fern-roots, for there is only one way of |

dālasēs gēm̄xōl̄tslāna'yē lāq. Wā, lā dāx'īdex ēx'ba'yasa 13
 Lemg'āyāxs laē t'el̄xwīts ōxtā'yas lāxa L'enkwē sāguma lāxēs
 k'lētslāna'yē eālt̄sēlaxs t'el̄xwaaq, la lābendālax 'wasgemasas t'elō- 15
 'nākūlaq. Wā, g'il'mēsē lā pex'ēna t'elōkwē L'enk" sāgumxs laē
 āx'ēdxēs xwālayowē qa's g'apōdēs ōx̄lā'yas lāxēs qōmax'sidza'yē
 lē'wēs q'wāq'lwax'sidza'yē lāx ēk'lex'ālaēna'yasa xwālayowē. Wā,
 lā āx'ēdxa t'elōkwē L'enk" sāguma qa's mēns'īdēsa yūdux'denē
 lāxens q'wāq'lwax'tslāna'yēx lāxa t'elōkwē L'enk" sāgumaxs laē 20
 laxxwālabents lāxa ēk'lex'āla xwālayowa. Wā, la'mē t'lōts'ēndeq.
 Wā, ā'mis lā hē gwēg'ilaxa waōkwē. Wā, g'il'mēsē 'wī'la la t'elwē-
 kūxs laē āx'ēdxēs ts'ēbatslē qa's k'lenxts'ōdēsa L'ē'na laq. Wā,
 lā sāx'sex'wīdxa t'elōkwē L'enk" sāguma. Wā, laem q'wālxoem
 ts'ēplēts lāxa L'ē'na qa's ts'lōq'lūsēs lāxēs sēmsē. Wā, lā gēg'ilil 25
 malēkwaq qa's k'lūmtēq. Wā, g'il'mēsē 'wī'la k'lūmtālx ēg'imas
 laē kwēsōdxēs k'wāx'mote yix dōdeq'lūga'yasa sāgumē. Wā, laxaē
 ētled dāx'īdxa t'elwēkwē t'elok" L'enk" sāguma qa's ts'ēpl'ēdēs
 lāxa L'ē'na. Wā, laxaē ts'lōq'lūsas lāxēs sēmsē. Wā, laxaē gēg'ilil
 malēkwaq qa's k'lūmtēq. Wā, laxaē kwēsōdxēs k'wāx'motē. Wā, 30
 āx'sā'mēsē hē gwēg'ilaxs sāx'sekwaaxa t'elwēkwē L'enk" sāguma.
 Wā, g'il'mēsē pōi'īdexs laē g'ēxaxēs ānēx'sā'yē. Wā, lā nāx'īdxa
 'wāpē. Wā, laem gwał lāxa sāgumē qaxs 'nemx'īdāla'maē hā-

cooking it, and it is not good when eaten raw. They are not ||
35 given at feasts, for only old people eat them. |

1 **Fern-Root (3).**¹—She² takes the fire-tongs and piles the fire-brands |
together by the side of the fire. She takes the | fern-roots out of her
basket and throws them on the | fire, where she turns them over with
5 the fire-tongs, so that they are || scorched all over. When they are
brittle, they are done. | She takes them out with her tongs, and does
the same with | the others. When all the roots are done, | she takes
her small dish, washes it out, and when it is clean, | she breaks the
roasted roots into short pieces into the small dish. She breaks the
10 roots into pieces || one finger-width long. When she | has broken up
enough, she takes oil and pours it over them, | and she does not stop
pouring oil over them until they are all covered. Then she takes | a
spoon and begins to eat the scorched roots with oil. | She eats the
15 oil and the roasted roots with a spoon. || After she has finished, she
puts away what is left over, and | she drinks a little water, for she
does not want to vomit. Because | she has taken much oil, she does
not take much water. | There is only one way of cooking the fern-
20 roots. | They are not eaten raw by the tribes. When a || hunter goes
hunting, he holds a fern-root in his mouth in order | not to get

*mēx'silaēna'yaq, yixs k'lesāē ēk' lāx k'fllx'k'lax'sewē k'les k'wō-
35 ladzema qaxs lēx'a'maē sāx'sekwa q'lūlsq'lūlyakwē.

1 **Fern-Root (3).**¹—Wā,² lā āx'ēdxēs ts'leslāla qa's k'elts'lālēxa gūlta qa
g'āxēsē q'lāplēsgemlēs lāxa onālisasēs legwīlē; wā, lā lēx'ūlts'ōdxa
tek'wa'yē lāxēs legwats'lē'yē lēxa'ya qa's l'lēx'lēndēs lāxēs
l'lēnasē legwīla. Wā, lā k'ēli'lālasēs ts'leslāla lāq qa ēk'ēs klūm-
5 la'nakūlaēna'yas. Wā, g'il'mēsē l'lēl'idēxs laē l'ōpa. Wā, lā
k'elts'lēndēq lāxēs l'lēx'dēma legwīla. Wā, lā hānal hē gwāg'i-
laxa waōkwē. Wā, g'il'mēsē 'wī'lala l'lēnkwa tek'wa'yaxs laē
āx'ēdxēs lālōgūmē qa's tsōxūg'indēq. Wā, g'il'mēsē ēg'ig'axs
laē āx'ēdxa l'lēnkwē tek'wa'ya qa's ploxts'lālēs lāxa lālōgūmē.
10 'nāl'nēmdenē āwasgemasas p'ōqwa'yasēda tek'wa'yē. Wā, g'il-
'mēsē hēl'ē p'ōqwa'yasēxs laē āx'ēdxa l'lē'na qa's k'lūnq'leqēs lāq.
Wā, āl'mēsē gwāl klūnq'leqēxs laē t'lep'legelisa. Wā, lā āx'ēdxa
kats'lēnaqē qa's lēx'la'x'widēxa t'lep'legelisē l'lēnk' tek'wa'ya.
Wā, laēm 'yōsasa k'āts'lēnaqē lāxa l'lē'na l'ē'wa l'lēnkwē tek'wa-
15 'ya. Wā, g'il'mēsē gwāla laē g'ēxaxēs ānēx'sā'yē. Wā, lā
xāl'lēx'id 'nax'idxa 'wāpē qaxs gwaq'lelāē ts'lēnk'lūl'ida qaxs
q'lēk'lesāaxa l'lē'na lāg'ilas k'les q'lēk'lesxa 'wāpaxs laē nāx'ida.
Wā, laēmxaē 'nēmx'idāla'mē hā'mēx'silaēna'yaxa tek'wa'yē. Wā,
lāxāē k'les klwēladzema lāxa lēlqwālala'yē. Wā, g'il'mēsē hāna-
20 l'lēda hānenl'lēnoxwē laē hāmsgemēxa k'fllx'ē tek'wa'ya qa's

¹ *Dryopteris spinulosa*.² Continued from p. 197, line 31.

hungry and thirsty, and also | those who vomit blood keep it in the mouth. That is all about this. |

Cooking Clover.—Now¹ I will talk about the cooking of | clover. 1 First of all, the husband of the woman | goes to get fire-wood to cook the clover. When | he has filled his small canoe, he goes home and || throws down the fire-wood that he has obtained. After he has thrown 5 it out | of the canoe, he carries it on his shoulders and throws it down | in his house. After the fire-wood has all been taken up, he | takes his wife's basket and goes down to the beach and | puts stones into it. When this has been done, he || carries them on his back up 10 the beach and into his house, and he puts them down | by the side of the fireplace in the middle of the house. He only stops | when he thinks that he has enough. Then he takes the fire-wood and | puts one log down at the rear end of the fireplace in the middle of the house; and he | takes one of medium size and puts one end on the first one, the || other one resting on the floor of the house; and he 15 does the | same on the opposite side. Then he splits dry fire-wood and | places it between the two side-pieces; and when it is even with the top | of the side-pieces, he takes some medium-sized | fire-wood and places it crossways over the side-pieces, putting them close together. || After this has been done, he picks up the stones and 20

k'lēšē pōsq̄la lō' qa's k'lēšē naqlēxsdx̄a 'wāpē. Wā, lāxaē 21 hāmsgemēsō'sa elk̄wāla. Wā, laēm gwāl lāxēq̄.

Cooking Clover.—Wā,¹ la'mēsen gwāgwēx's'alal laqēxs laē lēk'ē- 1 laxēs lēx'semē. Wā, hēm g'il āx'ētsō'sa la'wūnemasa ts'edāqaxs laē ānēqax leqwā qa's lēk'ēlax'demaxa lēx'semē. Wā, g'il'mēsē qōtlē xwāxwagūmasēxs g'āxaē nā'nakwa. Wā, hēx'ida'mēsē sep'wūltōdxēs ānēganemē leqwa. Wā, g'il'mēsē 'wīlōltāwēda leqwa 5 lāx xwāxwagūmasēxs laē hēx'idaēm yīl'x'ūsdelelaq qa's lā yīl'x'walitelas laxēs g'ōkwē. Wā, g'il'mēsē 'wīlōsdēsa leqwāxs laē āx'ēdxa lexa'yasēs genemē qa's lā lentslēš lāxa l'ēma'isē qa's lā xex'uts'ālasa t'ēsemē lāq. Wā, g'il'mēsē gwānāla lōkūsēxs laē ōxlōsdēseq qa's lā ōxlaēlelas laxēs g'ōkwāxs laē ōxleg'alīlas lāx 10 māg'inwalisasa laqwawalīlasē. Wā, al'mēse gwāl ōxlosdēselaxa t'lēsemāxs laē k'ōtaq laēm hēlala. Wā, lā āx'ēdxa leqwa qa's k'at'lālīlēsa 'nentslaqē lāx ōgwiwalīlasa laqwawalīlas. Wā, laxaē āx'ēdxa hēlagitē qa's k'atbendēs āpsba'yas lāq. Wā, lā xa'ma-stalīlē āpsba'yas lāxa āwīnagwīlasa g'ōkwē. Wā, laxaē hēm 15 gwēx'idxa āpsanā'yas. Wā, mendzīx'idxa lem̄xwa leqwa qa's k'ak'etōdālēs lāxa k'ak'edenwa'yē. Wā, g'il'mēsē 'nemāk't'yēda mendzaakwē lē'wa k'ēk'ak'edenwēxs laē āx'ēdxa hā'yastōwē leqwa qa's gēk'iyīndālēs lāxa k'ēk'ak'edenwas lāxēs qlasālaēna'yē. Wā, g'il'mēsē gwālēxs laē xex'wīdxa t'lēsemē qa's lā xeqūyīndālas 20

¹ Continued from p. 188, line 60.

- 21 places them on top. | When all the stones are on, he lights the fire underneath; | and when it blazes up, he sends some men of his | numaym to go and call the people. The messenger goes immediately | to call them; and as soon as he arrives at the door of the house of
 25 those whom he is to call, || he says, "I call you to come and eat the clover-root," | naming the man who sends the invitation. He continues | saying these words, going to the end of the village; and the one who gives the | clover-feast takes out the clover-baskets and puts them down | at the left-hand side of the door of the house; and
 30 he || takes a large steaming-box and places it in front of the | fire in the middle of the house, together with two long fire-tongs. | He also takes two large buckets, | a large cedar-withe basket, and old mats, and he sends | a second time the man who went first to invite. As
 35 soon as he goes, || he sends another man of his numaym to | get fresh water in the two large buckets, which is to be poured over the | clover when it is put on the red-hot stones. | As soon as the man who went to draw water comes back, he puts it down by the side of the | steaming-box. Now the guests who are going to eat the clover come
 40 in. || They go to the rear of the house and sit down. When | they are all in, they eat first scorched dried salmon. | When they eat the dried salmon, two men of the | numaym of the host take the tongs and | stand

- 21 lāq. Wā, g'il'mēsē 'wilk'nyntsa tlēsēmaxs laē menābodeq yīsa gūlta. Wā, g'il'mēsē x'iqostāxs laē 'yālaqas grayōlē lāxēs 'ne'mēmōtē qa lās lē'lālax g'ōkūlōtas. Wā, hēx'ida'mēsē lāda 'yālagēmē qa lē'lāla. Wā, g'il'mēsē lāg'aa lāx tlēx'ilāsēs lē'lālase-
 25 'waxs laē 'nēk'a: "Lē'lalenlōl qa's laōs lēx'lak'xa lēx'sēmē lāx . . ." ('nēx' lēx'ēdex lēgēmasēs lē'lālēlē). Wā, la hēx'sāem wāldēmēxs lābēlselaaxa g'ōx'dēmē. Wā, lālēda lēk'ēlalaxa lēx'sēmē āxwūtl'alilēlaxa lēlēg'atslē l'lāl'ēbata qa's g'āxē āxstō-
 30 lēlēlaq lāx gēmōtstālīlas tlēx'ilāsēs g'ōkwē. Wā, lāxāē ētlēd āx'ēdxa 'wālasē q'lō'latslā qa's hāng'alīlēs lāxa ōbēx'lālālīlasēs lāqawālīlasēs g'ōkwē. Wā, hēmīsa mātslāqe g'flag'iltla k'flplā-
 laa. Wā, hēmxaāwis āx'ētsō'sēda mātsemē āwā naengatslā, hēmīsa 'wālasē lēx'a'ya lē'wa k'lāk'lek'lobanā. Wā, lā 'yālaqa ētlēd qa lās ētsē'stēda lāx'dē g'il lē'lālēl'g'isa. Wā, g'il'mēsē lāxs
 35 laē 'yālaqasa ōgū'lamaxat! grayōl lāxēs 'ne'mēmōtē begwānem qa lās tsēx'itsa mātsemē āwā nagatslē lāx 'wē'wāplēma qa tsayīmītsa lēk'ēlās lēx'sēma qō lāl lāg'aalal lāxa x'ix'ixsemāla tlēsēma. Wā, g'il'mēse g'āxa tsāx'dāxa 'wē'wāplēmaxs laē hā'nōlīlas lāxa q'lō'latslē. Wā, g'āx'mē hōgwīlēlēda lēx'lax'laxa lēx'sēmē.
 40 Wā, lā hē'nakūlaem lāxa ōgwiwalīlasa g'ōkwē qa's klūs'alīlē. Wā, g'il'mēsē 'wī'laēlēxs laē hēm g'il hām'x'it'ē'wa ts'ēnk'wē xa'māsa. Wā, g'il'mēsē xēmsas'idēxs laē āx'ēdēda mālōkwē g'a'yōl lāx 'nemēmōtasa lēk'ēlāxa lēx'sēma āx'ēdxa k'flplālaa qa's lā

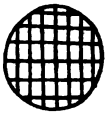
in readiness on each side of the steaming-box, and || both pick up the 45
red-hot stones and dip them quickly | into the water that has been
brought in in the two large buckets. They take the stones out
again | and put them into the steaming-box. They do this | in
order to wash off the ashes that stick on the stones; and they con-
tinue | to do so with all the red-hot stones. When || this has been 50
done, the woman takes the large basket and pours | some water over
it, so that it is wet. Then she takes a | square box, pours some fresh
water into it, not very much. | Then she throws the clover into it and
washes off the sand that sticks to it. | When all the sand is off, she
throws the roots into || the basket for steaming clover. When all 55
the | clover has been taken out of the square box and has been
washed, the two | men take hold of it, one on each side, and they put
it on the red-hot | stones which they have put into the steaming-box.
Then they press the clover-roots down in the | large basket so that
they are close to the red-hot stones. || When they have been pressed 60
down, the woman takes some old mats | and spreads them on each
side of the place where the clover is being steamed. | Then one of the
men lifts a large bucket, | draws fresh water, and, when he comes in,
he | immediately pours the fresh water over the clover which is ||
piled up at the place where it is being steamed. When the fresh 65
water has all been poured out of the | bucket, they take old mats

Lāxumg'alil lāxa 'wāx'sanā'yasa q!ō'lats!ē. Wā, lā 'nemāx'id
k'!ip!ēdxa x'ix'EXSEMĀLA t!ēsēma qa's lā hanax'wīd k'!ipstents 45
lāx 'wābets!āwasa maltsemē āwā naengats!ā. Wā, lā xwēlaxūs-
tenda'mēsēq qa's lā k'!ipts!ōts lāxa q!ō'lats!ē. Wā, hēt! hēg'ilt
gwēg'ilaq qa's ts!oxālēxa gūna'yē k!wēk!ūtsemēq. Wā, lā hēx'sāem
gwēg'ilaq lāxēs wāxaāsa x'ix'EXSEMĀLA t!ēsēma. Wā, g'il'mēsē
'wī'fāxs laēda ts!edāqē āx'ēdxa 'wālasē lexā'ya qa's gūgēltsem- 50
dēsa 'wāpē lāq qa k'lūnqēsē hamexsema. Wā, lā āx'ēdxa
k'!imyaχlā qa's gūxts!ōdēsa 'wē'wāp!ēmē lāq, xa k'!ēsē q!ēnema.
Wā, lā lexstālasa LEX'sēmē lāq qa's ts!oxālēxa ēg'isē k!wēk!ūt!ē-
nēq. Wā, g'il'mēsē 'wī'lāwa ēg'isēna'yasēxs laē texts!ālas lāxa
hēlosgēma'yē lexāsa 'nek'axa LEX'sēmē. Wā, g'il'mēsē 'wiltslowēda 55
LEX'sēmē lāxa k'!imyaχlā laē ts!ōkwa. Wā, lāda ma'lōkwē bēbe-
gwānem dādanōdeq qa's hānk'iyīndēs lāxa x'ix'EXSEMĀLA t!ēsē-
maxa la xex'ts!ā lāxa q!ō'lats!ē. Wā, lā lāq waxalts!ōdxa LEX-
ts!āla 'wālas lexā'ya qa q!ēs'alēs lāxa x'ix'ixsemāla t!ēsēma.
Wā, g'il'mēsē q!ēs'alāxs laēda ts!edāqē āx'ēdxa k'!āk!ēk'!obanē 60
qa's lā LEP!ālilēlas lāx 'wāx'sanā'yasa 'neg'ats!āxa LEX'sēmē,
laalasa 'nemōkwē begwānem āx'ēdxa 'nemsgēmē 'wālas nagats!ā
qa's lā tsēx'idex altā 'wē'wāp!ēma. Wā, g'il'mēsē g'āxēxs laē
hēx'idaem tsādzeleyīntsa 'wē'wāp!ēmē lāxa LEX'sēmaxs laē
L!āk'imlts!ā lāxa 'neg'ats!āq. Wā, g'il'mēsē 'wilg'ilt!āwēda nāga- 65
ts!āxa 'wē'wāp!ēmaxs laē āx'ēdxa k'!āk!ēk'!obanē qa's nāse-

67 and cover it over. | They do not let the steam blow out. | They do
not leave it there a long time, before the woman takes the short
70 tongs | and lifts up one side of the covering of old mats. || She picks
up some clover-roots and puts them into a small dish, and | she
pinches them with her fingers; and if they break in two, | they are
done. Then the man takes off the | old-mat covering and spreads
the mats on each side of the steaming-box. | When this has been done,
75 two men take up || each one clam digging-stick and push it through |
each side of the clover-basket in which the clover has been steamed, |
and they lift it up out of the | steaming-box. Then they put it
down on the old mats which are spread | on the floor, and they pour
80 it all out. When the clover is all out, || they put the basket down at
the left-hand side of the house. | Then the woman spreads the hot
clover over the | old mats, so that the steam comes out and so that
they get cool. | After this has been done, the woman takes the dishes
and | puts them down. Then the two men take the steamed ||
85 clover-roots and put them into the dishes; and when all | the dishes
are full, they begin at one end of the dishes and go to the other,
breaking up | the roots with their hands. When all the clover-roots
are in pieces in the | dishes, the woman takes oil and pours it over
them; | and when they are covered over with oil, they mix (the roots

67 yindēs lāq. Wā, la'mē k'lēš hēlq!alāq k'ex'sālēda k'!alēla. Wā,
k'!ēst!a ālaem geyaxs laēda ts!edāqē āx'ēdxa ts!ēslāla ts!ek!wa
qa's k'!wētostōdēx āpsānā'yasa nayīmē k'!āk'!ek'!obanā. Wā, lā
70 k'!l'p!ēd lāxa l'ex'sēmē qa's āxts!ōdēs lāxa lālōgūmē. Wā, lā
ēp!ētsēs q!wāq!wāx'ts!āna'yē lāq. Wā, g'il'mēsē hēx'idaem k'!ex'-
sexs laē L!ōpa. Wā, hēx'ida'mēsa begwānemē nās'ōdex nayīmas
k'!āk'!ek'!obanā qa's LEP!ālilēlēq lāx 'wāx'sanāliłasa 'neg'ats!ē.
Wā, g'il'mēsē gwālexs laēda ma'lōkwē bēbegwānem āx'ēdxa 'nāl-
75 'nemts!aqē k'!lākwa yix dzēg'ayāxa g'āwēq!ānemē qa's L!enxsōdēs
lāx 'wāx'sānā'yasa helōsgema'yasa la L!ōp 'neg'ek' l'ex'sema.
Wā, lax'da'xwē k'!wāk!wēdāanōdeq qa's k'!wēt'wūts!ōdēq lāxa
'neg'ats!āxa l'ex'sēmē qa's lā k'!wēdedzōts lāxa la LEBēl k'!āk'!e-
k'!obanā. Wā, lā qēbedzōts lāq. Wā, g'il'mēsē 'wī'lōts!āxs lāē
80 hānstoliłsa lēxa'yē lāx gemxōtstāliłasa l'ex'lag'ats!ē g'ōkwa.
Wā, lālēda ts!edāqē lēndzodālasa ts!elqwa l'ex'sēm lāxa LEBilē
k'!āk'!ek'!obanā qa lawālēsa k'!ālēla. Wā, hē'mis qa k'ox'wīdēs.
Wā, g'il'mēsē gwālexs laēda ts!edāqē āx'ēdxa lōelq!wē qa's g'āxē
mex'alilēlaq. Wā, lā āx'ēdēda ma'lōkwē bēbegwānemxa 'neg'ekwē
85 l'ex'sēm qa's lā lēxts!ālas lāxa lōelq!wē. Wā, g'il'mēsē 'wī'wel-
ts!ewakūxs laē g'ābēdxa lōelq!wē qa's p!ōp!oxsalēxa l'ex'se-
masēs e'eyasowē. Wā, g'il'mēsē 'wī'la la p!ōgekwxaxa l'ex'ts!ālasa
lōelq!wāxs laēda ts!edāqē āx'ēdxa L!ē'na qa's k'lūnq!ēqēs laq.
Wā, g'il'mēsē la t!ep!ēgelisxa L!ē'nāxs laē xwētelg'intēs e'eya-

and the oil) with their hands; || and when (everything) is mixed, it 90
is like mush. When | this is done, they carry the clover to those
who are to eat it. Four men | eat out of one dish of clover. Those
who | eat the clover take it with their hands. After | they have
eaten, two men take soft || cedar-bark and give to each of those who 95
have eaten the clover a piece (with which) to | wipe off the oil from
their hands. | After they have done this, they drink fresh water.
Then | they go out. The steamed clover is given at a great feast to
many tribes, | and those who eat steamed clover always try to eat it
all. || This is all about one way of cooking it. | 100

Another Way of cooking Clover.—This is another way of | cooking 1
clover. The woman takes a small kettle and | puts it down by the
place where she is sitting. She takes a cedar-stick and | splits it into
thin pieces. She measures the size of the bottom || of her small 5
kettle with the split cedar-sticks, and | breaks the cedar-sticks in
pieces and puts them in the bottom of the kettle. As soon | as they
are all in the bottom of the kettle, she places others across them,
in this | way:
clover-basket |  After this has been done, she takes her
and puts it down at the place where she
she takes a small dish || and places it by 10
the side of the clover-basket, and also a bucket of water. |

sowē lāq. Wā, g'il'mēsē lēlgoxs laē genk'a. Wā, g'il'mēsē 90
g'wālexs laē k'aēsas lāxa LEX'LAX'LAXA LEX'semē. Wā, maēmālēda
LEX'lak'axa 'nāl'nemēxla lōq!wa. Wā, laem xāmax'ts!ānalēda
LEX'lak'axs laē LEX'LAX'idxa LEX'semē. Wā, g'il'mēsē g'wā
LEX'lak'axs laēda ma'lōkwē bēbegwānem āx'ēdxa q'loyaakwē
k'ādzekwa qa's lā ts!ewanaēsas lāxa LEX'LAX'dāxa LEX'semē qa 95
dēdenx'wēdēsēxēs ē'eyasowaxs q!elq!elts!ānalaē. Wā, g'il'mēsē
g'wālexs laē nagek'ilaxa ālta 'wāpa. Wā, g'il'mēsē g'wālexs laē
hōqūwēlsa. Wā, hēem k!wēladzem lāxa q!ēnemē lēlqwālala'ya
'neg'ikwē LEX'sema. Wā, lā 'wā'wilaasōxs LEX'LAX'sē'wāēda
'neg'ikwē LEX'sema. Wā, laem g'wāla 'nemx'idāla hā'mēx'silaēnēq. 100

Another Way of cooking Clover.—Wā, g'a'mēs 'nemx'idāla hā'mē- 1
x'silaēnēxa LEX'semēg'a yīxs āx'ēdaēda ts!edāqaxa ha'nemē qa's
hāng'alilēs lāxēs k!wāēlasē. Wā, laxaē āx'ēdxa k!wa'xlāwē qe's
xōxox'sendēq qa wiswūltowēsē. Wā, lā mens'idex 'wādzeq!exsda-
asasa ha'nemē, yīsa xōkwē k!wa'xlāwa. Wā, hē'mis la k'ōk'oxs'ā- 5
latsēxa k!wa'xlāwē qa's k'at!EXLēndalēs lāxa ha'nemē. Wā, g'il-
'mēsē la hamēlq!exsdēq lāē galōtey'indālasa waōkwē lāq g'a g'wā-
lēg'a (fig.). Wā, g'il'mēsē g'wālexs laē āx'ēdxēs Lēg'ats!ē L!ābata
qa's g'axē hāng'alilēs lāxēs k!wāēlasē. Wā, laxaē āx'ēdxa lālogūmē
qa's g'āxē hā'nōlilas lāxa Lēg'ats!ē L!ābata. Wā, hē'mesa 'wābets!āla 10

- 11 Then she unties the string of the clover-basket, so that it comes off | and that she can take out the roots. She takes out the clover and puts it | into the small dish; and when she thinks it is enough to go into the kettle, | she pours some water into it and she
 15 washes off the sand. || When all the sand is off, she places (the clover-roots) on top of the | cedar-sticks in the bottom of the small kettle. She does not press them down, | for she wishes (them) to lie loosely inside of the kettle, so that | the steam can pass through easily. When (the kettle) is full, she takes soft cedar-bark, | dips it into
 20 water, and covers the roots with it. || After she has tucked it in all round the small kettle, she pours a little | water all round the covering, perhaps half a teacupful, | which forms the liquid of the clover. Then she puts (the kettle) on the fire. | She does not let it boil long, before she takes it off of the fire of her house, | and leaves it on the floor while it is getting done,—while it is staying there and the steam
 25 is passing through it. || As soon as it stops steaming, the woman takes off | the top covering. She takes her small dish and puts it down by the side | of the clover-kettle. She takes her tongs, and with them she takes out the | boiled clover and puts it into the small dish. |
 30 When it is all in the dish, she takes her oil-dish and puts some || oil into it. Then she calls her husband and her children to | come and sit down; and when they sit down, she puts before them the | whole

- 11 nagatslā. Wā, lā qwēleyindxa lēg'ats!ē L!ābata qa lāwāyēs t!ē-mak'ya'yas. Wā lā lēx'wūts!ōdxa lēx'semē qa's lā lēxts!ōts lāxa lalogūmē. Wā, g'il'mēsē k'ōtaq laem hē'ats!ā lāxa ha'ne-maxs laē gūq!eqasa 'wāpē lāq qa's ts!oxālēxa ēg'isē lāq. Wā,
 15 g'il'mēsē 'wī'lāwēda ēg'is'ēna'yasēxs laē lēxeyindalas lāxa hēlots!āwē k!wa'xlā lāx ōxsda'yaasa ha'nemē. Wā, lā k'!ēs laqwaxa lēx'semē qaxs 'nēk'aē qa hasdēxwālēs lāx ōts!āwasa ha'nemē qa lālaqēsa k!lālela. Wā, g'il'mēsē qōtlaxs laē āx'ēdxa q!oyaakwē k'adzekwa qa's t!āk'eyindēsēxs laē hāpstaak" lāxa 'wāpē. Wā, g'il'mēsē
 20 g'wāl dzōpī'lāxax āwē'stāsa ha'nemaxs laē xāl!ēx'id gūxsē'stālāsa 'wāpē lāxa āwē'stāsa t!āk'eya'yē wālaanawisē lō' negoyāla dēda-gaats!ē 'wāpalāsa lēx'semaxs laē hānx'lanō lāxa legwīla. Wā, lā k'!ēs gēg'ilī medelqūlaxs laē hānx'sanō lāxa legwīlasēs g'ōkwē. Wā, ā'mēsē la hā'nēla qa hē'mis la L!ōbē'nākūlayōsēxs laē kūnya-
 25 tasa k!lālela. Wā, g'il'mēsē g'wāl k'!lālelaxs laēda ts!ēdāqē āxōdxa t!āk'eya'yas. Wā, lā āx'ēdxēs lālogūmē qa's ha'nōlilēs lāxēs lēk'ē-lats!ē ha'nema. Wā, lā āx'ēdxēs ts!ēslāla qa's k!l!p!ēdēs lāxa hānx'laakwē lēx'sema qa's lā k!l!pts!ālas lāxa lālogūmē. Wā, g'il'mēsē 'wī'lōsēxs laē āx'ēdxēs ts!ēbats!ē qa's k!lūnxts!ōdēsa
 30 L!ē'na laq. Wā, lawēs!ē Lē'lālxēs lā'wūnemē lē'wis sāsēmē qa g'āxēs k!ūs'ālīla. Wā, g'il'mēsē k!ūs'ālīlēxs laē k'agēmīltsa sen-yenk!ēnālats!ālāxa hānx'laakwē lēx'sem lālogūm lāx'da'xwaq

clover-roots in the small dish, | and the oil in the oil-dish. Then they | take some clover-roots and dip them into the oil and || put 35 them into the mouth; and they continue to do so, eating it. | After they have eaten, they drink water, after eating | the boiled clover. The married couple and | their children alone eat boiled clover. It is not given | at feasts to many tribes. That is all about || boiled 40 clover. |

Baked Clover-Root.—Now I will talk about clover baked in | hot 1 ashes. When the woman and her husband have nothing to eat | and they have no kettle, when they are camping out | in bad weather and their food is all gone, || then, since there is no place where clover does 5 not grow, the woman goes to find | the leaves of the clover. When she finds them, she | digs out (the roots); and when she has many, she goes to a place where there is water, | carrying the clover. She washes (the roots) so that the sand comes off. | When all the sand is off, she goes back || to her camp, carrying the clover, and she sits 10 down by the side of | the fire. Then she sends her husband inland to get | skunk-cabbage, and, if there is no skunk-cabbage, to get dry fern-fronds. | When he gets the skunk-cabbage, he brings back two leaves and gives them | to his wife. The woman takes them and puts the || clover-roots into the skunk-cabbage leaves, which she 15

LE'wa ts!Ebatš!āla L!ē'na lāx L!āsalīlas. Wā, hēx'īdax'da'x^u- 33
 'mēsē dāx'īd lāxa LEX'semē qa's ts!ep'īdēs lāxa L!ē'na qa's ts!ō-
 q!ūsēs lāxēs semsē. Wā, āx'sā'mēsē hē gwēg'ilaxs laē LEX'lak'a. 35
 Wā, g'il'mēsē 'wī'laxs laē nāg'ik'elaxa 'wāpaxs laē gwāl LEX'lak-
 k'āxa hānx'laakwē LEX'sema, yixs lēx'a'maēda hayasek'āla LEX'wis
 sāsēmē LEX'lāk'xa hānx'laakwē LEX'sema. Wā, la k'lēs k!wēla-
 dzem lāxa q!ēnemē lēlqwālaLa'ya. Wā, laem gwāl lāxa hānx'la- 40
 akwē LEX'sema.

Baked Clover-Root.—Wā, la'mēsen ēdzaqwaitsa dzamēdzekwē lāxa 1
 ts!elqwa gūna'yaxa LEX'semē. Wā, hē'maaxs k!ēasaē hā'ma'ya
 ts!edāqē LEX'wis lā'wūnemē lōxs k!ēasaē hānāgēxs g'ayag'iliselaē,
 yixs 'yāx'sa'maēda 'nāla, wā, hē'mis la g'ōlelose'watsēxs g'iwūl-
 kwē, wā la k!ēas k'lēs q!wāxatsa LEX'semē. Wā, lā alēx'īdēda 5
 ts!edāqaxa LEX'ānowasa LEX'semē. Wā, g'il'mēsē q!āqēxs laē
 hēx'īdaem ts!ōs'ēdeq. Wā, g'il'mēsē q!eyōlqēxs laē lāxa 'wāpē
 hānqelaxēs LEX'semē qa's lā ts!ox'wūltalaq qa lawāyēs ēg'e-
 sena'yas. Wā, g'il'mēsē 'wī'lāwē ēg'esena'yasēxs laē nā'nak^u
 lāxēs g'ig'ō'k!walē hānqelaxēs LEX'semē. Wā, lā k!wanōlisaxēs 10
 legwīlaxs laē 'yālaqasēs lā'wūnemē qa lās lāxa āl!ē āx'ēdex
 k!āōk!wā. Wā, g'il'mēsē k!ēas k!āōk!wāxs laē hē āxse'wēda gems.
 Wā, g'il'mēsē lōlxa k!āōk!wāxs g'āxaē dālaxa malēxsqa qa's ts!āwēs
 lāxēs genēmē. Wā, lāda ts!edāqē āx'ēdeq qa's lēxdzōdēsa LEX-
 semē lāxa k!āōk!wē. Wā, lā q!ēnēpsemts lāq. Wā, g'il'mēsē 15

16 folds around them. As soon as she | has done so, she takes split cedar-sticks and digs a hole in the hot | ashes just under the fire. When the hole is deep enough, she | takes the clover wrapped up in skunk-cabbage and puts it into it. | She takes the split cedar-sticks
 20 and she scrapes the hot ashes || over the clover that she is going to bake. When | it is covered thick with hot ashes, she piles fire over it. | When this is done, she waits for it to be baked. After a short while | she thinks that it is done. Then she takes up the split cedar-sticks, scrapes | away the fire and the ashes, and digs out the clover
 25 wrapped up in || skunk-cabbage leaves. She opens the leaves and spreads them on the floor, | and the baked clover-roots are piled up in the middle | of the leaf. They use the leaf as a dish, and eat it without oil | when they eat the baked clover. The woman only eats
 30 it | with her husband; and they drink a little water after || eating it, as the white men do when they drink tea. After they have | eaten enough, they drink much water. That is all about this. |

Raw Clover-Root.—Now I will talk about | those who eat raw clover. Not all Indians eat it | raw. Generally it is eaten raw by
 35 the woman who is || digging it, when she gets hungry, and she does not wish to lose time by going to | eat in her house. Then she just eats raw | clover. That is the only time when it is eaten raw. | These are all the ways of eating clover. |

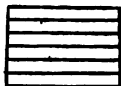
16 gwałexs laē āx'ēdxa xōkwē k'wa'xlāwa qa's 'lāp'lēdēxa ts!elqwa gūna'ya lāx āwābalisasēs legwīlē. Wā, g'il'mēsē hēt'abetalisexs laē āx'ēdxa q!enēpsemālāxa k'!aōk!wē lex'sema qa's 'mex'ts!ōdēs lāq. Wā, lā āx'ēdxa xōkwē k'wa'xlāwa qa's gōlēs lāxa ts!elqwa gūna'ya
 20 qa's gōlsgemdālēs lāxēs dzamēsase'wē lex'sema. Wā, g'il'mēsē wāx'semālāxa ts!elqwa gūnēxs laē mōsgemdālāsa gūlta lāq. Wā, g'il'mēsē gwāla laē ēsela qa l!ōpēs. Wā, k'!ēst!a ālaem gāłaxs laē k'ōtaq laem l!ōpaxs laē āx'ēdxa xōkwē k'wa'xlāwa qa's gōlaxelēxa gūlta lex'wa gūna'yē. Wā, lā k'wēt!eqālisaxa q!enēpsemālāxa
 25 k'!aōk!wa lex'sema. Wā, lā dza'x'semdeq qa's lex'ālilēq. Wā, ā'misē la mōdzāya dzamēdzekwē lāxa ts!elqwa gūnē lāx negedzā'yasa k'!aōk!wa. Wā, laem hamadzōnox'sēxs laē welwał'idexs laē lex'łax'idxa dzamēdzekwē lex'sema. Wā, la'mē āem lex'łax'idēq lex'wis lā'wūnemē. Wā, lax'da'xwē āem nāxnaqaxa 'wāpaxs
 30 lex'łak'aē hē gwēg'ilēda dēdag'āxa dēyēxa māmał'a. Wā, g'il'mēsē pōł'idexs laē ālax'id nāx'idxa 'wāpē. Wā, laem xāē gwāla.

Raw Clover-Root.—Wā, la'mēsen ēdzaqwał gwāgwēx's'ālāl lāxa k'!łx'k'!ax'axa lex'semē yīxs k'!ēsaē 'nāxwēma bāk!ūtīmē k'!łx'k'!ak'eq. Wā, hēt!a q!ūnāla k'!łx'k'!ax'qēda ts!edāqaxs laē ts!ō-
 35 saq yīxs laē pōsq!ex'ida qaxs k'!ēsaē hēłq!ala lāk'īm'ida qa's lā hām'xid lāxēs g'ōkwē. Wā, hē'mis āem la k'!łx'k'!ax'ida-atsēxa lex'semē; lēx'aem hā'māpdemxa k'!elx'ē lex'semēq. Wā, laem 'wī'la gwāla gwayi'lālasaxa lex'semē.

Cinquefoil (1).—Now I shall talk about the man who | cooks cinque- 1
foil-roots for his tribe. First he takes a | large square box, which is put
down at the right-hand side inside of | the house-door; and he takes
cedar-wood that splits well, || and splits it into pieces of the size of the 5
little finger; | and when he thinks he has enough, he takes the cedar-
bark and | splits it in narrow strips and long. When he | thinks he
has enough, he takes cedar-sticks and | measures them off so that they
are of the length of the inside of the square box. || Then he takes his 10
knife and he cuts them; and he takes another | cedar-stick and
measures off the width of the inside of the square box, | and he cuts
that also. Then he takes the other | cedar-sticks and measures them
off according to the length of the square box. He measures | them
with the cedar-stick, takes his knife, and cuts them off || so that they 15
are all of the same length. When he thinks he has enough, | he takes
the measure of the width of the box and measures off another |
cedar-stick, and cuts it accordingly. There are only | two sticks for
the width of the box. Then he | takes one of the cedar-sticks which
he has measured according to the length of the || box, and 20
one of those which he has measured | according to the width
of the box, and he puts the two ends crosswise, in this | way.¹
He takes the split cedar-bark and ties them together. | When
they have been tied, he takes another one that has been |

Cinquefoil (1).—Wā, la'mēsen gwāgwēx's'āla lāxa begwānemaxs 1
laē t!eqwēlaxa t!ex'sōsē qaēs g'ōkūlōtē. Wā, hēem g'il āx'ētsosēda
'wālasē k'īmyaxlā qa g'āxēs ha'nēla lāx hēik'lotstālīasa āwēlēlās
t!ex'īlās g'ōkwas. Wā, lā āx'ēdxa ēg'āqwa lāx xāse'wē k'!wa'x-
lāwa qa's xōxō'sendēq qa yūwēs āwāgwītens selt!ax'ts!āna'yēx. 5
Wā, g'il'mēsē k'ōtaq laem hēl'axs laē āx'ēdxa denasē qa's dze-
dzexs'ālēq qa ts!ēlts!eq!astowē lō' g'ilsg'ildedzowa. Wā, g'il'em-
xaāwisē k'ōtaq laem hēl'axs laē āx'ēdxa k'!wa'xlāwē qa's men-
s'idēs lāx 'wāsgemasas ōts!āwas g'ildōlasasa k'īmyaxlā. Wā, lā
āx'ēdxēs k'!awayowē qa's k'īmts!endēq. Wā, laxaē āx'ēdxa ōgū- 10
'la'mē xōk' k'!wa'xlāwa qa's mens'idēx ts!eg'ōlās ōts!āwasa k'īmy-
axlā. Wā, laxaē k'īmts!endēq. Wā, lā āx'ēdxa waōkwē
k'!wa'xlāwa lē'wis menyayōx g'ildolasasa k'īmyaxlā qa's mensēs
lāxa k'!wa'xlāwē. Wā, lā āx'ēdxēs k'!awayowē qa's k'īmk'īmts!a-
lēlēs lāq qa 'nē'nemasgemēs. Wā, g'il'mēsē k'ōtaq laem hēl'axs laē 15
āx'ēdxēs menyayowaxa ts!eg'ōla. Wā, lā mens'its lāxa ōgū-
'la'mē k'!wa'xlāwa laxaē k'īmts!entsēs k'!awayowē lāq. Wā, laem
malts!aq'mēda ts!eg'ōla k'!wa'xlāwa qaēda k'īmyaxlā. Wā, lā
āx'ēdxa 'nemts!aqē lāxa menēkwē k'!wa'xlāwa qaēda g'ildōlāsa
k'īmyaxlā. Wā, hē'misa 'nemts!aqē lāxa menēkwē k'!wax'lāwa 20
qaēda ts!eg'ōlāsa k'īmyaxlā qa's k'āk'etōdēx ōba'yasg'a gwāleg'a.¹
Wā, lā āx'ēdxa dzexekwē denasa qa's yālōdēs lāq. Wā, g'il'-
mēsē elg'aalela ytlāyasēxs laē ēt!ēd āx'ēdxa 'nemts!aqē g'a'yōl

¹ So that the ends form a right angle.

measured according to the length of the box, and places it at the
 25 end of the one || that he tied on first; and he continues | doing
 so until he comes to the end of the crosspiece; and when he has
 filled it to the end, he takes the | other cedar-stick that had been
 measured for the other end (the width of the box), and he ties
 it on with | cedar-bark; and when he has finished with his frame for
 red-hot stones on which cinquefoils are cooked, | it is in this way:
 30  He places it inside the bottom of the square box. || Then
 he takes up a medium-sized basket and goes into the
 woods to look for | dry fern-fronds. When he finds them,
 he pulls them out and puts them into his | basket. When
 it is full, he carries the | dry fern-fronds on his back into his |
 35 house, and puts them down next to the square box. || After he has
 done so, he takes a stout and long cedar-bark rope, | coils it up,
 and dips it into the water on the beach. | When the kinks are all out,
 he takes it back | into the house and ties it around the square box, |
 40 the whole height of it, and as tightly as possible, || so that the box
 may not burst when they begin to put red-hot | stones into it, for
 very often the square boxes burst | when the host who gives a cinque-
 foil-root feast fails to put a rope around it. | After this has been done,
 they do the same as they do when they | build a fire in the middle
 45 of the house | for clover and put stones on it. || When (the stones)

lāxa menēkwē qaēda g'ildolāxs laē k'ādenōdzents lāxa g'ilx'dē
 25 yil'ālelōdayosēxs laaxat! yil'ālelōts. Wā, ā'mēsē la hē gwē'nā-
 kūlas lābendālaxa gēba'yē. Wā, g'il'mēsē q'ūlbaxs laē āx'ēdxa
 menēkwē k'lwa'xlāwa qaēda āpsba'yē. Wā, laxaē yil'ālelōts yīsa
 dēnasē lāq. Wā, g'il'mēsē gwāla t'lak'alē 'neg'idzōxa t'ex'sōsaxs
 laē g'a gwālēg'a (*fig.*). Wā, lā pāq'elēnts lāxa k'lemyaxlā. Wā,
 30 hē'mis lā ēt'lēd āx'ētsō'sēda hē'l'a lexa'ya qa's lā lāxa āl'lē ālāx
 gēmsa. Wā, g'il'mēsē q'lāqēxs laē k'ūlx'īdeq qa's dzopts'lālēs lāxēs
 gāgēmyaatslē lexa'ya. Wā, g'il'mēsē k'ōt'laxs laē ōxlex'īdxēs
 gēmdzats'lē lexa'ya qa's lā ōxlōt'lālaq qa's lā ōxlaēlelaq lāxēs
 g'ōkwē qa's lā ōxleg'alīlaq lāx māg'inwalīlasa k'īmyaxlā. Wā,
 35 g'il'mēsē gwālexs laē āx'ē'dxa lek'wē densem denemaxa g'iltlā.
 Wā, lā q'elxwalaq qa's lā hāpstendeq lāxa 'wapasa lēma'isē.
 Wā, g'il'mēsē 'wī'lāwē q'ek'lēlsās laē xwēlaqaem la q'elxwālaq
 qa's lā lāēl lāxēs g'ōkwē. Wā, hēx'ida'mēsē qex'semts lāxa k'īm-
 yaxlā qa hamelxsemayēsēq lāxēs ālaēna'yē lek'ūtālēda denemē
 40 qa k'lēsēs yīmxsēda k'īmyaxlā qō lāl k'līpts'lāyola x'ix'exse-
 mālā tlēsēm lāq qaxs q'ūnālāē yīmxsēda k'īmyaxlāxs q'lemq'lem-
 dzaakwēlaē qex'semdēda t'eqwēlāxa t'ex'sōsē. Wā, g'il'mēsē
 gwāla begwānemaxs laē āem neqemg'itewēx gwēg'ilasasa lā laqō-
 līla qaēda lex'semē, lē'wa tlēsēmāxs laē ts'lāts'lēlq'hwase'wa. Wā,
 45 g'il'mēsēla 'nāxwa 'mē'menitsemx'idēda tlēsēmāxs laē āx'ētse'wēda

arē all red-hot, | two men take two long pairs of tongs, which they | use as 46
walking-sticks, and go out of the house in which the cinquefoil-roots are
being cooked. | They are going to invite the tribe to come and eat
cinquefoil-roots. They go into | each house and stand inside the door. ||
As soon as they have gone all through the village, they go back and call 50
again. | When they come back to the house in which the roots are being
cooked, | they spread mats for the guests to sit down on. After | they
have done so, the guests come in; and when they are in, | the two men
take the square box and put it || down by the side of the fire in the 55
middle of the house. Another man takes | two large buckets and
goes to draw | fresh water; and when the one who went to draw water
comes back, | another man takes the frame out of | the bottom of the
box and puts it up against the side of the box, || behind it, away from 60
the fire in the middle of the house. When | this has been done, each
takes a bucket, and, | standing at each end of the square box, carry-
ing in the hand | the fire-tongs and the bucket, they put it down at
the | left-hand side. Then they take off || the burning fire and put 65
it down at each end of the fireplace. When it has all been taken off, |
they put the ends of the tongs into the | buckets which contain the
water, | and keep them in this way until the ends are wet. | That is

malts!aqē g'ilsg'ilt!a k'lek'!epLālaa yīsa ma'lōkwē bēbegwānem 46
qa's sēk'!aganowaxs laē hōqūwelsa lāxa t!eqwēlats!ē g'ōkwa. Wā,
laem lāl lē'lālaxēs g'ōkūlōtē qa g'āxēs t!ext!aqwa lāxēs q!wāl-
xoēnē'mē la lāxaxstōlts!ax t!ēt!ex'ilās g'ig'ōkwasēs g'ōkūlōtē.
Wā, g'il'mēsē lābelsaxa g'ōx'demsaxs g'āxaē aēdaaqa ētsē'sta'na- 50
kūla. Wā, g'il'mēsē laēl lāxa t!eqwēlats!ē g'ōkwa laē ha'nākwēla
lep'lālielaxa k'wālasa t!ext!aq'ulaxa t!ex'sōsē. Wā, g'il'mēsē
g'wālexs laē hōg'wilelēda lē'lānemē. Wā, g'il'mēsē 'wī'laēlexs laē
hēx'ida'ma ma'lōkwē bēbegwānem āx'ēdxa k'limyaxla qa's hā'nō-
lisēs lāxa laqwawalīlāsa t!eqwēlats!ē g'ōkwa. Wā, lā āx'ēdēda 55
'nemōkwē begwānemxa maltsemē āwā naengats!ē qa's lā tsēx'i-
dex āltā 'wāpa. Wā, g'il'mēsē g'āxa tsāx'daxa 'wāpaxs laēda
'nemōkwē begwānem āxwūlts!ōdxa k'ltk'!edēsē paq!exlēxa
k'limyaxla qa's tsāgenōlilēs lāxa k'limyaxla lāx ālanāliłasa
k'limyaxla lāxa laqwawalīlāsa t!eqwēlats!ē g'ōkwa. Wā, g'il'mēsē 60
g'wālexs laē āx'ēdxa 'nāl'nemsgēmē naengats!ē lāxēs ma'lōk!wēna'ya
bēbegwānemē lā lāx'lewil lāx 'wāx'sanāliłasa k'limyaxla dedālaxa
'nāl'nemts!aqē k'iplālaa. Wā, hē'misē hāng'alīlāsa naengats!ēs
gēgemxagawalilē. Wā, la hēem g'il āx'ētsō'sēxs laē 'wax'sē'stendxa
gūlta qa lās āxēl lāx 'wax'sbalīlāsa lēg'wilē. Wā, g'il'mēsē 'wīlx'- 65
saxs laē 'nemāx'id'ma k'lek'!pelg'isē bēbegwānem l'lenxstents
ōba'yasēs k'lek'!iplālaa lāxa naengats!ē lāxēs 'wī'wābēts!ālaē-
nā'yaxa 'wāpē. Wā, āx'sā'mēsē hē g'wālēl qā lex'ēdēs ōba'yas.
Wā, hē'mis la āx'ēdaatsa begwānemaxa hēlag'itē densen denema

- 70 the time when the man takes a fairly stout cedar-bark rope || and winds it around the square box so that it may not burst open when | they put the red-hot stones into it. Generally | the rope is put around the square box before the guests come in. | When this has been done, the two men who are to pick up the red-hot stones | take the tongs out
 75 of the water and pick up the red-hot || stones and put them into the square box; | and when the end of the tongs begins to burn, they | push them at once into the water; and when the ends are wet again, | they pick up more red-hot stones. During this time | the wife of the host who is to give a feast of cinquefoil-roots takes a new, smooth mat
 80 and || spreads it out behind the box in which the cinquefoil-roots are to be cooked. She takes | one of the cinquefoil-baskets, unties the top, | and takes out the roots, which she throws on the mat. | She pulls them apart so that they lie loosely on the mat. She does this
 85 with | four cinquefoil-baskets. When the roots are all || piled up loosely, she takes one of the baskets of long roots | and a new mat, which she spreads out. | She unties the top and takes them out very carefully, | puts them on the mat, | and pulls them apart carefully,
 90 because she does not want them to break, for they are all long. || As soon as they have been pulled apart, she takes the dry fern-leaves and | puts them down on the floor of the house near by. She takes old mats | and puts them down next to the square box. | After this

- 70 qa's qex'sēstendēs lāxa k'!myaxlā qa k'!sēLES yimxsāl 'wī'la! k'!pts!ōyola x'ix'EXSEMāla t!ēSEM lāq. Wā, la q!ūnāla geyōl qEX'semtse'wa k'!myaxlāxs k'!sē'maē, hōgwīla Lē'lānemē. Wā, g'il'mēsē gwālexs laēda ma'lōkwē k'!ēk'!epelg'is bēbegwānem āxwūstendEX ōba'yasēs k'!ēk'!lplālaa qa's k'!lplidēs lāxa x'ix'EX-
 75 SEMāla t!ēSEma qa's lā k'!pts!ālas lāxa t!Eqwē'lats!ē k'!myaxlā. Wā, g'il'naxwa'mēsē x'ix'ēdē ōba'yas k'!lplālaasēxs laē hēx'idaem L'ENxstents ōba'ya lāxa 'wāpē. Wā, g'il'mēsē k'lūnx'ēdē ōba'ya-sēxs laē ēt!ēd k'!lplēts lāxa x'ix'EXSEMāla t!ēSEma laa'asa genE-masa t!Eqwēlaxa t!EX'sōsē āx'ēdxa ēg'idzowē eldzō lē'wa'ya qa's
 80 LEp!ālilēs lāx ālanālilasa t!Eqwēlats!ē k'!myaxlā. Wā, lā āx'ēdxa 'nemsgemē t!Egwats!ē L!ābata qa's qwēleyindex t!Emāk'īya'yas. Wā, lā belx'ūlts!ōdeq qa's lā belxedzōts lāxa LEbēlē lē'wa'ya. Wā, lā bēl'ēdeq qa hasdēxwalēs. Wā, 'nāxwaem hē gwēx'idqēxs mōsgemaēda t!ēt!Egwats!ē L!āl!ēbata. Wā, g'il'mēsē 'wī'la la
 85 bēlkwaxs laē āx'ēdaxaaxa 'nemsgemē Lāxabats!ē L!ābata. Wā, hē'misa eldzō'maxat! lē'wa'ya. Wā, lā LEp!ālilasa lē'wa'yē. Wā, laxaē qwēleyindex t!Emāk'īya'yas. Wā, laxaē aēk'ilaxs laē bel-x'ūlts!ōdeq qa's lā belxedzōts lāxa lē'wa'yē. Wā, laxaē aēk'ilaxs laē bēl'ēdeq qaxs gwaq!ēlaaq aēlts!āla qa senālēs lāxēs āwāsge-
 90 masē. Wā, g'il'mēsē 'wī'la la bēlkwaxs laē āx'ēdxa gemse qa's g'āxē lEX'ālilās laxa nEXwāla lāq. Wā, laxaē āx'ēdxa k'!āk'!ēk'!lo-banē qa g'āxēs āxēl lāx māg'īnwalilasa t!Eqwēlats!ē k'!myaxlā. Wā,

has been done, the two men who have picked up the red-hot stones throw the | dry fern-leaves on the red-hot stones; and || after they 95 have done so, they take the frame and place it on top of the fern-leaves. | They take the short cinquefoil-roots and place them in the square box, | then they put the frame into the box; and when | all the short cinquefoil-roots are in, the woman gives four pieces of split | cedar-bark to the man, and he places them over the || short cinquefoil- 100 roots. Then he takes up the long cinquefoil-roots and throws them on top of the | short roots, and the four pieces of split bark are a mark between the short | and the long roots. As soon as the long roots have all been put in, | the woman takes old mats and spreads them | next to the square box. When they are all || ready, the two 5 men take each one of the | buckets, each standing on one side of the square box, | and they pour the water over the long cinquefoil-roots. | When the water has all been poured out of the buckets, they take hold of | the old mats at each corner and throw them over the box in which the roots are steaming; || and they only stop when many | old 10 mats have been put on as a cover, so that the steam can not come through. | After they have covered it, the woman goes into a room | in the corner of her house where the dishes are generally kept, | and

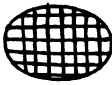
g'il'mēsē gwāla laēda ma'lōkwē k'!ēk'!pēlgr'is bēbegwānem āx'ēdxa 93
gēmsē qa's lēxeyīmdālēs lāxa x'ix'exsemāla t!ēsēma. Wā, g'il-
'mēsē gwālexs laē āx'ēdxa k'!tk'!dēsē qa's pāqeyīndēs lāxa gēmsē. 95
Wā, lā belx'idxa t!ex'sōsē qa's lāxat! bēlxts!ālas lāxa k'!myax-
lā. Wā, laēm bēlxēdzōdālas lāxa k'!tk'!dēsē. Wā, g'il'mēsē
'wīlts!āwēda t!ex'sōsaxs laēda ts!ēdāqē ts!āsa mōts!aqē dzexek'
denas lāxa begwānemē. Wā, k'āteyīndālas lāx ōkwa'ya'yasa
t!ex'sōsē. Wā, lā bēlxēlīlaxa lāxabālisē qa's lā bēlxeyīndēs lāxa 100
t!ex'sōsē. Wā, laēm āwūlgawa'ya mōts!aqē denatsa t!ex'sōsē
lē'wa lāxabālisē. Wā, g'il'mēsē 'wī'la la bēlxa'ya'ya lāxabālisaxs
laēda ts!ēdāqē āx'ēdxa k'!āk'!ak'!obana qa's lā lēp!ālīlēlas lāxa
mag'inwalīlāsa t!ēqwēlats!ē k'!myaxlā. Wā, g'il'mēsē 'wī'la la
gwālīlāxs laēda ma'lōkwē bēbegwānem k'!ōqūlīlāxa 'nāl'nēmsgēmē 5
nēnāgats!ā qa's lā lāx'walīlāx 'wax'sanālīlāsa t!ēqwēlats!ē k'!m-
yaxlāxs laē tsādzeleyīntsa 'wāpē lāxa ōkūya'yasa lāxabālisē.
Wā, g'il'mēsē 'wīl'g'īlts!āwēda 'wāpē lāxa nēnāgats!āxs laē dādenxēnd-
xa k'!āk'!ēk'!obanē qa's naseyīndēs lāx ōkwaya'yasa lā k'!āhē-
yāla lāxabālisā. Wā, āl'mēsē gwāl nasaqēxs laē 'wī'lēda q!ēnēmē 10
k'!āk'!ēk'!obanē nās'idayoq qa k'!ēsēs k'ē'x'sālēda k'!alēla lāq.
Wā, g'il'mēsē gwāl nasaqēxs laēda ts!ēdāqē lats!ālīl lāxa ots!ālīlē
lāx onēgwīlasēs g'ōkwē qaxs hē'maē q!ūnāla k'ax'k'āēlatsa lōel-
q!wē qa's lā k'ōlts!ālīlēlaq. Wā, lāda 'nēmōkwē begwānem

- 15 she passes them out. One of the men || takes the dishes from her, and puts them down at the | left-hand side of the door of the house. Then the | other man counts how many dishes there will be, for there will | be one dish for each group of six guests. | As soon as he has
 20 counted them, he names the number of dishes required; || that is, the number of dishes that the woman passes out of the room. | As soon as all the dishes are out of the room, the woman | takes one kelp bottle of oil for every two dishes; and when | the oil-bottles and dishes have all been taken out, one of the | men takes the fire-
 25 tongs and with them strikes the mat covering of the || long cinquefoil-roots. If the cover sinks down, the roots are done. If it does | not stay down but jumps back, they are not done yet. (If they are done,) he takes off | the mat covering, and a new mat is spread out. | The two men take hold on each end of the strips | of cedar-bark that mark the level between the short and the long roots. They take them
 30 all up and put them down || on the new mat that had been spread out. After (the men) have done this, they | take their fire-tongs and push them in. When the legs of the tongs spread open, | they press them together, and they lift out the short roots, and | they put them on another new mat that has been spread out; | and they only stop
 35 taking out the roots when they are all out of the || box. Then the two men put down their | fire-tongs and sit down on each side of the

- 15 k'ak'alaxa löelq!wē lāxa ts!edāqē qa's lä k'ag'alilēlaq lāxa gēm̄xotstälilasa t!ex'ilāsa t!eqwē'lats!ē g'ōkwa. Wā, lālēda 'nemōkwē begwānem gelpax 'wāxēxlaasas löelq!wēda k!wēlē lāx q!ēq!al!alase'wa 'nāl'nemēxla löelq!wāsa bēbegwānemē. Wā, g'il'mēsē gwāla gelpāxs laē lēx'ēdex 'wāx'ēxlaaslasa löelq!wē.
 20 Wā, hē'mis 'wāx'ēxlēda löelq!wa k'ōlt!alēlēmsa ts!edāqē. Wā, g'il'mēsē 'wī'lōlt!alilēda löelq!wāxs laē āx'ēdaxaēda ts!edāqaxa 'nal'nemē 'wā'wadē l!ē'na qaēda maēmālexla löelq!wa. Wā, g'il'mēsē 'wī'lōlt!alilēda 'watts!āla l!ē'na lē'wa löelq!wāxs laēda 'nemōkwē begwānem āx'ēdxa k!lplālaa qa's kwēxsemdēs lāxa nayemasa
 25 laxabālisē. Wā, g'il'mēsē xūtayax'idexs laē l!ōpa. Wā, g'il'mēsē k!lēs xūta'yax'idexs laē k!l!x'a. Wā, lā hēx'idaem lēt!etsē'wē naseya'yas. Wā, laxaē lep!ālilema eldzōwē lē'wa'ya. Wā, ā'misa ma'lōkwē bēbegwānem dādebendex 'wāx'sba'yasa āwūlgawa'yē denasa lē'wa t!ex'sōsē qa's wēg'ilēlōdēq qa's lä bēlxē-
 30 dzōts lāxa lēbēlē eldzo lē'wa'ya. Wā, g'il'mēsē gwālexs laē āx'ēdxēs k!lēk!lplālaa qa's l!ēnq!eqēsēxs laē āqālē 'wax'sanōdzexta'yasa k!lplālaāxs laē k!lplēts lāxa ts!elqwa t!ex'sōsa qa's lä k!lēbedzōts lāxa ōgū'la'maxat! lēbēl eldzo lē'wa'ya. Wā, āl'mēsē gwāl k!l!pwūlts!ālaqēxs laē 'wī'lōlts!āwēda t!ex'sōsē lāxa
 35 k!lmyaxla. Wā, lax'da'xwa ma'lōkwē bēbegwānem g'ig'alilaxēs k!lēk!lplālaa qa's k!lūdzēnolilēx 'wāx'sanā'yasa t!ex'sōsaxs laē

short roots which are | on the new mat. Then they shake the steam 37
out of them, | taking up with both hands the short roots, and shaking
them while they are | holding them up. Then the short roots fall
down one by one, falling back || on the others; and before the two 40
men have done so a long time | the steam has all gone out. The
woman does the same with the long roots; | and when she has done
so, she takes the dishes and | puts the long cinquefoil-roots into them,
and the two men | put the short cinquefoil-roots into the dishes.
When they have done so, they || take the oil-bottles and pour the oil 45
into the dishes containing the long roots | and the short roots; and
they measure so that the | oil of one bottle is put into two dishes.
After they have done so, they place | the dishes of long roots before
the chiefs, one dish for | each six of them; and when the chiefs have
received theirs, || they put one dish before six of the common people. | 50
When they have been put down, the | chiefs tuck up the sleeves of
their shirts, | and after doing so they begin to eat. They take the |
long roots with the right hand, fold them up with the thumb, || and, 55
when they have been made into a ball, they put them into the |
mouth. They all do it in this way; and the common people | eat
the short roots in the same way as the long roots are eaten. | After
they have had enough, those who have eaten the long roots and |
those who have eaten the short roots take in their hands what is left

bēlxedzālīxa eldzowē lē'wa'ya. Wā, dōx'mē k'lālōdex k'lālelas. 37
Wā, laem dāx'itsēs 'wāx'sōlts!āna'yē lāxa t!ex'sōsē qa's k'līelēs laē
dzōxwālas. Wā, hē'mis la ts!ālts!anēm k'īlatsa t!ex'sōsaxs laē tēq!e-
laxes waōkwē. Wā, k'lēts!emēsē gēg'ilīla ma'lōkwē bēbegwanēmxs 40
laē g'wāl k'lālela. Wā, lāla hē'ma ts!edāqē hē g'wēg'ilaxa laxabā-
lisē. Wā, g'il'mēsē g'wālexs laē āx'ēdēda ts!edāqaxa lōelq!wē qa's
bēlts!ālēsā laxabālisē lāq. Wā, lēda ma'lōkwē bēbegwānem bēl-
ts!ālāsa t!ex'sōsē lāxa lōelq!wē. Wā, g'il'mēsē 'wī'laxs laē āx'ētse-
'wēda 'watts!āla l'ē'na qa's k'lūngeleyīndālēxa laxapts!āla lōelq!wa 45
l'ē'wa t!ex'uts!āla lōelq!wa. Wā, laem menēkwa 'nemē 'wā'wadē
l'ē'na lāxa mālexla lōelq!wa. Wā, g'il'mēsē g'wālexs laē k'ax'-
dzamōlīlaxa laxapts!āla lōelq!wa lāxa g'ig'igēma'yē lāxēs q'lēq!a-
lālāēna'yaxa 'nāl'nēmēxla lōq!wa. Wā, g'il'mēsē 'wīlxtowa g'ig'i-
gāma'yaxs laē k'ax'itse'wa begūlīda'yē; laemxaē q'lēq!alālaxa 50
'nāl'nēmēxla lōq!wa. Wā, g'il'mēsē 'wīl'ālīlēda lōelq!wāxs laē
hēx'ida'ma g'ig'igāma'yē l'ēp!ex'idex ōbałts!āna'yasēs q'lēq!ese-
na'yē. Wā, g'il'mēsē g'wālexs laē dāxa, wā, la'mē dāsgēmdxa
lāxabālisē yīsēs hēlk'lōts!āna'yē. Wā, lā k'lōk'loxsemasēs qōma
lāq. Wā, g'il'mēsē lōxsema lāxabālisaxs laē tsōq!ūsas lāxēs 55
semsē. Wā, lā 'nāxwaem hē g'wēg'ila l'ē'wa begūlīda'yaxs laē
t!ex't!ak'uxa t!ex'sōsē g'wēg'ilasasa lēlāxapg'āxa lāxabālisē. Wā,
g'il'mēsē pōl'idexs laē 'wī'lā'ma lēlāxapg'āxa lāxabālisē l'ē'wa
t!ext!akwaxa t!ex'sōsē tēxsemdxēs ānēx'sā'yē qa's lā mōtelaq

- 60 over and take it home || to their wives. Then they drink water in their houses. | That is all about this. The long and the | short cinquefoil-roots are given at great feasts to many tribes, for | they are counted when chiefs count their feasts in rivalry. |
- 65 (2) There is another way of cooking short and || long cinquefoil-roots—when they are boiled for a married couple and their children, | and when they invite their brothers or sisters. First, | the woman goes to get her | small kettle for cooking long and short cinquefoil-roots, for there is only one way of cooking them. She | washes out the small
- 70 kettle; and when it is clean, she takes split || cedar-wood and measures the size of the bottom of the kettle with the | split cedar-wood. She breaks the sticks and places them in the bottom, | six at the bottom of the small kettle, and she places the same number cross-wise over | those six which she first put in. After | she has put them in, they are in this way
- 75 kettle. || After she has crossed  in the bottom of the small the sticks in the bottom of the small kettle, | she takes her basket containing the long cinquefoil-roots, unties it, | takes a small dish and pours some water into it until it is half full. | She takes the long roots out of the basket and | puts them into the water in the
- 80 small dish, and she || washes them. After she has done so, she

60 qaēs gegenemē. Wā, āl'mēsē nāx'idxa 'wāpē lāxēs g'ig'ōkwē. Wā, laem gwāl lāxēq. Wā, laem k'wēladzema lāxabālisē LE'wa t'EX'sōsē lāxa 'wālasē k'wēlasxa q'lēnemē lēlqwālaLa'ya yīxs layāasa g'ig'egāma'yaxs lap'laasēs k'wēlats!ets!a'yē.

- (2) Wā, g'a'mēs 'nemx'idāla hā'mēx'silaēnēxa t'EX'sōsē LE'wa
- 65 lāxabālisē, yīxs hānx'LEntse'wāē qaēda hayasek'āla LE'wis sāsēmē lōxs Lē'lālayā'ē lāxa 'nāl'nemweyōtē. Wā, hēm g'il āx'ētsō'sa ts!ēdāqaxs laē āx'ēdxēs Laxapē'lats!ēlē ha'nema lōxs t!eqwē'la-ts!ēla ha'nemē qaxs 'nemaē gwālaasas, yīxs laē aēk'la ts!ōxū-g'indxa ha'nemē. Wā, g'il'mēsē ēg'ig'axs laē āx'ēdxa xōkwē
- 70 k'wa'xlāwa. Wā, lā mens'idex 'wādzeq!exsdaasasa ha'nemē, yīsa xōkwē k'wa'xlāwa. Wā, lā k'ōk'oxsendeq qa's xūlxlēndalēsa q!EL!ets!aqē lāx ōxla'yasa ha'nemē. Wā, lāxaē gēk'iyindālas hēmāxat! 'waxēda g'ilx'dē xūlxlēndālayosēda q!EL!ets!aqa. Wā, lāg'a gwāla'axs laē gwāla k'laat!EXla'yasa t!eqwē'lats!ē ha'nema
- 75 (fig.). Wā, g'il'mēsē gwāla k'laat!EXla'yasa t!eqwē'lats!ē ha'nema laē āx'ēdxēs lāxabats!ē lābata qa's qwēleyindēx t!emak'iyayās. Wā, lā āx'ēdxa lālogūmē qa's gūxts!ōdēsa 'wāpē lāq qa negoyoxs-dālēs. Wā, lā belx'ūlts!ōdxa lāxabālisē lāxa lāxabats!ē lābata qa's belxstendēs lāxa 'wābets!āwasa lālogūmē. Wā, lā bēlētālaqēxs laē
- 80 ts!ōx'wideq. Wā, g'il'mēsē gwālexs laē belx'ūstendeq qa's lā bēl-

takes them out of the water and | puts them on the frame in the 81
bottom of the kettle for cooking the long roots. She only | stops
putting them into the small kettle when they are heaped up high.
She pours on very little | water, about half a cupful. | She takes a
piece of old mat and covers (the kettle) with it. || Then she tucks it in 85
all round so that it is tight, and so that not much steam | can come
out when (the water) begins to boil. After she has done so, | she
puts it on the fire; and when it begins to boil, she takes her | fire-
tongs and strikes the mat covering. When it | stays down and does
not jump back, she takes it off the fire, removes || the mat covering, 90
takes the small dish and puts it alongside of the | kettle. Then she
takes the fire-tongs and pushes them into the | cinquefoil-roots which
are now done, picks them out and puts them into the small dish. |
She only stops when they are all out of the kettle. Then she | takes
up the steaming long roots, holds them up, and shakes them, until ||
the steam comes out. As soon as they stop steaming, she takes an | 95
oil-dish, pours oil into it, and, after doing so, she | puts the dish with
the long roots in front of those who are to eat it. | She places the oil-
dish on the outer side of the small dish. | Then those who are to eat
the boiled roots begin to eat. || They take hold of them with the right 200
hand, and | press the roots with the thumb so as to make a ball.

dzōts lāxa k'laat!ex!a'yasa lāxapē!ats!ē ha'nema. Wā, ā!mēsē 81
gwāl belxts!ā!axa ha'nemaxs laē l!āk'emāla. Wā, lā xal!ex'id
gūq!eqasa wālaanāwisē lō' negoyālāda 'wāpē lāxa dēdag'aats!ē
k!wa'sta. Wā, lā āx'ēdxa k!āk!obanēdzēsē qa's nāsemdēs lāq.
Wā, laem dzōpax ewanā'yas qa āmxēs qa k!ēsēs xēnlela k!altsā- 85
lēda k!ā!ela lāq qō medelx'widelō. Wā, g'il'mēsē gwālexs laē
hānx'lents lāxa legwīlē. Wā, g'il'mēsē medelx'widexs laē āx'ēdxēs
tslēslāla qa's kwēxsemdēxa nāseya'yē k!āk!obanā. Wā, g'il'mēsē
xūteyax'idexs laē hēx'idaem hānx'sendeq lāxa legwīlē qa's nāsō-
dēx nāseya'yas. Wā, lā āx'ēdxa lālogūmē qa's hā'nōlilēs lāxa laxa- 90
pē!ats!ē ha'nema. Wā, lā āx'ēdxa tslēslāla qa's l!enq!eqēs lāxa
lā l!ōpa laxabālisaxs laē k!l!plēdeq qa's lā k!l!pts!ōts lāxa lālo-
gūmē. Wā, ā!mēsē gwālexs laē 'wīlg!lts!āwa ha'nemē, wā, lā
dāx'idxa k!ā!ela laxabālisaxs qa's dzōx'ōstālisēxs laē k!l!elāq qa
lawālēsa k!ā!ela laq. Wā, g'il'mēsē gwāl k!ā!elaxs laē āx'ēdxa 95
ts!ebats!ē qa's k!ūnxts!ōdēsa l!ē'na lāq. Wā, g'il'mēsē gwālexs laē
k'agemlilasa lāxapts!āla lālogūm lāxa lelaxapg'ilaxa laxabālisē.
Wā, lā k'āg'aliltsa ts!ebats!ē l!ē'na lāx l!āsaxdza'yasa lālogūmē.
Wā, hēx'ida'mēsē dāxwēda lāxapēlag'ilaxa hānx'laakwē laxa-
bālisax. Wā, lā dāx'itsēs hēlk!ōts!āna'yē lāxa laxabālisē qa's 200
k!ōxwisēs qoma lāq. Wā, g'il'mēsē lōxsemx'idexs laē ts!eplēts

2 Then they dip (the ball) | into the oil and put it into the mouth. They keep on doing this | until they have had enough. Then they drink some | water after eating the boiled long roots. ||

5 There are only two ways of cooking the long and short cinquefoil-roots. | Only this teaches the common people their low station, | when it is given in a feast, for the long roots are given to the chiefs and the | short ones (to the others), for only chiefs eat the long
10 roots | and the common men eat the short roots. || That is all about this.

1 **Erythronium.**—If the woman has many Erythronium plants, she takes a large dish | and puts it down at the place where she | always sits. With one hand she takes up the | flat-bottomed basket contain-
5 ing the roots and pours them into the large dish. || Then she goes to get water in her bucket, and pours it into | the large dish containing the roots, and she moves them with her hands so that the | earth comes off. She washes them; and | after moving them with her hands, she washes out the flat-bottomed basket. | When it is
10 clean, she takes the roots out of the water and || puts them back into the small-meshed flat-bottomed basket. When | the roots have all been taken out of the washing-dish, she takes up the | washing-dish at each end and pours out the dirty water outside of | the house; and she brings it back again and puts it down | where it was before.

2 lāxa L!ē'na qa's ts!ōq!ūsēs lāxēs sēmsē. Wā, āx'sāmēsē hē gwē-gilē. Wā, āl'mēsē gwālexs laē pōl'ida. Wā, laem nāx'idxa 'wāpaxs laē LElāxapg'exa hānx'Laakwē Laxabālisā.

5 Wā, mālēdala'mē hā'mēx'silaēna'yaxa Laxabālisē Lē'wa t!Ex'sōsē. Wā, laem lēx'aem q!ā!alēlatsa begūlida'yaxēs āwālox'ūnasaxs hāmgeḷilāē Lē'wa g'ig'igāma'yē lāxa Laxapēlaxa Laxabālisē Lē'wa t!Eqwēlāxa t!Ex'sōsē, qaxs lēx'a'maēda g'ig'igāma'yē LElaxapg'ixa Laxabālisē. Wā, lā t!ext!aqwa begwūlida'yaxa t!Ex'sōsē. Wā,
10 laem gwāl lāxēq.

1 **Erythronium.**—Wā, lā āx'ēdxa 'wālasē lōq!waxs q!EyoLaēda ts!ē-dāqaxa x'aasx'ent!ē. Wā, g'āxē k'ag'alilās lāxēs hēmenāla'mē k!wāēlasa. Wā, lā k!lōqūlilaxa x'aasx'ent!aats!ē t!ōlt!ox'sem Lē-q!Exsd lēxa'ya qa's lā qepōsasa x'aasx'ent!ē lāxa 'wālasē lōq!wa.

5 Wā, lā tsēx'idxa 'wāpē yisēs nagats!ē qa's g'āxē gūq!eqas lāxa x'aasx'ent!ts!ālēda 'wālasē lōq!wa. Wā, lā golg'elgēq qa lawāyē dzēdzexsema'yas. Wā, laem ts!ōxwaq lāxēs gwēg'ilasāq. Wā, g'il'mēsē gwāl golg'elgeqēxs laē ts!ōx'semdxā Lēq!Exsdē lēxa'ya. Wā, g'il'mēsē ēx'ts!āxs laē gōlostendālaxa x'aasx'ent!ē qa's lā
10 k!ats!ālas lāxa t!ōlt!ox'semē Lēq!Exsd lēxa'ya. Wā, g'il'mēsē 'wi'lōstēda la ts!ōk' x'aasx'ent! lāxa ts!ātslāq laē dādebendxa ts!āts!ē 'wālas lōq!wa qa's lā gūqōdxa nēqwa 'wāpa lāx L!āsanā-yasēs g'ōkwē. Wā, g'āxē xwēlaqa k'aēLElaq qa's lā k'ag'alilās lāx g'ilx'dē k'aēlats. Wā, laxaē gūxts!ōtsa 'wāpē lāxa ts!āts!ē

¹ Continued from p. 198, line 22.

Then she pours some water into the || large washing-dish, and takes 15
up in one hand the basket containing the roots | and pours them into
the dish. She leaves them there | until she is ready to cook them.
She also changes the | water in which they have been washed for
clean water, and leaves the roots in it. Then she builds up | the fire
and goes down to the beach, || carrying in her hands a basket for 20
stones. She puts | stones into it; and when it is full, she carries it
on her back and puts the stones on the | fire. She continues doing
this if she has many roots. | When she has enough stones, she takes
her steaming-box | and places it ready by the side of the fire. She
draws fresh water || in her bucket and pours it into the steaming-box. 25
When | it is half full, she stops pouring in water. Then she goes |
with her bucket to draw more water, and puts it down by the side
of the steaming-box; | and after doing so, she takes her tongs and
puts them down. | Now everything is ready. When the stones of the
fire are red-hot, || she takes the fire-tongs, and also the bucket with 30
water | that stands by the side of the fire. She is going to dip the
red-hot | stones in it, and she takes up the red-hot stones with the
tongs. | She quickly dips them into the water in the bucket, until the |
ashes that stick on them come off. She puts them into the water in
the steaming-box, || and she continues to do so. As soon as the water 35

‘wālas lōq!wa. Wā, lā k!lōqūlīlxa x’aasx’ent!aats!ē LEq!exsd LE- 15
xa’ya qa’s gūxstendēs lāxa lōq!wa. Wā, ā’mēs la hē gwēstalīla
laē xwānātelax L!ōbaslas, yīxs lamaa!a! L!ayōdeq lāxa āx’stowē
‘wāpa yīx la āxstālīlatsa ts!ōkwē x’aasx’ent!a. Wā, lā leqwēla-
x’īdxēs legwīlē. Wā, lā lents!ēs lāxa L!ēma’isasēs g’ōkwē dāk!ō-
telaxa lexa’yē qa’s t!āgats!ēxa t!ēsemē. Wā, lā t!āxts!ālasa t!ē- 20
semē lāq. Wā, lā qōt!axs laē ōxlōsdēsaq qa’s lā xex“lālas lāxēs
legwīlē. Wā, lā hanālexs q!ēnemaēs q!ōlasōlē x’aasx’ent!a.
Wā, g’il’mēsē hē!ē xegwānemas t!ēsemāxs laē āx’ēdxēs q!ōlats!ē
qa g’āxēs gwālīl hānōlīlxa legwīlē. Wā, lā tsēx’īdxa ‘wē’wāp!ēmē
yīsēs nāgats!ē qa’s lā gūxts!ālasa ‘wāpē lāxa q!ōlats!ē. Wā, g’il- 25
‘mēsē negōyoxsdālaxs laē gwāl gūxts!ālaq. Wā, lāla laem ēt!ēd
tsēx’ītsa nāgats!ē lāxa ‘wāpē qa hā’nēlēs q!ōts!ālītse’wa. Wā,
g’il’mēsē gwālexs laē āx’ēdxēs k!līplālaa qa g’āxēs k’adēla. Wā,
la’mē ‘nāxwa gwālīla. Wā, g’il’mēsē mēmentsemx’īdēda xē’x“lāla
t!ēsemxs laē āx’ēdxa k!līplālaa. Wā, hē’mesa ‘wābets!ālīlē naga- 30
ts!ā qa lās ha’nālīlxa legwīlē. Wā, hēem hābasLESēxa x’ix’EXSE-
māla t!ēsema. Wā, lā k!līplīdxa x’ix’EXSEMāla t!ēsema. Wā, lā
hanax’wīd hāpstents lāxa ‘wābets!āwasa nāgats!ē qa lawālēsa
gūna’yē k!ūtsemēq. Wā, lā k!līpstents lāx ‘wābets!āwasa q!ōlats!ē.
Wā, āx’sā’mēsē hē gwēg’ilaq. Wā, g’il’mēsē medelx’wīdēda q!ōla- 35

- 36 in the steaming-box begins to boil, | the woman takes the flat-bottomed basket, takes the | washed roots out of the dish, and puts them into the flat-bottomed basket. | As soon as all the roots are in the flat-bottomed basket, she | puts the basket with the roots into
 40 the boiling || water. After she has done so, she again takes up her tongs, | picks up red-hot stones, dips them into the | water in the bucket, and puts them in all around the sides of the | basket containing the roots. She does not put in really many | red-hot stones.
 45 Then the water begins to boil; || and it does not boil a very long time, before the | roots are boiled to pieces. Then the woman takes hold on each side of the | basket with roots, and she puts the basket into a large | dish. She pours out the water that was in the dish, and | lets the liquid drain off. For this purpose she puts (the roots) into the
 50 large dish. || Then she takes a small dish, puts it down, and also oil | and spoons; and when everything is ready, she takes up with one hand | the basket containing the roots and lifts it out of the large | dish. Then she pours the boiled roots into a | small dish, from which they are to be eaten. When the dish is full, she stops pouring them
 55 in. She || takes oil, and pours on much oil, and she only | stops pouring on oil when (what is in the dish) is a thick paste. Then she stirs it with a | spoon, and gives the spoons to those who are to eat |

- 36 ts!āxs laē āx'ēdēda ts!edāqaxa LEq!EXsdē lexā'ya qa's lā k!āstalaxa ts!ōkwē x'aasx'ent!a qa's lā k!ats!ālas lāxa LEq!EXsdē lexā'ya. Wā, g'il'mēsē 'wī'lōsa x'aasx'ent!ē lāxa LEq!EXsdē lexā'ya laē hān-stentsa x'aasx'ent!ets!āla LEq!EXsd lexā'ya lāxa maemdelqūla
 40 'wāpa. Wā, g'il'mēsē g'wālexs laē ēt!ēd āx'ēdxēs k!lplālaa qa's ēt!ēdē k!lplēdxa x'ix'exsemāla t!ēsēma qa's hāpstendēs lāxa 'wābets!āwasa nagats!ē. Wā, k!lpsalēs lāx ewanā'yasa x'aasx'ent!ets!āla LEq!EXsd lexā'yē. Wā, k!lēst!a ālaem q!lēnemēda k!lps-tanās x'ix'exsemāla t!ēsēmaxs laē ālax'īd maemdelqūlēda 'wāpē.
 45 Wā, k!lēst!a ālaem gēg'ilil maemdelaqūlaxs laē xas'īdēda q!ōlkwē x'aasx'ent!a. Wā, ā'mēsē la k!lāk'lōgwaanōdēda ts!edāqaxa q!ōlkwē x'aasx'ent!ets!āla LEq!EXsd lexā'ya qa's hānts!ōdēs lāxa 'wālasē lōq!wa, yīxs laē gūqewakwē q!ōts!āx'dāq 'wāpa. Wā, la'mē x'āts!ax 'wāpaga'yas lāxēs la g'wēts!āwas lāxa 'wālasē lōq!wa. Wā,
 50 lā āx'ēdxa lālōgūmē qa's g'āxē k'āg'alīlas. Wā, hē'misa L!ē'na L'ē'wa k'āk'ets!ēnaqē. Wā, g'il'mēsē 'wī'la g'walīla laē k!ox'wūlts!ōd-xa x'aasx'ent!aats!ē LEq!EXsd lexā'ya lāxa 'wālasē x'āts!aats!ē lōq!wa. Wā, lā qepāsasa q!ōlkwē x'aasx'ent!a lāxa x'aasx'entg'a-ats!ē lalogūma. Wā, g'il'mēsē qōt!axs, laē g'wāl gūqa. Wā, lā
 55 āx'ēdxa L!ē'na qa's k'lūnq!ēqēsa q!lēnemē L!ē'na lāq. Wā, āl'mēsē g'wāl k'lūnqasa L!ē'na lāqēxs laē gēnk'axs laē xwētelgēsa k'āts!ē-naqē lāq. Wā, la'mē ts!awanaēsasa k'ats!ēnaqē lāxēs x'aasx'entg'ōt-

the boiled roots. Then they begin to 'eat with | spoons, and they eat much oil with them, because the roots are bitter. || Therefore they 60 put much oil on, | so that they may not taste bitter. After they have eaten enough, | they drink a little water. This is the manner in which | in former times the Indians boiled the Erythronium-roots. They were | used by the Indians at feasts given to many tribes. That is all about the || one way of cooking them. | 65

Boiled Erythronium.—Now I will talk again | about the way they 1 are cooked at present, for at present the Erythronium-roots are boiled; | and they are kept by the woman who digs them and put | into baskets, and they are dried in the sun by those who gather many of them where they grow in || great quantity. First of all, the woman 5 takes a kettle and | washes it out with water. When it is clean, she takes the | basket with Erythronium-roots, unties the top, and takes off | the dry grass covering. She takes a dish and | puts it down where she is sitting. Then she puts the roots into it, || and she pours 10 on some water. As soon as the top of the roots is covered, | she stirs them with her hands so that the soil may come off; | and when the water in which they are being washed is dirty, she takes out the | roots and puts them into another dish which stands on the floor. | When they have all been taken out, she pours out the dirty water in the corner 15 of the || house and she washes the dish. | When it is clean, she puts 15

Laxa q'ölkwē x'aasx'ent!a. Wā, lax'da'xwē 'yōs'itsa k'āk'ets!e- 58 naqē lāq. Wā, laem hēq!ek'!edzēsēda L!ē'na qaxs mālaēda x'aasx'ent!āxs q'ölkwāē. Wā, hē'mis lāg'ilas q!ēqelaxa L!ē'na 60 qa k'!ēsēs p!egela ma!p!aēna'yas. Wā, g'il'mēsē pō!idexs laē xāl!ex'!id nāx'idxa hōla!ē 'wāpa. Wā, hēem hā'mēx'silaēnēsa g'ildzesē bāk!ūmxa x'aasx'ent!ē. Wā, la k!wēladzemxa q!ēnemē lēlqwāla!a'ya y!sa g'ildzesē bāk!ūma. Wā, laem g'wāl lāxa 'nem- x'!idala hā'mēx'silaēnēq. 65

Boiled Erythronium.—Wā, la'mēsen ēdzaqwa! g'wāgwēx's'āl! 1 lāqēxs hā'mēx'silase'waasa ā!ē 'nāla, y!xs hānx'LEndaaxa x'aasx'ent!ē qaxs axēlasō'maēda ts!ōyanemasa ts!edāqē qa's lā āxemts!ō lāxa L!āl!ēbatē, y!xs ēx'maē x'!lasō'sa q!eyalaqēxs laē ts!ōsax q!ayayas. Wā, hē'mis g'il āx'ētso'sa ts!edāqēs hānx'lanowē qa's 5 ts!oxūg'indēsa 'wāpē lāq. Wā, g'il'mēsē ēg'!g'axs laē ax'ēdxēs x'aasx'ent!aats!ē L!ābata qa's qwē!ey'indēq. Wā, lā, āxōdex ts!āk'!ya'yas lē!elxlō k'!ēt!ēma. Wā, lā āx'ēdxa lōq!wē qa's k'āg'alilēs lāxēs k!waēlasē. Wā, lā k!āts!ōtsa x'aasx'ent!ē lāq. Wā, lā gūq!eqasa 'wāpē lāq. Wā, g'il'mēsē t!ēpelē ōkūya'yasa 10 x'aasx'ent!āxs laē g'ōlg'ēlgēsēs e'eyasowē lāq qa lawāyēs dzēdzex'- sema'yas. Wā, g'il'mēsē nēx'widēda ts!āsas 'wāpa laē golostendxa x'aasx'ent!ē qa's lā gōlts!ōts lāxa ōgū!a'mē lōq!wa k'aēla. Wā, g'il'mēsē 'w!lōsa laē qepewelsaxa nēqwa 'wāpa lāx onālasasēs g'ōkwē. Wā, lā, ts!ōxūg'intsā 'wāpē lāxa ts!āts!ē lōq!wa. Wā, 15

- 17 the roots back into it | and pours some more clean water on them. Then she stirs them again with her | hands, and again she changes the water that she poured on last. | Now the roots are white when they
 20 have been washed. || She pours some water into the kettle until it is half full. | Then she puts it on the fire; and when the water begins to boil, | she takes up the dish with the roots and | pours them into the boiling water in the kettle in which the roots are to be cooked. |
 25 When they are all in, she lets them boil. || She takes a cedar-stick and stirs them; and when | they have boiled to pieces, she takes the kettle off of the fire, for they are done. Then she | takes oil and pours much of it on the roots. She takes her | spoon and stirs (the roots) so that the oil | and the water and the boiled roots are all
 30 mixed. After || stirring them, she takes spoons and distributes them among | the guests who are to eat the boiled roots. She puts the | kettle in which they were boiled in front of the guests, and | they begin to eat with the spoons out of the kettle. After | eating, they
 35 drink a little water. That is all about this. || This kind of cooking is used for inviting many tribes. | — |

1 **Raw and Baked Erythronium (1).**—Some | women and men eat the roots raw when it is a hot day, for | the Erythronium-roots are cool

- 16 g'il'mēsē la ēg'ig'axs laē xwēlaqa gōlts'lōtsa x'aasx'ent!ē lāq. Wā, laxaē gūq!eqasa ēx'stowē 'wāp lāq. Wā, laxaē gōlg'elgēsēs e'eyasowē lāq. Wā, la'mē l'lāyōdeq laxēq yīsa ālē gūq!egēms 'wāpa. Wā, la'mē lā 'mel'melsgema x'aasx'ent!āxs laē ts!ōkwa.
 20 Wā, lā gūxts'lōtsa 'wāpē lāxa hānx'lanowē qa negoyoxsdalisēxa 'wāpaxs laē hānx'lents lāxēs legwīlē. Wā, g'il'mēsē medelx-'widexs laē k'āg'ilīlxa lōq!wē la g'its!ewatsa x'aasx'ent!ē qa's lā gūxstents lāxa la maemdelqūlaxa x'aasx'ent!eg'īlats!ē hānx'lanowa. Wā, g'il'mēsē 'wīlastaxs laē wax'dzāla maemdelqūla.
 25 Wā, lā āx'ēdxa k!wa'xlāwē qa's xwētēs lāq. Wā, g'il'mēsē xās'īdēxs laē hānx's'ēndeq lāxēs legwīlē qaxs le'maē l'lōpa. Wā, lā āx'ēdxa l'lē'na qa's k'lūq!eqēsa q'lēnemē lāq. Wā, lā āx'ēdxēs k'ats!ēnaqē qa's xwēt!ēdēs lāq qa ālak'alīsē lelgowā l'lē'na lē'wa 'wāpalās l'lō'ma xāsa x'aasx'ent!a. Wā, g'il'mēsē g'wāl
 30 xwētaq laē āx'ēdxa k'āk'ets!ēnaqē qa's ts!ewanaēsēs lāxēs x'aasx'entg'ōtlaxa hānx'laakwē x'aasx'ent!a. Wā, ā'misē hānx'dzamōlīlāsa x'aasx'entē'lats!ē hānx'lanowa lāxa lē'lānemē. Wā, lax'da'xwē 'yōs'wūlts!ālaq lāxa hānx'lanowē. Wā, g'il'mēsē g'wālēxs laē xāl!ex'īd nāx'īdxa 'wāpē. Wā, laem g'wāl lāxēq. Wā, laemxāē lē'lalayoxa q'lēnemē lēlqwālala'ya hē g'wēkwē hā'mēx'si-laēna'yaq.

1 **Raw and Baked Erythronium (1).**—Wā, la'mēs!a k'!elx'k'lax'sō'sa waōkwē ts!ēdaqa lē'wa bēbegwānema, yīxs ts!elqwaēda 'nāla qaxs

inside when they are eaten raw, and they have a | milky taste. That is the only time when it is thus eaten. That is all || about this. 5

(2). There is another way of preparing them, when they are baked in | hot ashes. The Erythronium-roots which are baked in ashes are not washed. | The woman takes her tongs and | digs a hole under the side-pieces of her fire. When || the hole is deep enough, she takes a 10 handful of roots and puts them | into the hole. When they are nearly level with the top of the | hole, she takes her tongs and | covers them with ashes. She does not leave them there very long, before | she uncovers them with her tongs and takes them out. Then she puts them down by the side of the fire. || When all those 15 that have been buried in the ashes have been taken out, she takes her oil-dish | and pours some oil into it, and places it in front of the one who is going to eat the | baked roots. She puts the baked | roots on a mat, from which they are to be eaten; and she spreads (the mat) | in front of the one who is to eat (the roots) and puts them on it. Then he takes the roots, || rubs off with his thumb the ashes that are 20 sticking to them, and, | after doing so, he dips them into oil and puts them into his mouth. | He continues doing so while he is eating the baked | roots. After that, he drinks water; and | after drinking, he

‘wüdāqaēda x’aasx’ent!āxs q!emkwase’waaxs k’!elx’aē. Wā, lā 3
dzemx’p!a. Wā, la’mē lēx’aem q!emkwax’demq. Wā, laem g’wāl
laxēq. 5

(2). Wā, g’a’mēs ‘nemx’idāla gwēgilaseq yīxs dzamēsase’waē lāxa
ts!elqwa gū’na’ya. Wā, la k’!ēslā! ts!oxwase’wēda x’aasx’ent!āxs
dzamēdzekwāē lāxa gū’na’yē. Wā, hē’em āx’ētsō’sēs ts!ēslāla qa’s
‘lap!alisēxa āwabā’yasa k’ādenwa’yasēs legwīlē. Wā, g’l’mēsē
wūnqelē ‘lāpa’yasēxs laē k’!ax’id laxa x’aasx’ent!ē qa’s k’!ats!ōdēs 10
lāxēs ‘lāpa’yē. Wā, g’l’mēsē elāq ‘nemāk’eya lē’wa ēwanēqwasēs
‘lāpa’ya ōkūya’yasa x’aasx’ent!āxs laē āx’ēdxēs ts!ēslāla qa’s
dzemk’eyindēsa gū’na’yē lāq. Wā, k’!ēst!ē ālaem gaēsēxs laē
lot!ēdeq yīsa ts!ēslāla qa’s k’!āg’alilēlēq lāxa onālisasa legwīlē.
Wā, g’l’mēsē ‘wīloqālisa lāx dzamēdzasaq laē āx’ēdxēs ts!ēbats!ē 15
qa’s k!ūnts!ōdēsa l!ē’na lāq. Wā, lā k’āg’imlīlas lāxēs x’aas-
x’entg’ōtlaxa dzamēdzekwē x’aasx’ent!a. Wā, lā k’!adzātsa dza-
mēdzekwē x’aasx’ent! lāxa ha’mādzowē lē’wa’ya qa’s Lepdzamō-
lilēs la k’!adzāyaats. Wā, lā dāx’id lāxa x’aasx’ent!ē qa’s
dēwālēxa gū’na’yē k!wēk!ūtsemēq yīsēs qōma. Wā, g’l’mēsē 20
gwālexs laē ts!ēplits lāxa l!ē’na qa’s ts!ōq!ūsēs lāxēs sēmsē.
Wā, āx’sā’mēsē hē gwēgilaxs laē x’aasx’entg’ēxa dzamēdzekwē
x’aasx’ent!a. Wā, g’l’mēsē gwālexs laē nāx’idxa ‘wāpē. Wā,
g’l’mēsē gwāl nāqaxs laē hāmsgemd lāxa ‘wāpē qa’s hāmxts!a-

25 takes a mouthful of water, squirts || it into his hands, and washes them off. Now it is done. | This is not given at a feast to many tribes. |

1 **Boiled Lupine-Roots.**—The woman takes her | small kettle, washes it with fresh water, | and, when it is clean, she takes her small basket and | goes down to the beach of her house. She picks up
5 some fresh || medium-sized stones, puts them into her small basket, and, when | she thinks she has enough to put into the bottom of her small kettle, she carries | them up into the house, and she puts them down next to the | kettle in which the lupine is to be cooked. She takes some fresh stones | and puts them into the bottom of the small
10 kettle; and when they are all in, || she takes the lupine-root basket, unties the top, | and takes out the roots and | puts them on the stones in the bottom of the small kettle. | She continues doing so, and only stops when it is heaping full. | Then she takes some dead
15 grass and covers it over, || and tucks the grass in all around, so that the steam comes through it | when the water begins to boil. She takes a shell of a large horse-clam, | dips out water in it, and pours it over the dry grass cover. | She puts on four shells of water. | After
20 doing so, she puts the kettle with the lupine-roots on the || fire. The reason why she pours the water on is because she | wishes the roots to be wet, so that they may not get burned. Then it begins to boil, |

25 nendēs lāxēs e'eyasowē qa's ts!ents!enx'widē. Wā, lawēs!a gwāl lāxēq. Wā, laem k'!ēs k'!wēladzem lāxa lēlqwālala'yē.

1 **Boiled Lupine-Roots (Hānx'laak" q!wa'nē).**—Wā, hēem āx'ētsō'sa ts!edāqēs ha'nemē qa's ts!oxūg'indēq yīsa 'we'wāp'lemē. Wā, g'il'mēsē ēg'ig'axs laē āx'ēdxa lālxamē qa's lā dālaqēxs laē |ents!ēs lāx l!ema'isasēs g'ōkwē. Wā, lā xex'widxa ālexsemē
5 hā'yāl'a t!ēsēma qa's xex'ut!ālēs lāxa lālxamē. Wā, g'il'mēsē k'ōtaq lāem hēlala lax xeq!ūxl'a'yasēs ha'nemāxs laē k'!ox'wūsdē-sēlaq qa's lā k'!ōgwēlelaq lāxēs g'ōkwē, qa's k'!ōgūnōlilēs lāxēs q!ūnsē!ats!lēlē ha'nema. Wā, lā xex'wūlts!ōdxa ālexsemē t!ēsēma qa's lā xeq!ūxlendālas lāxa ha'nemē. Wā, g'il'mēsē 'wūlts!āxs
10 laē āx'ēdxēs q!ūnyats!ē l!ābata qa's qwēleyindēx t!emāg'imas. Wā, lā lex'wūlts!ālaxa q!wa'nē lāxa q!ūnyats!ē l!ābata qa's lā lex'ūyindālēs lāx xeq!ūxl'a'yēxa q!ūnsē!ats!lēlē ha'nema. Wā, lā hana! lex'ts!ālas. Wā, āl'mēsē gwāl lex'ūyindalasēxs laē l!āk'e-māla. Wā, lā āx'ēdxa lēlelxlō k'!ēt!ēma qa's ts!āk'eyindēs lāq.
15 Wā, lā dzōpax āwē'stās qa k'!ēsēs ālaem k'ex'usālēda k'!ālēla laq qō medelx'widlō. Wā, lā āx'ēdxa xālaēsasa 'wālasē met!āna'ya qa's tsēx'idēs lāxa 'wāpē qa's gūgeleyindēs lāxa ts!āk'ema'yas. Wā, lā mewēxlēda 'wāpē lāxa 'wālasē xālaētsōx met!āna'yēx
20 Wā, g'il'mēsē gwālexs laē hānx'lents lāxēs q!ūnsē'lax'demalē legwila. Wā, hēem lāg'ilas gūqas! 'wāpē lāxa ts!āk'ema'yaxs 'nēk'āē qa k!ūnqēs qa k'!ēsēs x'ix'ēda. Wā, la medelx'wida.

and she lets it boil until the liquid is almost dried up. | They know 22
 that the liquid has dried up when | the steam ceases to come through.
 Then she takes the small kettle off the fire, || and they are done. 25
 She does not take off the cover immediately, | because she wishes the
 roots to be steamed. When the steam stops | coming through, she
 takes off the top covering, takes her small dish | and puts it down
 close to her seat, where she has been cooking the roots. | She takes
 the tongs, picks up the lupine-roots which are in the || small kettle, 30
 and she puts them into the small dish. | As soon as all the roots are
 out of the kettle, | she takes her oil-dish and pours some oil into it. |
 After doing so, she puts it into the small dish containing the lupine-
 roots, and | places it in front of those who are to eat the boiled
 roots. || Then they take out the roots, one each, for | they are long 35
 pieces; and they do not boil to pieces, although the roots in the
 kettle have been boiling a long time, | for they always remain whole. |
 They put the lupine-roots lengthwise into the dish, and | they dip
 one end into the oil in the oil-dish, and they bite off || the ends when 40
 they are eating the lupine-roots. They continue doing so while |
 they are eating; and after they have finished, they drink water.
 Now | they do not get drunk and they do not get sleepy | after
 eating lupine-roots. That is all about this. |

Wā, hē'mis wāwaselil maemdelqūlaxs k'les'maē lemṣ'widē 'wapa- 22
 lās. Wā, hē'mis 'mā'malt'lek'lesēxs laē lemṣ'widē 'wāpalāsēxs laē
 gwāla k'laēla. Wā, hēx'ida'mēsē hānx'sendxa q'ūnsē'latslē
 ha'nema. Wā, laem L'ōpa lāxēq. Wā, lā k'les hēx'ida lāweyō- 25
 dex t'lāk'ema'yas qaxs 'nēk'aē qa kūnyadilēs. Wā, hēt!a la gwāl
 k'laēlaxs laē laweyōdex t'lāk'ema'yas. Wā, lā āx'ēdxēs lālogūmē
 qa's g'āxē k'āgalilas lāxēs k'waēlasaxs q'ūnsēlaxa q'wa'nē. Wā,
 lā āx'ēdxēs ts'ēslāla qa's k'lip'itidēs lāxa q'wa'nāxs LEX'ts!āē lāxa
 q'ūnsēlatslē ha'nema qa's lā k'!pts!ālas lāxa lālogūmē. Wā, 30
 g'il'mēsē 'wilg'ilt!āwēda q'wa'nē lāxa q'ūnsē'latslē ha'nemaxs laē
 āx'ēdxēs ts'ēbatslē qa's k'ūnxts!ōdēsa L'ē'na lāq. Wā, g'il'mēsē
 gwālexs laē k'anēqwas lāxa q'ūnsq!wayatslēlē lālogūma. Wā, lā
 k'agemlilas lāxēs q'ūnsq!waswūtLaxa hānx'Laakwē q'wa'nē. Wā,
 hēx'ida'mēsē dāx'idex'da'x'xa 'nāl'nemts!aqē lāxa q'wa'nē qaxs 35
 g'ilag'ilt!āē qaxs hewāxaē xās'idexs wāx'maē la gēg'ilil maemdel-
 qūlēda q'ūnsē'latslē hānx'lanowa, yixs āx'sā'maē senālēs ōgwi-
 da'yē. Wā, ā'mēsē dōlts!ōyo lāxa q'ūnsq!wayatslē lālogūma qa's
 L'lenxstanowē lāxa ts'ēbasts!āla L'ē'na. Wā, ā'mēsē q'ēg'ēx'bē-
 sōxs laē q'ūnsq!was'ēda. Wā, āx'sā'mēsē hē gwēg'ilaxs laē 40
 q'ūnsq!wasa. Wā, g'il'mēsē gwāla laē nāx'idxa 'wāpē. Wā, laem
 k'leās gwēg'ilats k'les wūnāl'ida. Wā, lāxaē k'les beq!ul'ida yixs
 laē gwāl q'ūnsq!wasa. Wā, laem gwāl lāxēq.

- 1 **Steamed Lupine-Roots.**—They | build a fire in the same way, and
the woman goes to get stones in the same way, as they do when |
they build a fire for steaming the short cinquefoil-roots; and only
this is different, that | she takes green grass and skunk-cabbage
5 leaves to place || on the red-hot stones when they are placed in the
steaming-box, | and that they put red-hot stones into the steaming-
box. | When there are enough, the woman takes the green | grass
and puts it on the red-hot stones; and when | there is a thick layer
on them, she takes the skunk-cabbage leaves and places them flat on
10 the || fresh grass; and when there are many layers of this, | she takes
her digging-stick for digging clams and pokes holes | through the
skunk-cabbage leaves. After making many | holes, she takes her
basket with lupine-roots, unties the | top, and takes out the roots,
15 which she places || on the skunk-cabbage leaves. When she thinks
there are enough, | she takes a bucket with water and empties it over
the roots. | When (the water) has all been poured out, she takes old
mats and | covers up the box, so that the steam shall not come
through. She leaves it that way for a long time. | Sometimes she
20 leaves it there until mid-day, if she began || cooking in the morning.
Then she takes off the cover, takes her | small dish and puts it down.
She takes her tongs and takes out | the steamed lupine-roots, puts
them into the | small dish from which the roots are to be eaten; and

- 1 **Steamed Lupine-Roots** ('neg'ek' q'!wa'nē).—Wā, hēemxaa g'wēg'i-
laxs laē leqwēla lōxs laē xē'x'lemtsa t'lesēmēs g'wēg'ilasaxs laē
leqwila qa 'neg'asxa tlex'sōsē. Wā, lēx'a'mē ōgūqalayōsēxs laē
āx'ēdxa lenlenxexlō k'!et!ema lē'wa k'!ek'!aōk!wa qa ts!āk'lēs
5 lāxa x'ix'exsemāla t'lesēmxs laē k'!lpts!ō'yo lāxa q!ō'lats!ē. Wā,
hē'maaxs laē k'!lpts!ālayowa x'ix'exsemāla t'lesēm lāxa q!ō'lats!ē.
Wā, g'il'mēsē hēlats!āxs laē āx'ēdēda ts!ēdāqaxa lenlenxexlowē
k'!et!ema qa's lex'alōdālēs lāxēs x'ix'exsemāla t'lesema. Wā, g'il-
'mēsē wāk!waxs laē āx'ēdxa k'!ek'!aōk!wa qa's pāqūyīndalēs lāxa
10 lenlenxexlowē k'!et!ema. Wā, g'il'emxaāwisē q!ēx'dzekwalaxs
laē āx'ēdxēs k'!lāk'wēxēs dzēg'ayāxa g'āweq!ānemē qa ts!ēx'wūm-
x'sōlēs lāxa pax'uts!ā k'!ek'!aōk!wa. Wā, g'il'mēsē q!ēdzēqē
ts!ēx'wa'yasēxs laē āx'ēdxēs q!ūnyats!ēyē l'ābata qa's qwēleyīndēx
tlemak'eya'yas. Wā, lā lex'wūlts!ā lāxa q!wa'nē qa's lā lex'ūts!ō-
15 dālas lāxa pax'uts!ā k'!ek'!aōk!wa. Wā, g'il'mēsē hēla lāx nāqa-
'yasēxs laē āx'ēdxa 'wābets!ā līlē nagats!ā qa's tsādzeleyīndēs
lāq. Wā, g'il'mēsē 'wilg'ilts!āxs laē āx'ēdxa k'!āk'!ek'!ōbanē qa's
nāse'yīndēs lāq qa k'lēsēs k'ex'sālē k'!ālela lāq. Wā, lā gāēl hē
gwaēlē. Wā, lā 'nāl'nemp!ēna neqālag'ila hē gwaēlē, yīxs gag'aa-
20 lōdaaqēxa gāāla. Wā, lā nāsōdex nāsema'yas. Wā, lā āx'ēdxēs
lālogūmē qa's k'ag'alilēs. Wā, lā āx'ēdxēs ts!ēslāla qa's k'!p'!idēs
lāxa 'neg'ekwē q!wa'nā qa's lā k'!lpts!ā lāxa q!ūnsq!wayats!ēlē
lālogūma. Wā, g'il'mēsē hēlats!āxs laē āx'ēdxēs ts!ēbats!ē qa's

when enough are in it, she takes an oil-dish, | pours some oil into it, and, after doing so, she puts the oil-dish on the || steamed roots and 25 puts it in front of those to whom she is going to give to eat. | Those who are eating the lupine-roots take them | and dip the ends into the oil, and | put the roots that have oil at the end into the mouth and bite them off and chew them. | As soon as they swallow the roots, they dip the end || again into oil and put it into the mouth. They | 30 chew it, and those who eat the lupine-roots | take up another one, and do as they did | before when they began to eat the | roots. After eating, they drink much water. || That is all about the lupine- 35 roots. |

Carrots (1).—(After the woman has gathered carrots,) she takes fire- 1 wood and builds up the fire. | After building the fire, she takes her small basket and goes | to get stones on the beach. She puts the stones | into her small basket, just enough so that she can carry them. || Then she stops putting in stones and carries the basket on 5 her back | up the beach into the house, and she | puts it down by the side | of the fire. Then she takes out the stones and puts them on top of | the fire. When there are many carrots, there are also many | stones. When she has enough stones, she takes her || large 10 basket, goes down to the beach, and at high-water mark picks up

k!üntslodēsa L!ē'na lāq. Wā, lā gwālexs laē k'āk'eyints lāxa
'neg'ekwē q!wa'nā. Wā, lā k'ax'dzamolīlas lāxēs q!ünsēlag'ilaxa 25
q!wa'nē. Wā, lā 'nemāx'id dāx'idēda q!ūnsq!waslaxa q!wa'nē
lāxa q!wa'nē qa's L!enxstendē ōba'yas lāxa L!ē'na. Wā, lā
L!engēlas lāxēs sēmsēxa L!ē'nabalāxs laē q!ēk'ōdeq qa's malēx-
'widēq. Wā, g'il'mēsē nex'widqēxs laē ēt!ēd L!enxstents ōba'yas
lāxaaxa L!ē'na qa's L!engēlēs lāxēs sēmsē. Wā, laxaē malēx'wi- 30
deq. Wā, g'il'mēsē 'wīla q!ūnsq!was'idxa 'nemts!aqaxs laē ēt!ēd
dāx'idxa 'nemts!aqē g'il't!a q!wa'nā. Wā, āemxaāwisē nāqem-
g'iltowīlālaxēs g'ilx'dē gwa'yilālaxa yīxs lā g'il q!ūnsq!was'idxa
q!wa'nē. Wā, g'il'mēsē gwāla laē nāx'idxa q!ēnemē 'wāpa. Wā,
lāwisla gwāl lāxa q!wa'nē. 35

Carrots (1).¹—Wā, lā āx'ēdxa leqwa qa's leqwēlax'idēxēs legwīlē. 1
Wā, g'il'mēsē gwāl leqwēlaxs laē āx'ēdxēs lālaxamē qa's lā
xeqwas t!ēsēma lāxa L!ēma'isē. Wā, lā xex'uts!ālasa t!ēsēmē
lāxēs xegwats!e lālaxama. Wā, ā'misē gwa'nāla qa's lōkwēsēxs
laē gwāl xex'uts!ālasa t!ēsēmē laq. Wā, lā ōxlex'idēq qa's lā 5
ōxlōsdēsēlaq qa's lā ōxlaēlēlaq lāxēs g'ōkwē qa's lā ōxlenōlisas
lāxēs legwīlē. Wā, lā xex'wūlts!ālaq qa's lā xex'x'lālax'idē lāxēs
leqwēla'yē. Wā, g'il'mēsē q!ēnemēda xetxet!axs laē q!ēnem'em-
xaēda t!ēsēmē. Wā, g'il'mēsē hēlala t!ēsēmasēxs laē āx'ēdxēs
'wālasē lexax'ya qa's lā lāxa L!ēma'isē qa's lā lexaxa ts!āts!es- 10

¹ This follows the description of the gathering of roots, p. 201, line 21.

- 11 dead eel-grass, | which she puts into her large eel-grass-carrying basket. | As soon as the large basket is full of | dry eel-grass, she carries it on her back up the beach | and into her house, and she puts
 15 it down || not far from the fire. Then she takes another | large basket and goes into the woods, looking for dry fern. | When she finds it, she picks it off and puts it into | the large basket. When it is full, she carries it on her back, and | she carries it out of the woods
 20 home into her house. Then she || puts it down close to the dead-eel-grass basket. | She takes her tongs and the small-meshed large basket, | and also old mats, and keeps them in readiness. | Then she takes her large bucket and goes to draw water. When | she comes
 25 back, she takes a large dish, in which she intends || to steam the carrots. Then she goes to get her basket with carrots; | and pours them out into the large | dish. She takes the bucket with water and pours (the water) | on the carrots in the large dish. She pats them
 30 with her hands | until the soil and sand come off; and || after she has done so, she takes the small-meshed basket and puts it down | close to the dish in which she washes the carrots. She takes out the | washed carrots and puts them into the flat-bottomed, small-meshed, large | basket. When it is full, the woman rises. | By this time the

- 11 motē qa's lā lēxts!ālas lāxēs ts!ats!ayaats!ē 'wālas lexa'ya lāxa 'yaḡ'mōtasa 'yexwa. Wā, g'il'mēsē qōt!ēda ts!ātsayaats!ās 'wālas lexa'ya lemxwa ts!ātsesmōtēxs laē ōxlex'īdeq qa's lā ōxlōsdē-selaq qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxleg'alilaq lāxa
 15 k'!ēsē qwēsala lāxa legwīlē. Wā, lāxaē āx'ēdxa ōgū'la'maxat! 'wālas lexa'ya qa's lā lāxa āl!ē. Wā, laem ālāx gēmsa. Wā, g'il'mēsē q!āqēxs laē k'!ūlx'īdeq qa's lā k'!ūlts!ālas lāxa gēmdza-ts!ē 'wālas lexa'ya. Wā, g'il'mēsē qōt!axs lae ōxleg'īlsaqa qa's lā ōxlōt!ālaq, qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxle-
 20 g'alilaq lax hā'nēlasasa ts!āts!esmōdats!ē 'wālas lexa'ya. Wā, lā āx'ēdxēs k'!īplālaa lē'wa t!ōlt!ox'sema'yadzewālē 'wālas lexa'ya. Wā, hē'misa k'!āk!ēk!lobanē lēel'wa'ya qa g'āxēs gwalīla. Wā, lā āx'ēdxēs 'wālasē nagats!ā qa's lā tsāx 'wāpa. Wā, g'il'mēsē g'āx aēdaaqaxs laē āx'ēdxa 'wālasē lōq!wa qa's g'āxē k'āg'alīlas
 25 lāxēs 'neg'aslaxa xetxet!a. Wā, lā āx'ēdxēs xedats!ē l!ābata qa's gūx'wūlts!ōdēxa xetxet!a. Wā, laem qepāsas lāxa 'wālasē lōq!wa. Wā, lā āx'ēdxa 'wābets!āla nagats!ā qa's lā gūq!eqēs lāxa xetxet!ats!āla 'wālas lōq!wa. Wā, lā leqelgēsēs e'eyasowē lāq qa lawāyēs dzēdzex'ūna'yēs lē'wa ēg'is'ēna'yas. Wā, g'il'mēsē
 30 g'wālexs laē āx'ēdxa t!ōlt!ox'semē 'wālas lexa'ya qa's hāng'alīlēs lāx mā'axdza'yasa ts!āts!āxa xetxet!a. Wā, lā lēx'ūstalaxa ts!ōkwē xetxet!a qa's lā lēxts!ālas lāxa t!ōlt!ox'semē 'wālas leq!exsd lexa'ya. Wā, g'il'mēsē qōt!axs laē lāx'ūlīlēda ts!ēdāqē

stones on the fire are red-hot. She || takes the tongs and picks off 35
 the burning wood and puts it down | in front of the fire. As soon as
 she has done so, she levels down the top of the | red-hot stones, so that
 they are level; and when this has been done, | she takes the basket
 with dry eel-grass and puts it down by the side | of the place where
 she is going to steam the roots. She takes the dry eel-grass || out of 40
 the large basket and spreads it over the | red-hot stones. As soon
 as it is all on, she gets the | large basket with dry fern-leaves and
 puts it down close to the place where she is going to steam the |
 carrots. Then she takes out the dry fern-fronds and puts them | on
 the dry eel-grass. She puts on one-half of the dry fern-fronds. Then
 she takes the || small-meshed, flat-bottomed, large basket with the 45
 washed carrots | and puts it in the middle of the place where she is
 going to steam the carrots, and she takes | the remainder of the dry
 fern and puts it around the small-meshed, large, flat-bottomed
 basket in which | she is going to steam the roots; and she | only
 stops putting it around the basket when the fern-fronds are level with
 the top of the || place where she is going to steam (the roots). After 50
 doing so, she takes old mats | which she has brought, and spreads
 them alongside of the steaming-place. When everything is ready, |
 she takes the bucket with water and empties it all over | and around
 the flat-bottomed, large steaming-baskets in which the roots are. |

qaxs le'maē mēmentsemx'idēda la gr'ēx'lalalēs t'lēsema. Wā, lā
 āx'ēdxēs k'īplālaa qa's k'īpsālēs lāxa gūlta qa's lā k'īp'lālilēlas 35
 lāxa o'stālilasa legwilē. Wā, g'il'mēsē gwālexs laē 'nemāk'iyindxa-
 x'ix'exsemāla t'lēsema qa 'nemāk'eyēs. Wā, g'il'emxaāwisē gwās
 lexs laē āx'ēdxa ts!āts!esmōdats!ē 'wālas lexa'ya qa's lā hā'nōlisas
 lāxa 'neg'aslaxa xetxet!ē. Wā, lā lex'wūlts!ōdxa ts!āts!esmōtē
 lāxa ts!āts!esmōdats!ē 'wālas lexa'ya qa's lā lex'alōdālas lāxa 40
 x'ix'exsemāla t'lēsema. Wā, g'il'mēsē 'wilg'aalaxs laē āx'ēdxa
 gemdzats!ē 'wālas lexa'ya qa's lāxat! hā'nōlisas lāxa 'neg'aslaxa
 xetxet!ē. Wā, laxaē lex'ūlts!ōdxa gemsē qa's lā lexeyindālas
 lāxa ts!āts!esmōtē. Wā, la nexsendxa gemsaxs laē āx'ēdxa la
 xelts!ālaxa ts!ōkwē xetxet!a t!ōlt!ōx'sēm LEq!EXsd 'wālas lexa'ya 45
 qa's hānqēs lāx neqeya'yasa 'neg'aslaxa xetxet!ē. Wā, lā āx'ēd
 ētlēdxa ānēx'sā'yasa gemsēxa lexts!ā'waxa 'wālasē lexa'ya qa's
 lexsē'stalēs lāxa 'neg'ats!ē t!ōlt!ōx'sēm LEq!EXsd 'wālas lexa'ya.
 Wā, ā'mēsē gwāl lexsē'stālaqēxs laē 'nemāg'āxtowa gemsē LE'wa
 'neg'ats!ē. Wā, g'il'mēsē gwālexs laē āx'ēdxa k'!āk'!ek'lōbanē 50
 qa's g'āxē lebenōlīlas lāq. Wā, g'il'mēsē 'nāxwa gwālilexs
 laē āx'ēdxa 'wābets!āla nagats!ē qa's tsādzeleyindēs lāq
 lō' āwē'stāsa 'neg'ats!āxa xetxet!ats!ala t!ōlt!ōx'sēm LEq!EXsd
 'wālas lexa'ya. Wā, g'il'mēsē 'wilg'īlts!āwēda nagats!āxs laē

- 55 As soon as the bucket is empty, she || takes the old mats and covers them over the basket; and she | only stops covering it when she has many old mats over it, so that | the steam can not come through. She leaves what is being steamed in that way; | and sometimes she only takes off the cover from the | carrots that are being steamed at
- 60 mid-day, if they are put on in the morning. When || they are done, the woman takes the dishes | and oil and puts them down; and when everything is ready, she takes off the covering of | old mats and spreads them out, so that they come off from the carrots; | and the small-meshed, flat-bottomed steaming basket stands in the middle of the fern-fronds, | where it is kept warm. Then the woman
- 65 sends her husband to || go and invite whomever he wishes to eat the carrots. | Sometimes his tribe come into the house when they know that | carrots have been steamed. When all those who are going | to eat the carrots have come in, two men of the numaym of the woman's husband | come and help her. They take the dishes and ||
- 70 put them down in a row. They take out the | flat-bottomed carrot steaming-basket from among the fern and put it down at one end of the | row of dishes. One of them takes the tongs | and with them takes out the steamed carrots. The other one | takes up one of the
- 75 dishes and puts it down by the side of the || small-meshed, flat-bottomed steaming-basket. Then the | other one puts the steamed

- 55 ăx'ēdxa k'!āk'!ēk'!obanē' qa's nāseyindēs lāq. Wā, ăl'mēsē gwāl nāsaqēxs laē q'lēnema k'!āk'!ēk'!obana nās'idayosēq qa k'!ēsēs k'ex'sālēda k'!ālēla lāq. Wā, la'mē wax'dzāla hē gwaēla 'nek'ase'was. Wā, la 'nāl'nemp!ena ăl'em lēt'lētse'wa 'nek'ase'waēda xetxet!āxa la neqālaxs gag'aalayāxa gaāla. Wā, g'il-
- 60 'mēsē L!ōpēxs laē hēx'sā'ma ts!edāqē ăx'ēdxa lōelq!wē qa g'āxēs mexēla lē'wa l!ē'na. Wā, g'il'mēsē gwālexs laē nāsōdxa nayimē k'!āk'!ēk'!obana qa's Lep!ālilelēs qa lawālēsa xetp!ala lāq. Wā, ă'misē la ha'naga'ya 'neg'ats!ē t!ōlt!ōx'sem LEq!exsd lexāxa gem-sē qa ts!elqwēs. Wā, lāda ts!edāqē 'yālaqasēs la'wūnemē qa
- 65 lās Lē'lālexēs gwe'yowē qa's xetxatwetxa xetxet!a. Wā, lā 'nāl'nemp!ena q!ūlyāēlēlē g'ōkūlōtas g'āx hōgwēlēlaxs laē q!ālaqēxs lē'maē L!ōpa xetxet!āxs 'nek'ase'waē. Wā, g'il'mēsē 'wī'laēlēda xetxatlaxs laēda ma'lōkwē g'ayōl lāx 'ne'mēmotas lā'wūnemasa ts!edāqē g'āx giwālaq. Wā, lā ăx'ēdex'da'x'xa lōelq!wē qa's
- 70 mex'alilelēq qa 'nemāg'iyōlilēs. Wā, lā k'!ōx'weqōdxa 'neg'ats!ē LEq!exsd lexā'ya lāxa gēmsē qa's lā hānbalilas lāx āpsbalilasa 'nemāg'iyōlilē lōelq!wa. Wā, ăx'ēdēda 'nemōkwaxa k'!lplālaa qa's k'!lplidēs lāxa 'neg'ekwē xetxet!a. Wā, lāda 'nemōkwē k'āg'ililxa 'nemēxla lōq!wa qa's g'āxē k'āg'āgēs lāxa 'neg'ats!ē
- 75 t!ōlt!ōx'sem LEq!exsd lexā'ya. Wā, hē'mis lanaxwa k'!lpts!ōdaatsa 'nemōkwasa 'neg'ekwē xetxet!a lāq. Wā, ăx'sā'mēsē hē gwēg'ila

carrots into it, and he continues to do so | with the whole number of 77 dishes. There are many of those who will eat the carrots. | When all the dishes are full, they | take oil and pour it in, so that there is much oil; || and after doing so, they put them down in front of those 80 who are going to eat the carrots. They | never exceed four men to each | dish. As soon as all the dishes have been put down, those | who are going to eat the carrots take them up with the right hand and put them into the mouth; | and they continue doing so while they are eating the steamed carrots. || When they have had enough, they 85 take a handful of what is left over and take it to their | wives. Finally they drink water after washing their hands | in their houses. That is all about this. |

(2). What I just talked about is the way in which the people of olden times | steamed carrots; but the present people do not steam || carrots, they boil them in kettles on the fire of the | house. They 90 boil the carrots in the same way as they do when they | boil cinquefoil-roots, and there is no difference. | Just look at the way in which they boil short cinquefoil-roots, for | they do the same thing when they boil carrots in a kettle. || They do not eat carrots raw, because they 95 have a strong taste and they cause | diarrhoea. That is all about it. |

Sea-milkwort.—When her basket is full, she goes | home, carrying 1 the basket in her hands. As soon as she enters | the house, she takes a

laxtōdālux 'waxēxlaasasa lōelq!wē. Wā, ytxs q!ēnēmaēda xetxat- 77
laxa xetēmē. Wā, g'il'mēsē 'wi'welts!ewakwa lōelq!wāxs laē
āx'ēdxa l!ē'na qa's k!ūnq!eqēs lāq, qa q!ēq!āqēsēqxa l!ē'na. Wā,
g'il'mēsē g'wālexs laē k'ax'dzamōlilas lāxa xetxatlaq. Wā, la'mē 80
k!ēts!ēnox¹ hāyāqax maēmālēda bēbegwānēmaxa 'nāl'nēmēxla
lōq!wa. Wā, g'il'mēsē 'wilg'alilēda lōelq!wāxs laē hēx'ida'ma
xetxatlē dāx'itsēs hēlk!ōts!āna'yē lāq qa's ts!ōq!ūsēs sēsēmsē.
Wā, āx'sā'mēsē hē g'wēg'ilaxs xetxataāxa 'neg'ekwē xetxet!a. Wā,
g'il'mēsē po!īdexs laē texsemdxēs ānēx'sā'yē qaēs mōtelēq qaēs 85
gegenēmē. Wā, āl'mēsē nāx'idxa 'wāpaxs laē g'wāl ts!ents!enkwa
lāxēs g'ig'ōkwē. Wā, laēm g'wāl lāxēq.

(2). Wā, hēem g'wēg'ilatsa g'ālē begwānēmen g'ālē wāldēmxs
'nek'aaxa xetxet!a. Wā, la!ōx k!ēs 'nek'ōxda ālēx begwānēmxa
xetxet!a yīxs hānx'lēndaaq yīsa hānx'lanowē lāx legwīlasēs 90
g'ōkwē. Wā, la hēem g'wālēda hānx'lēndaats!āxa xetxet!ē g'wā-
laasasa t!eqwē!ats!ē hānx'l'anova yīxs k!eāsaē ōgūx'ida'yos. Wā,
laēms āem dōx'widlex hānx'lēndaēna'yaxa t!ex'sōsē, yīxs hē'maē
g'wayi'lālē g'wayi'lālasasa xetxet!ag'i'lats!ē hānx'lanowa. Wā, lā
k!ēs k!ēlx'k!āxse'wēda xetxet!a qaxs lox'p!aē. Wā, hē'misēxs 95
wūlēsēlamasaē. Wā, lawēs!a g'wāl lāxēq.

Sea-milkwort.¹—Wā,² g'il'mēsē qōt!ē lexelāsēxs laē nā'nakwa laxēs 1
g'ōkwē k!ēlx'k!ōtelaxēs hoq!walēats!ē lālaxama. Wā, g'il'mēsē laēl

¹ *Gleus maritima*, v. *obtusifolia* (Fernald).

² Continued from p. 195, line 10.

- dish, pours some | water into it, so that it is half full, and she takes |
 5 the small basket and puts it down close to the dish with water. | She
 picks up some of the roots, puts them into the dish with water, | and
 shakes them so that the sand comes off. When | they are clean, she
 takes them out and puts them on a small mat that has been spread
 on the floor. | Then she takes up some more milkwort-roots and ||
 10 puts them into the water and washes them. She continues doing
 this with the others, | and only stops when they have all been
 washed. After | this has been done, she takes her small kettle,
 washes it out, and, after doing so, | she takes a very small basket,
 goes down to the beach and | picks up medium-sized pebbles, which
 15 she puts into the || small basket. There may be eight pebbles
 which | she puts in. She carries them up in one hand and takes them
 into the | house, where she puts them down by the side of the kettle.
 She takes the | pebbles out of the basket and puts them into the
 bottom of the | small kettle. She scatters them so that they cover
 20 the bottom. || After doing so, she picks up some milkwort-roots and
 puts them | on the stones in the bottom of the kettle. She continues
 doing so, putting the | other milkwort-root in, and she only stops
 when | the kettle is piled full. Then she pours in a very little |
 25 water. She takes a piece of an old mat, with which || she covers the
 kettle, and tucks it down all around so that the steam may not come |

- 3 lāxēs g'ōkwaxs laē hēx'idaem āx'ēdxa lōq!wē qa's gūxts!ōdēsa
 'wāpē laq, qa negoyoxsdales. Wā, lā āx'ēdxa hoq!waleats!ē lāla-
 5 xama qa's lā hāng'alilas lāx mā'axdza'yasa lōq!wē 'wābets!āla.
 Wā, lā lex'ēd lāxa hoq!walē qa's lā lexstents lāx 'wābets!āwasa
 lōq!wē. Wā, lā k'f!eltalaq qa lawāyēs ēg'is'ēna'yas. Wā, g'il'mēsē
 ēx'ēnx'idexs laēlewēstendēq qa's lā lexēdzōts lāxa lēbilē eldzō
 āmē lē'wa'ya. Wā, lāxāē ēt!ēd lex'ēd lāxa hoq!walē qa's lex-
 10 'stendēs lāxēs ts!ewasaq. Wā, lā hēx'sāem g'wēg'ilaxa waōkwē.
 Wā, āl'mēsē g'wālqēxs laē 'wī'la ts!ōkwa. Wā, g'il'mēsē g'wālexs
 laē āx'ēdxēs ha'nēmē qa's ts!ōxūg'indēq. Wā, g'il'mēsē g'wālexs
 laē āx'ēdxa āma'yē lālaxama qa's lā lāxa l'ēma'isē. Wā, lā
 mēnx'idxa hā'yā'āmenēxwē t!āt!ēdzema qa's xex'ts!ālēs lāxa
 15 lālaxamē. Wā, laanawisē lō' malgūnaltsema t!āt!ēdzemē xex'-
 ts!ōyosēxs g'āxāē k'lōx'wūsdēselaq qa's lā k'lōgwīlēlaq lāxēs
 g'ōkwē. Wā, lā k'lōgūnōhīlas lāxa ha'nēmē. Wā, lā xex'ūlts!ālaxa
 t!āt!ēdzemē lāxa xēgwats!ās lālaxama qa's lā xēq!ūxlēndālas
 lāxa ha'nēmē. Wā, lā gwēlaq qa hamēlq!ēx!a'yēsēxa ha'nēmē.
 20 Wā, g'il'mēsē g'wālexs laē lex'ēdxa hōq!walē qa's lā lexeynts
 lāxa t!ēts!ēx!a'yasa ha'nēmē. Wā, lā hana! hē g'wēg'ila lexeyn-
 dalasa waōkwē hōq!walē lāq. Wā, āl'mēsē g'wālexs laē bōhe-
 yāla lāda hoq!walēg'i'elats!ē ha'nēma. Wā, lā xāl!aqa gūq!ē-
 qasa 'wāpē lāq. Wā, lā āx'ēdxa k'ōp!āyasōx k'lāk'lōbanēx qa's
 25 nāseyindēs lāq. Wā, lā dzōpax ēwanā'yas qa klēsēs k'lalts!ēda

through. Then she puts it on the fire. She boils it for a long time, | then she takes it off. She does not immediately | remove the 27 cover, so that the steam is kept in. When the | steam stops coming out, she takes off the covering, takes a small dish, || and puts it down 30 by the side of the small kettle. Then she takes her | fire-tongs, picks up the boiled roots, and | puts them into the dish with her tongs; and when the kettle is empty, | she takes her oil and pours some of it over them. Then she begins | to eat a boiled root with oil. She || does not press it into a ball when eating it, as is done with the short 35 cinquefoil-roots, | but she just takes the milkwort-root and puts it into her mouth, for | they are very short. After eating, she | puts away what is left over and washes her hands. | After doing so, she gets sleepy. Generally (the people) go to || sleep immediately after having 40 eaten milkwort-root, for it makes one (very) sleepy. | Therefore the Indians do not eat it until evening. This is not | used for inviting many tribes. Only the married couple | and their children eat the milkwort-root. There is only one way of | cooking it. That is all about this. ||

If they eat much of the milkwort-root, it makes them feel squeam- 45 ish, | therefore it is called *hoq!walē*.

k'laŋela laqēxs laē hānx'Leŋts lāxēs lēgwilē. Wā, lā gēg'ŋil maēm- 26 dēlqūlaxs laē hānx'sēndēq lāxa lēgwilē. Wā, k'lēstla hēx'id nāsōdex nāsema'yas qa yālēs kūnyadila. Wā, g'ŋl'mēsē g'wāl k'laŋelaxs laē nāsōdex nāsema'yas. Wā, lā āx'ēdxa lālogūmē qa's hā'nōlīlēs lāxa hoq!walēg'i'latslē ha'nema. Wā, lā āx'ēdxēs 30 ts'lēslāla qa's k'ŋp'ŋidēs lāxa hānx'Laakwē hōq!walē qa's lā k'ŋpts'lālas lāxa lālogūme. Wā, g'ŋl'mēsē 'wīlg'ŋlts'lāwēda ha'nemaxs laē āx'ēdxēs l'lē'na qa's k'lūnq'ēqēs laq. Wā, lā hōxhax-wēdxa k'lūq'ēgekwaŋa l'lē'na hānx'Laak' hoq!walā. Wā, laēm k'lēs k'lōk'loxsemaqēxs laē hōxhax'wēda lāx gwēg'ilasaxa t'lēx'sōsē, 35 yīxs ā'maē xēsemēlēlase'wēda hoq!walē lāxēns sēmsēx qaēxs ts'lēlts'lēx'stōēna'ya hōq!walē. Wā, g'ŋl'mēsē g'wāl hōxhaqūxs laē g'ēxaxēs ānēx'sā'yē. Wā, lā ts'lēnts'lēnx'wīdxēs e'eyasowē. Wā, g'ŋl'mēsē g'wālēxs laē beq'lūl'ida. Wā, lā q'lūnāla āēm hēx'idaēm mēx'ēdēda hamaag'olaxa hoq!walē qaxs beq'lūlē'maē. Wā, hē'mis 40 lāg'ilas āl'ēm hōxhaqwa bāk'lūmaxa la dzāqwa. Wā, laēm k'lēs lē'lālayo lāxa q'lēnemē lēlqwālala'ya yīxs lēx'a'maēda hayasēk'āla lē'wis sāsēmē hōxhaqwaxa hoq!walē. Wā, lā 'nemx'idāla'mē hā'mēx'silaēna'yaq. Wā, laēm g'wāl lāxēq.

G'ŋl'ēm lōma q'lēk'lēdza'ya hōq!walāxs laē ts'lēnk'lūl'idayowa. 45 Wā, hēmis lāg'ila lēgades hoq!walē.

1 Lily.¹—When the people have a winter dance, the owner of lily-bulbs promises a | lily-bulb-feast to the Sparrow Society. | In the evening he takes his basket | down to the beach of his house and puts
5 stones || into it. He puts in as many as he thinks he can carry; | and he carries them into the house, and he puts them down | near the fireplace in the middle of the house; and he does not stop until he thinks | he has enough to steam the bulbs. In the morning, when day comes, | he sends the Sparrow Society to invite the various
10 dance-owners || and the head Sparrows, while he himself is building up the fire in his house. | After he has put on the crosspieces on the fire of his house, he throws the stones on to it; | and when he has put all the stones on, he lights the fire under | both ends. Then the wood begins to burn under the stones with which he is going to cook the | bulbs. Then he takes a large square box and puts it down
15 close || to the fire in the middle, and he also puts down dishes | and two tongs, and oil is put down. | Then he takes two large buckets and goes himself | to draw fresh water, and he pours the water into the square box. When | it is almost half full, he stops. Then he goes
20 to || draw more water, so that the large buckets will be full of fresh water. | His wife takes a large, flat-bottomed, small-meshed basket and | places it next to the box; and the woman goes and gets the | lily-bulb-box. |

1 Lily.¹—Wā, g'il'mēsē tslets!ēx'idē g'ōkūlōtasa x'ōgwadāsa x'ō-kūmēxs laē hēx'idaēm qasā x'ōkūmxa qaēda gwēgūdzā. Wā, g'il'mēsē dzādzaqwālāxs laē āx'ēdxa lēxa'yē qa's lā dālaqēxs laē lents!ēs lāxa L'ema'isasēs g'ōkwē qa's lā xex'ts!ālasa t!ēsēmē
5 lāxa lēxa'yē. Wā, ā'misē gwanāla qa's lākwēsēxs laē ōxlōsdēsaq qa's lā ōxlaēlelaq lāxēs g'ōkwē. Wā, lā ōxleg'alilās lāx mag'in-walisasa laqwawalilāsē, wā, ā'mēsē gwālēxs laē k'ōtaq laēm hēlala lāx q!ōlēlalāxa x'ōkūmē. Wā, g'il'mēsē 'nāx'idxa gaālāxs laē 'yālaqaxa gwēgūdzā qa lās lēlēlk!ūsaxa 'nāxwa lēlaēnēnokwa
10 lē'wa gwāts!ēmē, yīxs laālās laqōlilāxēs g'ōkwē. Wā, g'il'mēsē gwāl hawānaqōstālāxa lēqwaxs laē xeqūyindālasa t!ēsēmē lāq. Wā, g'il'mēsē 'wilk'eyindēda t!ēsēmāxs laē menābōtsa gūlta lāx 'wāx'sba'yas. Wā, la'mē x'iqostāwēda t!ēqwapa'yē qa q!ō'laslāxa x'ōkūmē. Wā, lāxaē āx'ēdxa 'wālasē lāwatsa qa's g'āxē hā'nō-
15 lisas lāxa lāqwawalilē. Wā, hē'misa lōlq!wē g'āx mex'alēlēm; wā, hē'misa k'!lplālaa małts!āqa; wā, hē'misa L!ē'na g'āx āx'ālilēm. Wā, lā āx'ēdxa maltsemē āwā naengats!ā qa's lā xamax'id tsā lāxa 'wē'wāp!ēmē qa's lā gūxts!ālas lāxa lāwatsa. Wā, g'il'mēsē la elāq negōyoxsdālāxs laē gwāla. Wā, ā'mēsē la ēt!ēd
20 tsēx'ida qa qōqūt!alilēsa āwā naengats!ēxa 'wē'wāp!ēmē. Wā, la genemas āx'ēdxa 'wālasē lēq!ēxsd t!ōt!ōx'sēm lēxa'yā qa g'āxēs hā'nāliłxa lāwatsa. Wā, hēemxaāwisa ts!ēdāqē la hā'nōt!alilīxa x'ōgwats!ē xetsema.

¹ *Fritillaria camtschatcensis* Ker.

As soon as everything is in readiness, they send out four || members 25 of the Sparrow Society belonging to the friends of the host to call again, | and they all go and call again. When they come | back, they go out again to see if any one has not come, for the | head Sparrows are now coming in. When the members of the head Sparrows are all in, | the messengers go again to call the dancers; and they come in, the four|| (messengers) leading the dancers. Then they announce 30 that they are coming, | and they come in. As soon as they are all in, they sit down. | Then they untie the top of the box, and they take out the lily-leaves | and throw them on the fire. Then they take a small-meshed | flat-bottomed basket and put it close to the top of the lily-box. || With their hands they take the plants out of the box 35 and put them into | the small-meshed, flat-bottomed basket. When it is full, | they put the basket into a large dish and pour some water into it. | Then they move the bulbs with their hands, so that the soil comes off. | When they are all washed, two men take each one pair of long || tongs, and with them they pick up the red-hot stones. They | 40 dip these into the water in the large buckets, so that the | ashes sticking to them come off, and they put them into the water in the | square box. They only stop putting in the red-hot stones | when the water begins to boil; and when it begins to boil, they || put the 45 basket with the lily-bulbs into it; | and when it is in, they put some

Wā, g'il'mēsē 'nāxwa la gwalilaxs laē 'yālagēmēda mōkwē gwē-
gūda g'ayōl lāx 'nē'nēmōkwasa k'wēlaslē qa lā's ētsē'sta. Wā, 25
hēx'ida'mēsē lax'da'xwa ētsē'stelg'isē. Wā, g'il'mēsē g'āx aēdaa-
qaxs laē xwēlaqaem la dādoqūma qaxs g'āx'maēda waōkwē
gwāts!em hōgwēlēla. Wā, g'il'mēsē 'wī'laēlēda gwāts!emāxs laē
ē'tsē'stase'wa lēlaēnēnokwē. Wā, g'āx'mēsē g'ālag'iwa'ya mōkwē
ēētsē'stelg'isa, yisa lēlaēnēnok". Wā, la'mē nēlasēxs lē'maē lāx'wī- 30
da. Wā, g'āx'ē hōgwēla. Wā, g'il'mēsē 'wī'la k'ūs'ālilēxs laē
x'āx'wītse'wēda xetsemē. Wā, lā āx'ētsē'wēda x'ōgwano ts!āk'tyēs
qa's lēxlanowē lāxa legwīlē. Wā, lā āx'ētsē'wēda t!ōlt!ox'semē
LEq!exsd lēxa'ya qa's hāng'āgendēs lāxa x'ōgwats!ē xetsemas.
Wā, lā goxwax'da'x'sēs e'eyasowē lāxa x'ōkūmē qa's lā gūxts!ā- 35
las lāxa t!ōlt!ox'semē LEq!exsdē lēxa'ya. Wā, g'il'mēsē qōt!axs
laē hānts!ōts lāxa 'wālasē lōq!wa. Wā, lā gūqeyintsa 'wāpē lāq
qa's golg'elga'yēsēs e'eyasowē lāq, qa lawālēs dzeq!waq!a'ya.
Wā, lā ts!ōkwa, laēda ma'ōkwē dāx'idxa 'na'nēmē lāxa g'ilsg'il-
tla k'liplālaa qa's k'liplidēs lāxa x'ix'exsemāla t!ēsema qa's lā 40
hāpstents lāxa 'wābets!āwasa āwāwē naengats!ā qa lawāyēsa
gūna'yē k'wēk'ūtsemēq. Wā, lā k'lipstents lāxa 'wābets!āwasa
lāwatsa. Wā, āl'mēsē gwāi k'lipstālasa x'ix'exsemāla t!ēsem lā-
qōxs laē maēmdelqūlēda 'wāpē. Wā, g'il'mēsē medelx'widēxs laē
k'loxstentsa x'ōkwē'lats!ē t!ōlt!ox'sem LEq!exsd lēxā lāq. Wā, 45

47 more red-hot | stones into it, not very many, so that the water boils
hard. They are not | long in the water and they are done. Then
they take out the basket with the bulbs, | and they pour the boiled
50 bulbs into the large dish. || Then they put the flat-bottomed basket
again close to the lily-bulb-box, | and they pour some more raw
bulbs into it; and when it is full, | they put it into the large dish
to wash the bulbs; | and they pour some water on them and move
them with their hands; and when all the soil is off, | they put the
55 basket with the bulbs into the hot water. They || pick up some
more red-hot stones and put them into it; | and when the water
boils up, they stop putting | red-hot stones into it. When they are
done, they | take out the flat-bottomed lily-basket and pour the
bulbs into | another large dish. They keep on doing this, and they ||
60 only stop when all the lily-bulbs are out of the box. |

Then the wife of the host takes out the dishes | and the spoon-
baskets, and oil; and | two men go and take up each one large ladle,
65 and | each one empty dish, and they put these close || to the dish in
which the cooked lily-bulbs are. They dip the large | ladle into the
bulbs, and they pour them into the empty dish. | When the dish is
more than half full, they go and put them down on the | left-hand

46 g'il'mēsē la hānstalaxs laē ēt!ēd k'!pstālasa holalē x'ix'exsemāla
tlēsem lāq qa ālax'idēs maemdelqūlēda 'wāpē. Wā, k'!ēst!a
ālaem gēstalilēxs laē L!ōpa. Wā, lā k'!ōx'wūstendxa x'ōkwē!atslē
qa's lā gūxts!ōtsa la q!olk' x'ōkūm lāxa 'wālasē lōq!wa. Wā, lā
50 xwēlaqa hāng'āgentsa LEq!exsdē lexā lāxa x'ōgwats!ē xetsema
qa's gūxts!ālēsā k'!lx'ē x'ōkūm lāq. Wā, g'il'mēsē qōt!axs laē
hānts!ōts lāxa ts!āts!ē 'wālas lōq!wa qa's gūqeyindēsā 'wāpē lāq,
qa's golg'elga'yēsēs e'eyasowē lāq. Wā, g'il'mēsē 'wi'lāwē dzēdzex'-
sema'yas laē hānstents lāxa ts!elx'sta 'wāpa. Wā, lāxaē k'!i-
55 p!itse'wēda x'ix'exsemāla tlēsema qa's lā k'!pstālas lāq. Wā,
g'il'emxaāwisē maemdelqūlē 'wapasēxs laē x'ōs'id k'!pstālasa
x'ix'exsemāla tlēsem lāq. Wā, g'il'emxaāwisē L!ōpēxs laē āxwū-
stendxa x'ōkwē!atslē LEq!exsd lexā'ya qa's lā gūxts!ōts lāxa
ōgū!a'maxat! 'wālas lōq!wa. Wā, āx'sāmēsē hē gwēg'ila. Wā,
60 āl'mēsē gwālexs laē 'wilg'e!ts!owēda x'ōgwats!ēx'dē xetsema.

Wā, lā genemasa k!wēlasē mex'we!t!alilēlaxa lōelq!wē. Wā,
hē'misa k'ayats!ē L!exōsgema; wā, hē'misa L!ē'na. Wā, lā āx'ē-
dēda ma'lōkwē bēbegwānemxa 'na!nemē āwā k'āk'ets!ēnaqa; wā,
hē'misa 'nāl'nemēxla lāxa lōpemts!ā lōelq!wa qa's lā hā'nōts!ēli-
65 las lāxa āxts!ewasasa L!ōpē x'ōkūma. Wā, lā tsēqasa 'wālasē
k'ats!ēnaq lāq qa's lā tsēts!ālas lāxa lōpemts!ā lōq!wa. Wā,
g'il'mēsē ēk'lōts!endēxs laē qās'ida qa's lā k'āg'alilās lāxa gem-
xōts!ālilasa āwilelāsa t!ex'ila. Wā, āx'sā'mēsē hē gwēg'ilaxa

side inside the door; and they continue doing so with | many empty 70
dishes. They only stop when cooked || lily-bulbs are in front of all
of them. When they have done so, they take | oil and pour on much
oil. When | this has been done, they take the large ladles and stir
(the bulbs); | and after stirring them, they take the spoon-basket | 75
and give the spoons to those who are to eat the bulbs; || and when
every one has a spoon, they put the dishes with the bulbs | in front
of those who are to eat the lily-bulbs. When they have all been put
down, | the guests take the spoons and begin to eat; | and after they
have done so, they drink a little water, for | they do not want to get
squeamish, because there is much oil in it, for || there is more oil 80
than lily-bulbs. It tastes bitter when there is only a little | oil with
it: therefore they put much oil in, to remove the bitter taste. |
After drinking, the guests go out. | That is all about one way of
cooking it. |

Boiled Lily-Bulbs.—There is another way of cooking them. | They 1
wash them in the same way as I | said before; and the only difference
is that they are boiled, for | they pour them into a small kettle after
washing them, and they take an || old mat and cover them over with 5
it. After that they tuck it in all round | inside of the small kettle,
so that steam can not come through. | And after they finish this, they
dip up some water and pour it over the | old mat covering; and when

q'lenemē lōpemtš!ā lōelq!wa. Wā, āl'mēsē gwālexs laē q!wālxo-
ts!ewak'sa q!ōlkwē x'ōkūma. Wā, g'il'mēsē gwālexs laē āx'ēdxa 70
L!ē'na qa's lā klūnq!eqasa q'lenemē L!ē'na lāq. Wā, g'il'mēsē
gwālexs laē āx'ēdxa 'wālasē k'āts!ēnaqa qa's lā xwētelgēs lāq.
Wā, g'il'mēsē 'wīla la xwēdekwa, laē āx'ēdxa k'ayats!ē L!exōs-
gema qa's lā ts!ewanaēsas lāxa x'ōx"x'ax"laxa x'ōkūmē. Wā,
g'il'mēsē 'wīlxtoxa k'ak'ets!ēnāqaxs laē k'aēdzema x'ōx"x'agwats!ē- 75
Lē lōelq!wa lāxa x'ōx"x'ax"lāq. Wā, g'il'mēsē 'wīl'alīlexs laē
hēx'ida'ma k!wēlē dāxaxēs k'āk'ets!ēnaqē qa's 'yōs'idēq. Wā,
g'il'mēsē gwālexs laē xāl!ax'id nax'idxa 'wē'wāp!ēmē qaxs
gwaq!ēlaē ts!enk!ūlēla, qaxs xēnlelaē q!ēqxa Lē'na, yīxs hāē
q!ēgawa'ya L!ē'nāsa x'ōkūmē, qaxs Lōmaē mālp!axs hōlelqaaxa 80
L!ē'na; wā hē'mis lāg'ilas q!ēqxa L!ē'na qa lēmp!ex'idēs mālp!ās.
Wā, g'il'mēsē gwāl nāqaxa 'wāpaxs laē hōqūwelsēda k!wēldē. Wā,
laēm gwāl laxa 'nemx'idāla hā'mēx'silaēnēq.

Boiled Lily-Bulbs.—Wā, g'a'mēs 'nemx'idāla g'ada, yīxs hānx'LEN- 1
tsē'wāē. Wā, hēemxaa gwēg'ilasōxs laē ts!ōxwase'wa yīxen g'ilx'dē
wāldema. Wā, lā lēx'aem ōgūqalayōsēxs hānx'Laakwaē, yīxs ā'maē
gūxts!ōyolāxa ha'nemaxslaē gwālts!ōxwase'wa. Wā, lā āx'ētsē'wēda
k'ālk'lobanē qa's naseyīndayowē lāq. Wā, g'il'mēsē gwāl dzōpase'wē 5
āwē'stās ōts!āwasa ha'nemē qa k!ēāsēs ālaem k'ex'sālasa k!ālela.
Wā, g'il'mēsē gwālexs laē tsēx'idxa 'wāpē qa's gūgelaya'yēs lāxa
nāseyayē k'lāk'lobana. Wā, ā'misē k'āk'ots!ē'wa qa ēk!ōldza'yēsa

- 9 (the woman) thinks that the | water passes a little more than half
the height of the lily-bulbs in the small kettle, she puts it on the ||
10 fire. She does not leave it there a long time boiling, before | she
takes it off of the fire. She takes off the covering, and | takes her
small dish, which she brings and puts down, and also her oil and her |
spoon. Then she takes the spoon and dips it into the | boiled lily-
15 bulbs. Then she drains off the liquid; || and when all the liquid has
run out, she pours (the bulbs) into a small dish, | and continues doing
this with the others; and when they have | all been put into small
dishes, she presses them with the back of the spoon, | until they are
mashed; and when they are mashed, they are | like wet flour, she takes
20 oil and pours it || in. There is much oil on them. After doing so,
she eats with the | spoon. Now she does in the same way as | I
said before. Lily-bulbs are never baked in ashes, for | they are very
soft when cooked. That is all. |
- 25 **Elderberry Cakes.**—Now I will talk about the || eating of elder-
berry-cakes. When winter comes, and when | the tribe of the owner
of elderberry-cakes have a winter dance, (the owner) invites his |
tribe at noon; for elderberry-cakes must not be eaten in the | morning,
because they give stomach-ache. Therefore they just invite | those
who are to eat the elderberries when they think that the people have

- ‘wāpē lāx ‘wālālaasasa x’ōkūmē lāxa ha’nemāxs laē hānx’Lents lāxēs
10 legwīlē. Wā, lā k’lēs ālaēm hēlq!ālaq gēg’ilil maēmdelqūlāxs laē
hānx’sendeq lāxēs legwīlē. Wā, lā nāsōdex nāseya’yas. Wā, lā
āx’ēdxa lālogūmē qa’s g’āxē k’ag’alīlas. Wā, hē’misīlēs L!ē’na L!ē’wis
k’āts!Enaqē. Wā, lā dāx’īdxa k’āts!Enaqē qa’s tsēx’īdēs lāxa
hānx’Laakwē x’ōkūma. Wā, lā x’āts!ālaq qa ‘wīlāwēs ‘wāpaga’yas.
15 Wā, g’il’mēsē ‘wīlāwē ‘wāpaga’yasēxs laē tsēts!ōts lāxa lālogūmē.
Wā, āx’sā’mēsē hē gwēg’ilāxa waōk’. Wā, g’il’mēsē ‘wīlāxs laē
‘wīlts!ā lāxa lālogūmē. Wā, la L!ēm kūlgēs ōxlā’yasēs k’āts!Enaqē
lāq qa q!wēq!ūlts!ēs. Wā, g’il’mēsē ‘wīlā la q!wēkwāxs laē yō
gwēx’sa gēnk’ax qūxa. Wā, lā āx’ēdxa L!ē’na qa’s k’lūnq!ēqēs
20 lāq. Wā, laēm q!ēqxa L!ē’na. Wā, g’il’mēsē gwālēxs laē ‘yōs’ītsēs
k’āts!Enaqē lāq. Wā, ā’mēsē lā nāk’emg’īl’tewēx gwēg’ilālasa
g’ilx’dēn wāldēma. Wā, lā k’lēs dzamēsasō’ lāxa gūna’yē qāxs
ālaē xās’īdexs laē L!ōpa. Wā, laēm gwāla.
- Elderberry Cakes.**—Wā, la’mēsēn gwāgwēx’s’x’īdēl laqēxs laē
25 ts!ēx’ts!ax’īda. Wā, hē’māxs laē ts!āwūnx’īda yīxs laē ts!ē-
ts!ēqē g’ōkūlōtasa ts!ēndzonōkwasa ts!ēndzowē. Wā, lā L!ēlāxēs
g’ōkūlōtaxa la neqāla qāxs k’lēsaē ēx’ lax ts!ēx’ts!ax’sē’waxa
gaāla qāxs ts!ēx’sēmdzēmaē. Wā, hē’mēs lāg’īlas āl’ēm L!ēlā-
lēda ts!ēndzonokwāxs laē k’ōtax laēm ‘wīlā gāaxstālēs g’ōkūlōtē.

eaten their breakfast. || At noon they invite all the men when | they 30
 have a winter dance. As soon as the messengers go out to call, |
 the wife of the one who gives the elderberry-feast gets ready and |
 clears her house. After she has done so, she brings out her | dishes,
 which she puts down at the right-hand side inside the || door of the 35
 house where the elderberries are to be eaten. There she also puts the
 large water-buckets | and the elderberry-boxes and oil. When | every-
 thing is ready, she sends some member of (her husband's) numaym
 to go and | draw water; and when those who have gone to get water
 come back, she fills | the large buckets with water; and the woman
 also takes her spoon-basket || and puts it down ready by her seat at 40
 the left-hand side | inside the door of the house where the elderberries
 are to be eaten. Now | the guests come in, after they have been called
 again by the messengers. As soon as | they come in, they wash the
 dishes; and when this is done, | (the woman) unties the cover of the
 elderberry-box and takes out the || elderberry-cakes. She unties the 45
 cedar-bark strings, and | throws two cakes of elderberries into each
 of the dishes. | As soon as every one is in a dish, fresh water is
 poured on; | and she leaves them there while the feasters begin to
 sing | their feast-songs. She wants the elderberries to soak. || As 50
 soon as those who are to eat the elderberries finish singing | the four

Wä, g'il'mēsē neqälaxs laē lē'lälase'wēda 'nāxwa bēbegwanemxs 30
 laē ts'lētslēqa. Wä, g'il'mēsē la g'älēda lē'lälēlg'isaxs laē hēx'i-
 da'ma genemasa ts'lēx'tslānasLaxa ts'lēndzowē xwāna'ida qa's
 ēx'widēxēs g'ōkwē. Wä, g'il'mēsē gwālexs laē mex'ūt'la'ilēlaxēs
 lōelq'lwē qa g'āxēs mexstālil lāx hēlk'!ōtsālilas āwilelāsēs ts'lēx-
 ts'lax'ilats'lēlē g'ōkwa; wä, hē'misēs āwāwē naengats'lā. Wä, 35
 hē'mislēs ts'lēnats'lē xāxadzema; wä, hē'misa l'lē'na. Wä, g'il'mēsē
 'wi'la g'āx gwālila laē 'yālaqasa g'ayōlē lāx 'ne'mēmotas qa lās
 tsāx 'wāpa. Wä, g'il'mēsē g'āxēda tsāx·daxa 'wāpaxs laē qōqūt'la-
 lalilēda āwāwē naengats'lāxa 'wāpē. Wä, lā āx'ēdxaaxēs k'ayats'lē
 yīxaaxa ts'lēdāqē qa g'āxēs gwālila lāxēs k'waēlasa gemxōtsālilas 40
 āwēlelas t'lēx'ilāsa ts'lēx'tslax'īlats'lē g'ōkwa. Wä, g'āx'mē hō-
 gwilelēda lē'lānemē qaxs lē'maē yāla ētsē'stase'wa. Wä, g'il'mēsē
 'wi'laēlexs laasē ts'lōx'ūg'intsē'wēda lōelq'lwē. Wä, g'il'mēsē gwā-
 lexs laē x'ākūyindxa ts'lēnats'lē xāxadzema. Wä, lā āx'wūts'lāla
 ts'lēts'lēndzowē qa's qwēlālēx yaēltsema'yas k'ādzekwa. Wä, lā 45
 pēlx'alts'lāla maēmalexsa tsēndzowē lāxa 'na'ne'mēxla lōelq'wa.
 Wä, g'il'mēsē q'wālxots'lewakwa lōelq'wāxs laē gūq'leqasō'sa 'we-
 'wāplēmē. Wä, ā'mēsē la hē gwaēlexs laē k'wē'lāla denxelēda
 ts'lēx'tslax'Laxa ts'lēndzowē. Wä, laem 'nēx' qa pēx'widēsa la
 pēx'stalil ts'lēndzowa. Wä, g'il'mēsē gwāl denxelēda ts'lēx- 50
 ts'lax'Laxa ts'lēx'ināsa mōsgemē ts'lāq'lāla q'lemq'lēmdemaxs laē

- 52 winter-dance songs, | all the young men of the host's numaym sit
down by the side of | the dishes in which the elderberries are rubbed.
Each takes hold of a soaked | elderberry-cake; and they rub them to
55 pieces, since the liquid has all been soaked up || into the elderberry-
cakes. When they are all | in pieces, they rub them with the open
right hand, so that they become really thick | and well mixed with
water. After doing so, they take | oil and pour it into the whole
number of dishes. | They put in much oil; and after doing so, they
60 give || the spoons to the guests; and after every one of those who are
to eat the elderberries have one, | they carry the elderberry-dishes,
one for each six | men, and immediately the guests begin to eat the
elderberries. They | just suck out the juice and blow out the seeds, |
65 but the old people swallow them with the seeds. || After they have
eaten, water is passed around, and they | rinse their mouths, because
seeds remain | inside the mouth. After doing so, they drink a little |
water, and then they go out when they have | finished. ||
- 70 I will talk about the elderberries that are not tied into bundles |
when I talk about the salal-berries when these are picked, | for the
elderberries get ripe first of all the various kinds of berries. That is |
why they go first to pick these. |

- 52 'wī'la'ma hā'yālās 'ne'mēmotasa ts'lēx-ts'lānasē la k'lūsāgelilāxa
yilyats'lāxa ts'lēndzowē lōelq!wa. Wā, lāx-da'xwē dāx'idxa pēge-
kwē ts'lēndzowa qa's q!wēq!ūts!alēq yīxs laē la lem'x'waits!āwē
55 'wāpalas, yīxs lae 'wiwelaqaxa ts'lēndzowē. Wā, g'il'mēsē 'wī'welx-
sexs laē yilsēlgēsēs hēlk'lōts!āna'yē lāq qa ālak'lālēs genk'axs
laē lēlgā lē'wa 'wāpaga'yas. Wā, g'il'mēsē gwālexs laē āx'ē-
tse'wēda L'lē'na qa's k'lūnq!eqēs lāx 'wāxēxlaasasa lōelq!wē. Wā,
laem q!lēqxa L'lē'na. Wā, g'il'mēsē gwālexs laē ts!ewanaēdzemēda
60 kāk'ets!ēnaqē. Wā, g'il'mēsē 'wīxtowēda ts'lēx-ts!ax'Laxs laē k'ax-
dzamōlilema ts!lēts!ex-ts!āla lōelq!wa lāxa q!lēq!ēl!ōkwē bēbe-
gwānema. Wā, hēx'ida'mēsē ts'lēx-ts!ax'idex-da'xwa. Wā, la'mē
āx-da'x'ēm k'lūmtālax 'wāpaga'yas qa's pōx'ālēx mek!ūga'yas.
Wā, laalas 'wī'la'ēm neqwēsō'sa q!ūlsq!ūlyakwē lē'wēs māk!ū-
65 ga'yē. Wā, g'il'mēsē 'wī'laxs laē tsayanaēdzemēda 'wāpē qa ts!ē-
wēl!ēxōdēs qaxs laē gwēlēl!ēxawa'ya mek!ūga'yasa ts'lēx-ts!ax-
se'was lāx āwēl!ēxawa'yas. Wā, g'il'mēsē gwālexs laē xāl!ē-
x'id nāx'id lāxa 'wāpē. Wā, hēx'ida'mēsē la hōqūwēsexs laē
gwāla.
- 70 Wā, ālemtwisen gwāgwēx's'āla! lāxa k'lēsē yiltsemak" ts'lēndzowa
qenlō hēl gwāgwēx's'alasla nek!ūlē qō lāl nekwasō'lō qaxs lēx'a-
'maē g'il L'lōpa ts'lēx'ināsa 'nāxwax 'nā'nēlēmasa. Wā, hē'mis
lāg'ilas lēx'aem g'il ts'lēx'ase'wē.

Unripe Elderberries.—Now I will talk again about || the boiled 75 elderberries; that is, before they are red. | Only the old women like very much to eat elderberries, | and they go first to get elderberries when they are still green; | for, as soon as a woman sees elderberries that are still green, she takes | a small small-meshed basket and goes to pick the elderberries. When she arrives || at the elder- 80 berry-bushes, she plucks off the elderberries, which are in bunches, | and throws them into the basket for carrying elderberries. When it is | full, she goes home at once and puts | down the basket with the elderberries. She takes her small kettle and | carries it down to the beach. Then she puts down the kettle, || picks up gravel, and puts 85 it into the small kettle. | She takes care that no sand that sticks to the gravel | gets into the kettle. When it is half full from the bottom with | gravel, she carries the little kettle with the gravel in it into the house, and | puts it down where she is working at the elderberries. Then she takes her || small-meshed basket with elderberries 90 in it, and she pours the elderberries | into the small kettle for cooking elderberries. When they are all in, she dips up a | little water and pours it in. She takes an old piece of matting | and puts it on as a cover. Then she puts the kettle on the fire, and | watches it until it boils up; and as soon as it boils up, || she takes it off and takes off the 95

Unripe Elderberries.—Wä, la'mēsen ēdzaqwał gwāgwēx's'ālał lāxa hānx'laakwē ts!ēx'ina, yixs k'lē's'maē gült!ēda, yixs lēx'a- 75 'maēda laelk!wana'yē xenlela ts!ēts!ēx'besxa ts!ēx'ina. Wä, hē'mis g'il ts!ēx'idxa ts!ēx'ināxs hē'maē ālēš lenlenxsema yixs g'il'maē dōx'walelaxa ts!ēx'ināxs laē lenlenxsema, laē āx'ēd- xēs t!ōlt!ōx'semē lālxama qa's lā ts!ēx'a. Wä, g'il'mēsē lāg'aa lāxa ts!ēx'mesaxs laē k'ūlp!ēdxa ts!ēx'ina lāxēs 'nāl'nemx!alaē- 80 na'yē qa's k'ūlpts!ālēs lāxēs ts!ēnats!ē lālxama. Wä, g'il'mēsē qōt!axs laē hēx'idaem la nā'nakwa lāxēs g'ōkwē. Wä, lā hāng'alilaxēs ts!ēnats!ē lālxama qa's āx'ēdēxēs ha'nemē. Wä, lā k'!ō-qūlaqēxs laē lents!ēs lāxa l'ema'isē. Wä, hāng'alīsasēxs laē menx'idxa t!at!ēdzemē qa's lā k'lats!ālas lāxēs ha'nemē. Wä, 85 laem aēkila qa k'lēāsēs lāsa ēg'isē k'ūtāla lāxa t!āt!ēdzemaxs laē k'lats!ālas lāxa ha'nemē. Wä, g'il'mēsē negoyoxsdālaxa t!āt!ēdzemaxs g'āxaē k'!ōqūlēsaxa t!āt!ēdzemts!āla ha'nema qa's g'āxē hāng'alīlas lāxēs ts!āts!ēx'silasaxa ts!ēx'ina. Wä, lā āx'ēdxēs ts!ēnats!ē t!ōlt!ōx'sem lexa'ya qa's lā güqāsasa ts!ēx'ina lāxa 90 ts!ēx'i'lats!ēlē ha'nema. Wä, g'il'mēsē 'wi'losexs laē tsēx'idxa hōlalē 'wāpa qa's lā güq!eqas lāq. Wä, lā āx'ēdxa k'lāk'lobanē qa's nāseyīndēs lāq. Wä, lā hānx'lents lāxēs lēgwīlē. Wä, lā q'lāq!alalāq qa medelx'widēs. Wä, g'il'mēsē medelx'widēxs laē hānx'sendeq qa's nasōdēx naseya'yas. Wä, lā āx'ēdxēs lālogūmē 95

- 96 covering. She takes her small dish | and spoon and puts them down
by the side of the small kettle | in which the elderberries have been
cooked. She takes her spoon and pokes under the | boiled elder-
berries, and lifts them up and puts them into | the dish from which
the elderberries are eaten; and after she has done so, she turns her
100 spoon over and || presses it into the boiled elderberries, which are
still in bunches on the stems. | Now she breaks them to pieces; and
when they get thick and pasty, she | takes oil and pours it over them.
After doing so, she | takes her spoon and again presses (the elder-
berries) with the back of the spoon. | After doing so, she licks off the
5 juice from the spoon and || puts it down. Then she takes a cedar-
stick and splits it so that it is like | a pair of tongs. She takes a
piece of split cedar-bark and ties it on one end to | keep it from
splitting, and the tongs are one span | in length. When the tongs are
finished, they | are used like a fork. She puts them into the boiled ||
10 berries which are mixed with the stems. Then she puts (the tongs)
into her mouth and sucks out the juice; | and when all the juice has
been sucked out, she blows out the stems and the | seeds. She con-
tinues doing so while she is eating the boiled | elderberries. After
she has done this, she puts away what is left, | so that she can eat it
15 after a while. Then she takes up some water and || rinses her mouth,
so that the seeds that are in her mouth may come out. | After she

- 96 ɬ'wis k'ats!enaqē. Wā, lā k'anōlilasēs ɬalogūmē lāxēs ts!ēx-i-
'lats!ē ha'nema. Wā, lā āx'ēdxēs k'ats!enaqē qa's tseyābōdēs lāxa
hānx'laakwē ts!ēx'ina qa's lā tsēts!ōts lāxa ts!ēx'ts!anats!ēlē
ɬalogūma. Wā, g'il'mēsē gwālexs laē nelālamasxēs k'ats!enaqxs
100 laē q!ōtelgēs lāxa hānx'laakwē ts!ēx'ina yixs āxāla'maēs ts!ēna-
nowē. Wā, laem q!wēq!ūts!ālaq. Wā, g'il'mēsē lā genk'axs laē
āx'ēdxa L!ē'na qa's k!ūnq!eqēs lāq. Wā, g'il'mēsē gwālexs laē
āx'ēdxēs k'ats!enaqē qa's ēt!ēdē q!ōtelgēs āwēg'a'yas lāq. Wā,
g'il'mēsē gwāla laē k'elgeleg'indxēs k'ats!enaqē. Wā, lā g'ig'a-
5 lilasēxs laē āx'ēdxa k!wa'xlāwē qa's xōx'widē qa yewēs lā gwēx'sa
ts!ēslāx. Wā, la āx'ēdxa dzexekwē denasa qa's y!l!exlëndēs
qa 'klēsēs hēk!ōt!ēd xōx'sa. Wā, la 'nemp!enkē 'wāsgemasas
lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwāla k!l!bayowē hā-
'mayōxs laē k!l!p!lits lāxa hānx'laakwē q!wēq!wālewak' ɬ'wē
10 ts!ēnanowē ts!ēx'ina qa's k!l!p!l!edzendēs. Wā, lā k!ūmtelgēq.
Wā, g'il'mēsē 'wi'lāwē saaqas laē pōx'ōdex ts!ēnanowas ɬ'wēs
mek!ūga'yē. Wā, āx'sā'mēsē hā gwēgilaxs ts!ēx'ts!ax'aaxa hānx'-
laakwē ts!ēx'ina. Wā, g'il'mēsē gwālexs laē g'ēxaxēs ānēx'sā'yē
qa's ēt!ēdēl ts!ēx'ts!ax'id!eq. Wā, lā tsēx'idxa 'wāpē qa's ts!ē-
15 wēl'exōdē qa lawāyēsa lā k!wēk!ūtāla maemk!ūgēs ts!ēx'ina lāx
āwēl'exāwa'yas. Wā, g'il'mēsē gwālexs laē xāl'ex'id nāx'idxa

has done this, she drinks a little | water; and after doing this, she 117
eats roasted salmon | with oil. She does this with the roasted sal-
mon | so that she may get no stomach-ache. Now that is all about
the elderberries. ||

Salal-Berry Cakes.—Now I will talk about the long salal-berry 1
cakes when they are | squeezed (in water). First of all, the woman
takes her | dishes. She puts them down (in a row). She goes to draw
water, and | pours it into the dishes. When the water is in each dish, ||
she takes shredded cedar-bark and | washes them, beginning at one 5
end. She uses the shredded | cedar-bark in washing them so that
all the dirt may come off. When | they are clean, she takes the box
with long salal-berry cakes, | unties the string holding down the
cover, || takes off the cover, and takes off the skunk-cabbage covering. 10
She puts it down, and takes | out the long salal-berry cakes and
breaks them into | five pieces lengthwise. She puts each one of the |
pieces into a dish. There are five | dishes to each long salal-berry
cake; and when || there is a piece in each dish, she goes to draw water 15
and pours | it in; and when there is water in the dishes, she takes |
a mat and covers up the dishes with the pieces of salal-berry | cake.
She leaves them in this way until the morning, when daylight comes. |
She leaves them there all night. || In the morning, when daylight 20

‘wāpē. Wā, g’il’mēsē gwālexs laē hēlēg’intsā L!ōbekwē. Wā, 117
laem ts!ēpas lāxa L!ē’na. Wā, hēem lāg’ilas hē gwēx’itsā L!ōbe-
kwē qa’s k!ēsē ts!ex’semsela. Wā, laem gwāla lāxa ts!ēx’ina.

Salal-Berry Cakes.—Wā, la’mēsen gwāgwēx’s’x’idel laqēxs laē 1
q!wēsase’wēda hēyadzō t!eqa, yixs hē’māē g’il āx’ētsō’sa ts!ēdāqēs
lōelq!wē, qa’s g’āxē mex’ālilēlas. Wā, lā tsēx’idxa ‘wāpē qa’s
gūgeg’indālēs lāxa lōelq!wē. Wā, g’il’mēsē q!wālxōts!ewax’sa
‘wāpaxs laē āx’ēdxa q!ōyaakwē k’ādzekwa. Wā, lā g’ābalēla- 5
qēxs laē ts!ōxūg’indālaq. Wā, laem dzeg’ēleg’ēsā q!ōyaakwē
k’ādzek’ lāq qa lawāyēsā dzēdzegūg’a’yas. Wā, g’il’mēsē lu
ēeg’eg’axs laē āx’ēdxēs hēyadzoats!ē negūdzwōwē t!eqa qa’s qwē-
lēyindēx t!emak’ēya’yas. Wā, lā āxōdex yikūya’yas. Wā, lā
āxālaxa pāqēya’yē k!ēk!āōk!wa qa’s āxālilēlēs. Wā, lā āx’wūl- 10
ts!ōdxa hēyadzōwē negūdzwōwē t!eqa. Wā, lā k!ōk!ūpsūlaq qa
sēsek!ax’sē lāxēs āwāsgemasē. Wā, lā pelx’ts!ālasa ‘nāl’nēmxxa
k!ōp!āwē lāxa ‘nāl’nēmēxla lōq!wa. Wā, laem sek!lēxla lōel-
q!wa lāxa ‘nēmxxa hēyadzōwē negūdzwōwē t!eqa. Wā, g’il’mēsē
q!wālxōts!ewakwēda lōelq!wāxs lāē tsā lāxa ‘wāpē qa’s lā qap!ē- 15
qelas lāq. Wā, g’il’mēsē lā ‘wī’la lā q!ōgūlilx’ ‘wāpaxs laē āx’ēd-
xa lē’wē’yē qa’s nākūyindēs lāxa t!exts!ālāxa hēyadzōwē negūdzwō
t!eqa. Wā, laem hēx’sāl gwaēhlē lālaal lāxa lāla ‘nāx’idēlxa
gaālā. Wā, laem xamastalilē t!ēltalilxā gānolē. Wā, g’il’mēsē
‘nāx’idxa gaālāxs laēda hā’yāl’a Lē!ālaxēs g’ōkūlōtē qa g’āxēs 20

- 21 comes, the young men go to call the people to | eat the long salal-
berry cakes. They all come in after the young men have called
them | four times. Then the woman takes off the mat | covering of
the dishes, and the young men go and stand each | next to a dish,
25 and they sit down and put || both hands into the soaked berry-cake.
They | take a handful of the berry-cake, squeeze it into a ball, and,
when they take it out, | they squeeze it again, so that the ball of
berries gets smaller; | and they stop squeezing only when it is all
dissolved and the liquid is thick. | Then they stop squeezing the
30 berry-cake. The woman goes || to get oil, and pours it on. They
put much oil on; | and after doing so, the woman takes the | basket
containing her horn spoons. (For horn spoons | are made for eating
salal-berry cakes, because they are all black, | and the spoons do not
35 turn black after being used by those || who eat long salal-berry cakes,
as the wooden spoons do, when | they begin to use them for eating
salal-berry cakes. Even | if they are new, [the wooden spoons] at
once turn black all over. | Therefore they use only horn spoons to
eat | long salal-berry cakes when they are given at a feast, because
[the berries] do not stick to them.) ||
- 40 I only wished to turn for a while to this. | They give a spoon to
every guest who | eats long salal-berry cake. After this has been

- 21 t!ext!aqa lāxa hēyadzowē t!eqa. Wā, g'il'mēsē g'āx 'wī'laēlexs
laē mō'plenē'stēda hā'yā'la ētsē'sta laasa ts!edāqē āxōdxa lē'wa'yē
naḡūmaliltsa lōelq!wē. Wā, lā q!wālxogwāga'ya 'nā'lnemōkwē
hē'la lāx 'wāxēxlaasasa lōelq!wē qa's k'lūs'ālilēxs laē āxstendā-
25 lasēs 'wax'soits!āna'yē lāxa hāpstalilē t!eqa. Wā, lax'da'xwē
gōlx'idxa t!eqa qa's lōxsemg'ilēq; wā, g'il'mēsē 'wī'lōstaxs laē
q!wēs'ideq. Wā, hē'mis la ts!ema'nākūlatsa lōxsemē t!eqa. Wā,
āl'mēsē gwāl q!wēsaqēxs laē 'wī'la. Wā, laem genx'īdēda
'wāpalas. Wā, laem gwāla q!wēsāxa t!eqa; wā, lālēda ts!edāqē
30 āx'ēdxa L!ē'na qa's k'lūnq!eqēs lāq. Wā, laem q!lēqxa L!ē'nāxs
laē k'lūnq!egemq. Wā, g'il'mēsē gwālexs laē āx'ēdēda ts!edā-
qaxēs ts!ōlolag'ats!ē L!exōsgem qaxs hē'maē k'ats!enaqēltsa ts!ō-
lolaqa hēyadzowē negūdzo t!eqa qaxs ts!ōts!elēg'aēda ts!ōlolaqē
k'āts!enaqa. Wā, lā k'ēs āwelx'es ts!ō'īdexs laē gwāl 'yōselaxa
35 hēyadzowē negūdzo t!eqa, hē gwēx'sa k!wēk!wageg'a k'āts!ena-
qaxs g'il'maē 'yōs'idayō lāxa hēyadzowē negūdzo t!eqaxs hē'maē
ālēs alōlaqē laē hēx'idaem la ts!ōts!elg'ax'īda. Wā, hē'mis
lāg'ilas lēx'aem 'yō'yats!ēda ts!ēts!ololaqē k'āk'ets!enaqxa hēya-
dzowē negūdzo t!eqaxs k!wēladzemaē qaxs k'lēsaē k!ūtāla lāq.
40 Wā, ā'men 'nex' qen yāwas'īdē gūyōyōx'wid gwāgwēx's'x'īd lāq.
Wā, lā ts!ewanaēdzema ts!ēts!ololaqē k'āk'ets!enaq lāxa k!wēlaxa
hēyadzowē negūdzo t!eqa; wā, g'il'mēsē gwālexs laē k'agemli-

done, they | put before them the dishes containing salal-berries mixed 43
with water. Now there are | six men to each dish. When the
dishes have all been put down, || they immediately begin to eat the | 45
squeezed long salal-berry cakes in the dishes with their horn spoons.
After eating, | the salal-berry dishes are taken away | and put down
at the left-hand side of the door of the | feasting-house. Then the
guests go out at once. || They do not drink any water after the feast. 50
That is all about this. |

Raw Salal-Berries (Eating raw, ripe salal-berries).—| When the 1
woman comes home after picking | ripe salal-berries, her husband
goes and calls whomever he likes | to come to eat ripe salal-berries.
When || the guests are all in, the woman takes a long | narrow mat 5
and spreads it in front of those who are to | eat the ripe salal-berries.
Her husband takes the | basket containing the salal-berries and pours
them all along the mat in | front of his guests. He pours out || all, 10
so that it reaches to the end of the guests. His wife pours oil into |
oil-dishes; and as soon as she has poured in the oil, her | husband
takes the oil-dishes and puts them on the salal-berries. | He puts them
far enough apart for the men to reach them, | and there are four men
to each. || After all the oil-dishes have been put down, the guests 15
take | the salal-berries, each one bunch. They dip them into the oil; |

lɛlayɛwɛda t!ɛt!ɛxts!ɛla lɔɛlq!wa lɛxa k!wɛlɛ. Wɛ, la'mɛ q!ɛq!ɛ- 43
L!ɛlaxa 'nɛl'nɛmɛxlɛ lɔɛlq!wa. Wɛ, g'il'mɛsɛ 'wɛl'g'alɛlɛda lɔɛl-
q!wɛxs laɛ hɛx'idaɛm 'nɛxwa 'yɔs'itsɛs tsɛts!ɔlɔlɛqɛ k'ɛk'ɛts!ɛnaq 45
lɛxa lɔxts!ɛla q!wɛdzɛk' hɛyadzowɛ t!ɛqa. Wɛ, g'il'mɛsɛ 'wɛl'axs laɛ
hɛx'idɛma k'ɛg'ilɛlɛma t!ɛt!ɛxt!agats!ɛx'dɛxa q!wɛdzɛkwɛ hɛya-
dzowɛ t!ɛqa qa's lɛ k'ik'ag'alɛlɛm lɛx gɛmxɔtsɛlɛsa t!ɛx'lɛsa
t!ɛqɛ'lats!ɛ g'ɔkwa. Wɛ, hɛx'ida'mɛsɛ la hɔqɔwɛlsɛda k!wɛldɛ.
Wɛ, laɛm hɛwɛxa nɛgɛk'ɛlax 'wɛpɛ. Wɛ, laɛm g'wɛl lɛxɛq. 50

Raw Salal-Berries (K'ɛlx'k'lax'axa nek!ɔlɛxs lɛɛ q!ayɔqwa).— 1
Wɛ, hɛ'maaxs g'ɛlaɛ g'ɛx nɛ'nakwɛda ts!ɛdɛqaxs lɛx'dɛ nɛkwaxa
q!ayɔqwa nek!ɔlɛ; wɛ, lɛ lɛ'wɛnɛmas lɛ'lɛlɛxɛs g'wɛ'yɔ qa's lɛ-
'lalɛsɛ'wa, qa's q!ɛq!ɛx'nɔtxa q!ayɔqwa nek!ɔlɛ. Wɛ, g'il'mɛsɛ
g'ɛx 'wɛ'lɛlɛ lɛ'lɛnɛmasɛxs laɛ hɛx'ida'ma ts!ɛdɛqɛ ɛx'ɛdɛx g'il- 5
dɛdzowɛ ts!ɛq!ats!ɔ lɛ'wa'ya qa's lɛ lɛpɛdzamɔlɛlɛs lɛxɛs nek'wɛ-
lag'ilɛlɛx q!ayɔqwa nek!ɔlɛ. Wɛ, lɛ lɛ'wɛnɛmas ɛx'ɛdɛx nek!ɔlɛ-
ts!ɛlɛ lɛxɛ'ya qa's lɛ qapanaɛsɛlɛsa q!ayɔqwa nek!ɔlɛ lɛx L!ɛsɛx-
dzamɛ'yasɛs lɛ'lɛnɛmɛ. Wɛ, ɛ'misɛ gwanɛla qa labalɛsɛxs laɛ
'wɛl'g'ilts!ɛmɛsɛq, yɛxs laɛlɛs gɛnɛmɛ k!ɔnxts!ɛlɛsa L!ɛ'na lɛxa 10
ts!ɛts!ɛbats!ɛ. Wɛ, g'il'mɛsɛ 'wɛ'lɛ k!ɔnxts!ɛwɛkɔxs laɛ ɛx'ɛdɛ lɛ-
'wɛnɛmasɛq qa's lɛ hɛnɛqɛlɛs lɛxa nek!ɔlɛ. Wɛ, laɛm ɛm gwa-
nɛla qa hɛlts!apɛlɛsa bɛbɛgwanɛmɛ lɛx ɛwɛlɛgɔlɛlɛsɛsa ts!ɛts!ɛ-
bats!ɛ. Wɛ, laɛm maɛmɛlɛsɛ'wɛda 'nɛl'nɛmɛxlɛ. Wɛ, g'il'mɛsɛ
'wɛl'g'alɛlɛda ts!ɛts!ɛbats!ɛxs laɛ hɛx'ida'ma k!wɛlɛ dɛx'idɛx 'nɛl- 15
'nɛmxlɛ nek!ɔlɛ qa's k'atsɛndɛs lɛxa L!ɛ'nɛxs ts!ɛbats!ɛts!ɛlɛlɛ.

17 and after they have done this, all the salal-berries are covered with oil. |
 They shake off the oil, take the bunch out, and | eat them off one at a
 20 time; and when all have been taken off, they throw the stem || into
 the fire. Then they take another bunch and | do in the same way,
 and all the guests do the same. | After they have eaten, they all go
 out of the house. | They drink no water after eating it, for they | do
 25 not want to remove the sweetness from the mouth. || For this reason
 they do not drink any water. The reason why | the branch is thrown
 into the fire by the one who has eaten the berries is, that they do not
 want any one to take it | for witchcraft; for the man's breath is on it,
 because he has bitten off the | salal-berries and it remains on it.
 Therefore they are afraid. Now that is all | about salal-berries. ||

1 **Cakes of Currants**¹ (Eating currant-cakes).—First | the woman takes
 the dishes and she brings them down and she puts them down on the
 left-hand side of the | door of the house where the currant-cakes
 are to be eaten; and she places there also oil | and the horn-spoon
 5 basket and also large water-buckets, || are put down on the floor,
 and also long mats.² | . . .

As soon as he stops speaking, the wife of the | host takes the box
 containing the currant-cakes and unties the cover. | She takes out

17 Wā, g'il'mēsē la 'wi'la la t!et!epsema nek!ūlaxa l!ē'nāxs laē k'!e-
 lōdxa l!ē'nāxs laē āxwūstendeq qa's 'na!nemsgememqēqēxs laē
 q!ek'ālaq lāxēs yisx'enē. Wā, g'il'mēsē 'wilg'elenxs laē ts!EXLEN-
 20 deq lāxa legwīlē qa's ēt!ēdē dāx'idxa 'nemxlālā. Wā, lāxāē
 hēemxat! gwēx'idēq. Wā, lā 'nāxwaem hē gwēgwālag'ililēda wā-
 kwē k!wēla. Wā, g'il'mēsē 'wi'laxs laē hēx'idaem 'nāxwa hōqū-
 wēlsa. Wā, laemxaē hēwāxaem nagēqelax 'wāpa qaxs gwaq!e-
 laaq lāwāyēs ēx'p!aēl!exawa'yē yis ēx'p!esgema'yasa nek!ūlē.
 25 Wā, hē'mis k!ēsēlas nāx'idxa 'wāpē. Wā, hē'mis lāg'ilas ts!EXLā-
 laxa yisx'enasēs q!eg'elenakwaxs gwāq!elaaq lālax yāyanemasōsa
 ēq!ēnoxwē qaxs laē hasā'yasa begwānemaxs laē q!ek'ālaxa ne-
 k!ūlē k!ūt!enēq. Wā, hē'mis k!ilemsē. Wā, laem ālak!āla gwāl
 lāxa nek!ūlē.

1 **Cakes of Currants**¹ (T!ext!aqxa q!ēdzedzowē).—Wā, hēem g'il āx'ē-
 tsō'sa ts!edāqēs lōelq!wē qa g'āxēs mexstālil lāx gemxōtstālilas
 t!ex'ilāsa t!ext!agats!āxa q!ēdzedzowē g'ōkwa; wā, hē'misa l!ē'na,
 l!ē'wis ts!ōlōlagats!ās l!exōsgema; wā, hē'mislēs āwāwē naenga-
 5 ts!ā, qa g'āxēs hāx'hānēla; wā, hē'misēs g'ilsg'ildedzowē lōel'wa'ya.²
 . . . Wā, g'il'mēsē q!wēl'ēdēda yāq!ent!ālaxs laē āx'ēdē genemasa
 k!wēlasaxa q!ēdzats!ē xaxadzema qa's qwēleyindēx t!emāk'ya'yas.
 Wā, lā āx'wūlts!ālaxa q!ēdzedzowē t!eqa, qa's qwēqūltsemēx yaēl-

¹ *Ribes bracteosus* Dougl. and *Ribes petiolare* Dougl.

² Continued on page 751, line 18, to page 754, line 82.

the currant-cakes, and unties the | string with which the bundles are tied; and she gives them to the two messengers, and || they put two 10 cakes into each dish. | When they are in each dish, (the messengers) pour a little more | water on; and after doing so, the woman | asks some of her husband's guests to squeeze and rub the | currant-cakes. Immediately some of the young men come || from their seats and sit 15 down alongside of the currant-dishes. | They take out of the water a soaked currant-cake, | roll it up and break it into pieces. When it is all in pieces, | they break it into smaller pieces, so that they are very small. Then they | gather up what has been broken into small pieces, and they make a ball, || and squeeze it with both hands so 20 that it becomes round; | and they squeeze it for a short time, and put the ball | into the currant-dish and into the juice, which is now becoming thick. | They press the ball with their right hands and make it flat; | and when it is flattened out, they rub it with the right hand; || and before they have rubbed it very long, it gets pasty, because | the 25 ball dissolves in the water in which it is rubbed. As soon as it | is very thick, they stop rubbing. Then they wash | their hands, and, after doing so, they walk back and | sit down at their seats. Then the wife of the || host takes a box of oil-bottles, and it is put down 30 next to her seat. | She unties the top; and when she takes off the |

tsemayas k'ädzekwa. Wä, lä ts!äsläxa ma'lökwē e'etsē'stelg'isa. Wä, lax'da'xwē pēpēlx'ts!älasa maēmālexsa läxa 'nāl'nemēx'la löq!wa. 10 Wä, g'il'mēsē la q!walxōts!ewakwa löelq!waxs laē g'enwax 'wi-wābēts!āwasa löelq!wē. Wä, g'il'mēsē g'wālexs laēda ts!edāqē hēlg'ilgē läx k!wēlēkwasēs lä'wūnemē, qa g'āxēs q!wēsa y!lselgēxa q!ēdzedzowē t!ēqa. Wä, hēx'ida'mēsa 'waxōkwa hā'yāl'a g'āx q!wāqālil, qa's g'āxē k!ūsāgelilāxa q!ēsq!adzats!ēlē löq!wa. Wä, 15 hēx'ida'mēsē 'nāxwa dāstendxa 'nāl'nemxsa pēgek" q!ēdzedzō t!ēqa, qa's k'lōxsemdēqēxs laē p!ōp!oxsālaq. Wä, g'il'mēsē 'wī'wūlx'sexs laē hēloxs'end q!wēq!ūlts!ālaq. qa āmemayastōxs laē yāwas'id q!a-plēx'idxa la q!wēq!ūlts!aak" q!ēdzedzo t!ēqa, qa's tēxsemdēq qa's q!wētsemdēq y!sēs 'wāx'sōlts!āna'yē e'eyasā, qa lōxsemēs. 20 Wä, lä q!wēs'ēdeq. Wä, lä k'lēst!a gēg'ililexs laē 'mē'x'sents läx 'wapalāsxa la genk'a q!ōts!āxa q!ēsq!adzats!ēlaxa q!ēdzedzowē löq!wa. Wä, lä la'x'semtsēs hēlk'lōts!āna'yē lāq qa pēxsemx'i-dēs. Wä, g'il'mēsē la pēxsemxs laē yēlselg'intsēs hēlk'lōts!āna'yē lāq. Wä, k'lēst!a gēg'ililexs laē ālak!āla la genx'ida, qaxs laē 25 x'idzeltēda lōxsemx'dē, y!x y!lsasōx'dās. Wä, g'il'mēsē la ālak!āla la genk'axs, laē g'wāla yēy!lselg'esāq. Wä, lä ts!ents!ēnx-'widxēs e'eyasowē. Wä, g'il'mēsē g'wālexs laē qās'ida, qa's lä xwēlaqa k!ūs'ālilā, qa's lä k!wētemlilā. Wä, läla genemasa k!wēlasē āx'ēdxēs q!ēlwasē xetsema, qa g'āxēs ha'nēl läx k!wāēlasas. 30 Wä, lä qwēlēyindex t!ēmak'eya'yas. Wä, g'il'mēsē paqōdex yē-

33 cover, she puts it down. She takes out a | large oil-bottle of
 kelp-and gives it to the two messengers. | One of them bites off the
 string with which the mouth of the kelp bottle is tied; and, after tak-
 35 ing off || the string, he holds it with his right hand, and | squeezes the
 oil out on the rubbed currant-cakes, while | the other one holds the
 head of the kelp bottle with his left | hand, and he squeezes it
 with his right hand, so that the oil comes out | at the mouth. If the
 oil does not come out easily, because it is thick || in cold weather,
 40 then the two messengers take hold, one of each end, | of the oil-
 bottle. They stand one each side of the fire in the middle of the
 house, | and they pull the kelp bottle containing the oil backward
 and forward over the fire in the middle of the house. | When the oil
 is melted, then they begin to pour it over the | currant-cakes in the
 45 dish. They put on much oil, and || continue doing so with the others.
 After oil has been poured on all of them, | they take the horn-spoon
 basket and | distribute the spoons among the feasters. After this
 is done, they put | the currant-dishes in front of them, | one dish for
 each six men. As soon as || all (of the berry-dishes) have been put
 50 down, the guests begin to eat the berries. | They are told to eat
 everything that is in the dish; and this they do, for | these berries
 are never taken home when they are eaten in the house of the owner, |

32 kūya'yas laē pax'alilaq. Wā, lā q!elx'ūlts!ōdxa l!ē'nats!āla 'wālas
 'wā'wadāxs laē ts!ās lāxa ma'lōkwē e'etsē'stelg'isa. Wā, lāda
 'nemōkwē q!ek'ōdex mōgūxsta'yasa 'wā'wadē. Wā, g'il'mēsē lawā-
 35 ya mōx'ba'yas āwāxsta'yasēxs laē dālasēs hēlk'ōts!āna'yē laqēxs
 laē ts!etx'aqelasa l!ē'na lāxa y!lēkwē q!ēdzedzo t!eqa, y!xs laalē-
 da 'nemōkwās dālaxa ōxla'yasa 'wā'wadē, y!sēs gēmōlts!āna'yē
 a'yasowa. Wā, la x'ik'asēs hēlk'ōts!āna'yē qa lōlts!ālēsa l!ē'na
 lāx āwāxsta'yas. Wā, g'il'mēsē q!ēmsa lawālēda l!ē'nāxs gēn-
 40 k'aaxs 'wūdā'laē; wā, lāx'da'xwa e'etsē'stelg'isē dādebēxa l!ē-
 'nats!āla 'wā'wadē, qa's lā lāx'walil lāx 'wāx'sanālilasa laqwāwalilē.
 Wā, g'il'mēsē yax'idēda l!ē'nats!āwasēxs laē ts!etx'aqas lāxa lox-
 ts!āla y!lēk' q!ēdzedzō t!eqa. Wā, laem q!ēqxa l!ē'na. Wā, lā āx'-
 45 sāmēsē hē gwēg'ilaxa wāōkwē. Wā, g'il'mēsē 'wi'la la klūnq!egē-
 kūxs laē āx'ēdex'da'x'xa ts!ōlōlagats!ē l!ēxōsgēma, qa's lā ts!e-
 wanaēsēlas lāxa k!wēlē. Wā, g'il'mēsē gwālēxs laē k'ax'dzamōli-
 lēlasa q!ēq!ēsq!adzats!ēlē lōelq!wa lāxa q!ēsq!aslaq. Wā, la'mē
 q!ēq!atālēda bēbēgwānemaxa 'nā!nemēxla lōq!wa. Wā, g'il'mēsē
 50 'wilgalilēxs laē hēx'idaem 'nāxwa q!ēsq!as'idēda k!wēlaq. Wā,
 la'mē āxsō', qa's 'wā'wi'laēxs lēlōqūla. Wā, hē'mis gwālē qaxs
 k'lēts!ēnoxwāē mōdōla q!ēdzedzewaxs q!ēsēlaēda āxnōgwadas,

because it brings bad luck to take them home, as the people of olden 53 times say. | Therefore they try to eat all; and after emptying their dishes, || they go out of the feast-house. That is all about the berry- 55 cakes. |

Raw Currants.—Currants are also eaten raw. When | the woman comes home from picking currants, she | asks her husband to get a dish, and put it | next to her seat. Then she unties the top of || the currant-basket, and she sits down (with her husband), | one on each 60 side of the | currant-basket; and the large dish is put down on the outer side of the currant-basket. Then they both take the currants | out of the basket and strip them and put them into the dish. As soon as | they have been stripped off the stems, the stems are thrown || into the fire. The woman | and her husband continue doing this, 65 trying to see who will strip them most quickly. When | the currants have all been stripped off, the man goes and calls whomever he likes | from among his relatives, or he may even call his numaym; | and as soon as the husband goes to call all those who are to eat the raw || currants, she takes oil, and the spoon-basket with horn spoons, | which she 70 keeps in readiness at the place where she sits down, and she also takes medium-sized dishes | and holds them ready. Then her husband comes in, followed by his guests; | for they do not sit down as they do at a great feast. The guests sit down | any way they like.

qaxs aemsaael lāxōx mōdōlēxs 'nēk'a'laēda g'ilx'dā begwānema. 53
Wā, hē'mis lāg'ilas 'wa'wī'laaq. Wā, g'il'mesē 'wī'laxēs lēloqūlāxs
laē hōqūwēlsa. Wā, la'mē gwāl lāxa q'lēdzēdzowē t!eqa. 55

Raw Currants.—Wā, lā k'elx'k'lax'sō'emxat!ēda q'lesena. Wā, hē'maaxs g'āxaē nā'nakwēda ts!edāqaxs q'lesēx'dāxa q'lesēna, wā, lā āxk'lālxēs lā'wūnemē qa āx'ēdēsēxa lōq!wē, qa g'āxēs k'aēl lāx k'lūdžēlasas. Wā, hēx'ida'mēsa ts!edāqē qwēlyindex t!emā-k'eya'yasēs q'lēdzadzē lexa'ya. Wā, lā 'wāx'sanāliłxa q'lēdzadzāxs 60 laē k'lūdženōliłaq. Wā, lā k'aēl 'wālasē lōq!wa lāx l'āsanāliłasa q'lēdzadzē lexa'ya. Wā, hē'mis la dāłts!ālasda'x'sēxa q'lesēna lāxa lexa'yē, qa's lā k'imts!ālas lāxa lōq!wē. Wā, g'ilnałwa-mēsē 'wīg'elēnē yisx'enasēxs laē ts!exlentsa k'emtk'atmōtē yis-x'en lāxēs legwīlē. Wā, lā āx'sa'mēsē hē gwēg'ilēda ts!edāqē 65 lē'wis lā'wūnemē hahanakwap!exs k'imtaē. Wā, g'il'mesē 'wī'la la k'imdekwa q'lesēnāxs laē lē'lalēda begwānema xēs gwe'yōwē qa's lē'lālase'wa lāxēs lē'lēlāla lō'xs hāē lē'lālase'wēs 'nē'mē-motē. Wā, g'il'mesē la lē'lalē lā'wūnemasēxa q'lesq!aslaxa k'il-x'ē q'lesena, laē āx'ēdxa l'ē'na lē'wa ts!ōlōlagats!ē l'exōsgema, 70 qa g'āxēs gwālil āx'āxēl lāx k!waēlasas. Wā, hē'misa hā'yāł'a lōel-q!wa, qa g'āxēs ōgwaqa. Wā, la'mē lāk'elē lā'wūnemasēxēs lē'lā-nemē, qaxs k'lēsaē ālaēlē k!wē'lēna'ya. Wā, la'mē āem k'lūk!wax-sāla lāxēs gwe'yōwē, qa's k'lūs'alilasa lē'lānemē. Wā, g'il'mesē 'wī-

75 As soon as all are in, || the woman wipes out with shredded cedar-bark | a medium-sized dish. As soon as she has done so, she takes the | large dish with the stripped currants and puts it down where she is sitting. | Then she takes a large wooden ladle, dips it into the |
 80 stripped currants, and dips them into the || medium-sized dish. When it is half full, she puts it aside and | takes another medium-sized dish, and she puts it down where the other one | stands containing the stripped currants. She puts | stripped currants into it; and when it is half full, she | puts it away. She continues doing this
 85 with the others; and when || all the medium-sized dishes contain currants, she takes her oil | and pours it on, so that they are floating in it. When | she has done so, the horn spoons are given to all those who are to eat | the raw currants; and when every one who is going to eat currants has a spoon, | then the dishes with the currants are
 90 placed in front || of them. Now there are three men to | each dish. As soon as all (the dishes) have been put down, | those who are to eat the currants take up the horn spoons, and | all begin to eat the currants floating in the oil. There | is more oil in (each dish) than there are currants, because the currants without oil cause constipation. ||
 95 They do not stop eating until all | the oil and the currants are at an end. Then those who have been eating the raw currants go out. |

75 aēlexs laē hēx'ida'ma tsedāqē dēdeg'eg'asa q'lōyaakwē k'adzek"
 lāxa hā'yā'la lōelq'wa. Wā, g'il'mēsē gwālexs laē āx'edxa k'imdeg-
 gwatslē 'wālas lōq'wāxa q'lēsena qa's hāng'alilēs lāxēs k'lwāēlasē.
 Wā, lā āx'edxa 'wālasē k'lwāgeg'a k'āts'ēnaqa, qa's tsēqēs lāxa
 k'emdekwe q'lēsena. Wā, lā tseyōselasa k'emdekwe q'lēsena lāxa
 80 hā'yā'la lōq'wa. Wā, g'il'mēsē negoyoxsdālaxs laē wiqūlilaq qa's
 āx'edēxa ōgū'lāxat! hē'la lōq'wa qa's lā hānstōlilas lāx hā'nēlas-
 dasa lā q'lēts'ālaxa k'imdekwe q'lēsena. Wā, lāxāē tsēts'lōtsa
 k'imdekwe q'lēsena lāq. Wā, g'il'emxaāwisē negoyoxsdālaxs laē
 wiqūlilaq. Wā, āx'sā'mēsē hē gwēgilaxa waōkwē. Wā, g'il'mēsē
 85 'wi'wūlts!ewakwa hā'yā'la q'lēq'lets!āla lōelq'waxs laē āx'edxēs L'lē'na,
 qa's k'lūnq!eqēq. Wā, la'mē t!ep!egelisxa L'lē'na. Wā, g'il'mēsē
 gwālexs laē ts!ewanaēdzema ts!ōlolaqē k'āk'ets!ēnaq lāxa q'lēsq!as-
 laxa k'lilx'ē q'lēsena. Wā, g'il'mēsē 'wilxtowēda q'lēsq!aslaxa k'lil-
 x'ē q'lēsenāxs laē k'aēdzemēda q'lēq'lets!āla lōelq'wa lāxa q'lēsq!as-
 90 laxa k'lilx'ē q'lēsena. Wā, la'mē yaēyuduxūlōda bēbegwānēmaxa
 'nā'l'nēmēxla lōq'wa. Wā, g'il'mēsē 'wilg'alilēxs laē hēx'ida'ma
 q'lēsq!aslaxa q'lēsena āx'edxēs ts!ēts!ōlolaqē k'āk'ets!ēnaq, qa's
 'nāxwē q'lēsq!as'ida lāxa t!ep!egelēsaxa L'lē'na q'lēsena. Wā, la'mē
 hē q'lāgawa'ya L'lē'nasa q'lēsena, qaxs aat!ālag'ilaēda q'lēsenāxs
 95 k'lēasaē L'lē'na k'lūngēms. Wā, āl'mēsē gwāl q'lēsq!asexs laē 'wi-
 'laxa q'lēsena L'lē'wa L'lē'na. Wā, g'il'mēsē 'wi'laxs laē hōqūwūlsēda

These are not given at a feast to many | tribes. That is all about 97 the currants. |

Mashed Currants and | Salal-Berries.—When the salal-berries are 1 thoroughly ripe, | the woman goes to pick salal-berries. and at the same time she picks currants | which are also ripe. || She has one 5 basket for salal-berries, and another | basket for currants. When the baskets are full, | she puts on the top covering of hemlock-branches; and after doing so, | she ties down the top and carries them on her back to her | house. There she puts them down next to her seat. || She puts down a large dish on the floor, outside of her seat, | and she 10 takes the salal-berry basket and puts it down at the | right-hand side of the large dish. She unties the string on top of her | salal-berry basket, and, after doing so, she pulls out the | hemlock-branches which cover it, and throws them into the fire. Then she takes || one of the salal-berry branches and strips off the berries | into the 15 large dish. She continues doing this, and only | stops when it is all done. She throws the stripped | stems into the fire. Then she puts aside the empty basket, and | takes the basket containing the currants and puts it in the place of the || empty basket. She unties the 20 top string; and | as soon as it is off, she pulls off the hemlock-branches

q'lesq'lasdāxa k'ŋlx'ē q'lesena. Wā, laem k'les lē'alayo lāxa q'lē- 97 nemē lēlqwālaLa'ya. Wā, laem gwāl lāxa q'lesena.

Mashed Currants and Salal-Berries (Q'wōdzek^u q'lesena lē'wa 1 nek'ŋlē). — Wā, hē'maaxs laē ālak'lāla. la q'ayōqwēda nek'ŋlē, yixs lāx'dē nekwēda ts'edāqaxa nek'ŋlē. Wā, lā q'lāq'lesbalaxa q'lesenāxs laē neq'lēkwa.

Wā, laem ōgū'la'mē negwats'lāsēxa nek'ŋlē, wā, lāxaē ōgū'la'mē 5 q'lēdzats'lāsēxa q'lesena. Wā, g'il'mēsē qōqūt'lēda laelxa'yasēxs laē ts'lēts'ak'eyindālasa q'waxē lāq. Wā, g'il'mēsē gwālexs laē t'lēt'Emak'eyindālaq. Wā, g'āxē ōxlōt'lalaqēxs g'āxaē nā'nakwa lāxēs g'ōkwē. Wā, lā ōxleg'alīlas lāxēs hōmenē'lasē k'waē'lasa. Wā, lā āx'ēdxa 'wālasē lōq'wa, qa g'āxēs ha'nēl lāx l'āsalīlasēs k'waē'lasē. 10 Wā, lā āx'ēdxa negwats'lē lexa'ya, qa's hāng'āgelīlēs lāx hēlk'ō-tāga'yasa 'wālasē lōq'wā. Wā, lā qwēleyindex t'Emak'eya'yasēs negwats'lē lexa'ya. Wā, g'il'mēsē gwālexs laē nōxemweyōdxa q'wāxē ts'lāk'eyēs qa's ts'EXLālēs lāxēs legwīlē. Wā, lā dāx'īdxa 'nemxlāla lāxa vīsx'enasa nek'ŋlē x'īg'elēndēq, qa's lā x'ix'ts'ālas 15 lāxa 'wālasē lōq'wa. Wā, lā hēx'sāem gwēg'ilaq. Wā, āl'mēsē gwālexs laē 'wī'la. Wā, la'mē āem la ts'EXLālāsa x'ix'āx'motē yīsx'en lāxēs legwīlē. Wā, lā lēqūlīlā la lōpts'ā lexa'ya, qa's lā āx'ēdxa q'lēdzats'lē lexa'ya, qa's lā hānstōlīlas lāx ha'nēlasdāsa la lōpts'ā lexa'ya. Wā, lāxaē qwēleyindex t'Emāk'eya'yas. Wā, 20 g'il'mēsē lāwāxs laē nexemweyōdxa q'wāxē qa's ts'EXLēndēs lāxēs

22 and throws them into the | fire. When this is done, she takes out
a bunch of currants | and strips them off, and puts them on top of
the salal-berries | which have been stripped off and which are in the
25 dishes. She strips the currant-stems || and puts the currants on the
salal-berries that has been stripped off, and | she throws the currant-
stems into the fire. She continues doing this with the | others; and
as soon as the basket is empty, | she puts it away. She takes her
husband's stone hammer | by the small end with the right hand,
30 and || with the big end she pounds the mixed salal-berries and
currants. | She pounds them with the stone hammer for a long time
and only stops when | all the salal-berries and currants have all burst
and are | all mixed. When this is done, she tells her husband | to
35 go and invite whomever he likes, from among the chiefs, || for only
chiefs eat this kind of food, consisting of salal-berries | mixed with
currants; and the owner of this kind of food, | salal-berries and cur-
rants, eats it,—the woman, her husband, | and their children. Then
the woman's husband goes out to | invite the chiefs and their wives;
40 and as soon as the woman's || husband goes out of the house, she takes
her small dishes and her | horn-spoon basket, and puts them down
next to her seat, | and also her oil, and she spreads out a new mat on
which | her husband's guests are to sit. As soon as she has done so,
45 the chiefs come in with their wives, and husband and wife || sit down

22 legwile. Wā, g'il'mēsē gwālexs laē dāts!ōdxa 'nemxlāla q'lēsenā,
qa's lā k'imteyindālasa q'lēsenā lāx ōkūya'yasa x'ig'ekwē nek'ū-
lāxa lā k'lats!āxa k'imdegwats!ō lōq!wa, qa's k'imdeitsendēx q'lē-
25 dzanās, qa's lā k'lāk'eyints lāxa k'imdekwē nek'ūla. Wā, lāxaē
ts!exlents q'lēdzanās lāxēs legwile. Wā, āx'sā'mēsē hē gwēgilaxa
waōkwē. Wā, g'il'mēsē 'wilg'elts!āwa q'lēdzats!ā lexāxs laē
g'exaxēs laelxa'yē. Wā, lā āx'ēdex pelpelqasēs lā'wūnemē. Wā,
hēt!a dālasōsē wīlba'yasa pelpelqasēs hēik!ōts!āna'yaxs laē L'em-
30 kulg'ēs L'ex'uba'yas laxa mālagekwē nek'ūl L'ē'wa q'lēsenā. Wā,
lā gēg'ilil L'emkulgēs pelpelqē lāq. Wā, ā'mēsē gwālexs laē
'nāxwaem la kūx'idēda nek'ūl L'ē'wa q'lēsenā. Wā, la'mē āla-
k!ala la lēlgā. Wā, g'il'mēsē gwālexs laē āxk!ālxēs lā'wūnemē
qa lās L'ē'lālxēs gwe'yōwē, qa's L'ē'lālxē'wa lāxa g'ig'igāma'yē.
35 qaxs' lēx'a'maēda g'ig'ig'āmaē ha'māpxa hē gwēk' malaqela nek'ūl
L'ē'wa q'lēsenā. Wā, lāxaē lēx'a'ma āxnōgwadāsa hē gwēk' māla-
qela nek'ūl L'ē'wa q'lēsenā hā'māpeqxa ts!edāqē L'ē'wis lā'wūnemē
L'ē'wis sāsēmē. Wā, lā qās'idēda lā'wūnemasa ts!edāqē, qa's lā
L'ē'lālxaxa g'ig'igāma'yē L'ē'wis gēgenēmē. Wā, g'il'mēsē lāwelsē
40 lā'wūnemasa ts!edāqaxs laē hēx'idāem āx'ēdxēs laelōgūmē L'ē'wis
ts!ōlōlagats!ō L'exōsgema, qa's g'āxēs g'ex'gaēl lāx k!waē'lasas
L'ē'wis L'ē'na. Wā, lāxaē Lēp!ālilasa ēeldzowē lēl'wa'ya lāx
k'lūdzē'laslas L'ē'lānemasēs lā'wūnemē. Wā, g'il'mēsē gwālexs
g'āxaē hōgwilelēda hēhayasek!āla g'ig'igāma'ya. Wā, la hēhaya-

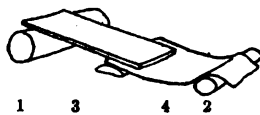
next to each other on the mat that has been spread out for them. | 45
 When they are all in, the wife of the host prepares | her small dishes.
 She counts how many | married couples there are, and she puts down
 the same number of small dishes for [two of] them. | Each man and
 wife will have one dish. She takes soft shredded cedar-bark, || wipes 50
 out the small dishes, and, after doing so, | she takes a large horn
 spoon, takes the | large dish of salal-berries mixed with currants, and
 puts it down next | to her seat. Then she dips the large horn ladle
 in | and stirs the berries. After doing so, she dips them out and puts
 them || into the small dishes. She only stops when they are nearly 55
 filled. | She continues doing this with the others. When she has
 finished, | she takes oil and pours it on, and she only stops pouring it
 on | when the oil covers the top of the mixture of salal-berries and |
 currants. As soon as she has finished, she gives the spoon-basket ||
 to her husband, who distributes the spoons among his | guests. 60
 After he has distributed them, he puts down the | dishes containing
 the salal-berries and currants, giving one to each couple. | Each dish
 is given to two, a husband and his wife. | When they have been put
 down, they eat with their spoons. They || try to eat it all, eating with 65
 their spoons; and after they have eaten, | they go out. They never

sek'olil'emxs laē k'lūdzedzoliłaxēs k!wēk!wadzō lēelwa'ya. Wā, 45
 g'il'mēsē 'wi'laēla, laē hēx'ida'mē genemasa lē'lāla xwāna'ida,
 qa's āx'ēdēxa lāelōgūmē. Wā, hēm hōs'itsō'sē 'wāxogwasasa
 hēhayasek'āla. Wā, lā hēm 'wāxōxlēda lāelōgūmē lāx maēmāle-
 lēda begwānemē lē'wis geneme; wā, lā āx'ēdxa q!ōyaakwē k'ādze-
 kwa, qa's dēdeg'ig'indēs lāxa lāelōgūmē. Wā, g'il'mēsē gwāla, laē 50
 āx'ēdxa 'wālasē mōgūg'a k'ats!ēnaqa. Wā, lā āx'ēdxa malaqelaat'sē
 'wālas lōq!wāxa nek!ūlē lē'wa q!ēsena, qa's g'āxē hāng'alīlas
 lāxēs k!waē'lasē. Wā, lā tsēqasa 'wālasē mōgūg'a k'ats!ēnaq lāq,
 qa's xwētelga'yēs lāq. Wā, g'il'mēsē gwālexs laē tsētslodālas
 lāxa lāelōgūmē. Wā, āl'mēsē gwālexs laē elāq qōt!a. Wā, 55
 āx'sā'mēsē hē gwēg'ilaxa waōkwē. Wā, g'il'mēsē gwālexs laē
 āx'ēdxēs L!ē'na, qa's klūq!eqēs lāq. Wā, āl'mēsē gwālexs laē
 hamelqeyā'ya L!ē'na lāx ōkūya'yasa māłaxstaakwē nek!ūl lē'wa
 q!ēsena. Wā, g'il'mēsē gwālexs laē ts!āsa tsōlōlagatslē L!exōs-
 gem lāxēs lā'wūnemē. Wā, hē'mis la ts!ewanaēsēlas lāxēs 60
 lē'lānemē. Wā, g'il'mēsē 'wilxtōxs laē k'aēsasa māłaxstaak' ts!āla
 lāelōgūmaxa nek!ūl lē'wa q!ēsena lāxa hēhayasek'olilē. Wā, laēm
 maēmālelēda begwānemē lē'wis genemaxa 'nāl'nēmēxla lālogūma.
 Wā, g'il'mēsē 'wilg'alīlexs laē hēx'idaēm 'yōs'idex'da'xwa. Wā,
 lāx'da'xwē 'wa'wi'laaqēxs laē 'yōs'idēq. Wā, g'il'mēsē 'wi'laxs laē 65
 hōqūwēlsa. Wā, laēm hewāxa nagēk'ilax 'wāpa, qaxs gwāq!ēlaaq

67 drink any water after eating it, for they do not want | to lose the good taste of the salal-berries from their mouths. | That is all about this. |

1 **Huckleberries.**—As¹ soon as (the woman) enters her house, she puts down | the two baskets, takes a | short wide board and puts it down flat near the place | where she always sits; and she takes a log and || 5 rolls it towards the board, so that one end of the short wide board rests on it. | When this is done, it is like this: |

She also takes a piece of wood which is not really thick (2) and | puts it down, and she takes a new mat (4) and | spreads it out. She



10 lifts up the edge so that it lies on the piece of fire-wood at (2), || and she lifts up the lower end of the board (3) for cleaning the | huckleberries, and spreads under it one edge of the mat (4) on to which the | cleaned huckleberries roll. As soon as this has been done, she pushes small pieces of wood under the | sides of the cleaning-board, so that it lies firmly on the support (1) | for the cleaning-board. After 15 all this has been done, she takes a || bucket with water and puts it down; and she takes her | huckleberry-baskets, unties the top, and takes off the | skunk-cabbage covering. As soon as all this is off, she takes the | bucket and pours water over the board (3). | The water 20 runs over it, as it runs down the board (3). || As soon as it is wet, she |

67 lawāyēs ɛx'p!aēl!ɛxawa'yē qaēda ɛx'p!esgema'yasa nek!ūlē. Wā, laēmxaē gwāla.

1 **Huckleberries.**—Wā,¹ g'il'mēsē laēl lāxēs g'ōkwaxs laē ɔxleg'alilaxēs gwēgwadats!ē laēlxa'ya. Wā, lā hēx'idaem ɛx'ēdxa ts!āts!ax'semē 'wadzō saōk', qa's pāx'alilēs lāxa mak'alāmē lāx hēmenē!asē k!waē!ats. Wā, lāxaē ɛx'ēdxa lēkwē leqwa, qa's 5 g'āxē lēn'nākūlas qa's g'āxē gēlbalilās lāxa ts!āts!ax'semē 'wadzō saōkwa. Wā, g'il'mēsē gwālalilēxs laē g'a gwālēg'a (*fig.*). Wā, lāxaē ɛx'ēdxa k!ēsē ālaem lēk' lēx'en leqwa, yix (2), qa's lā k'at!ālilās. Wā, lāxaē ɛx'ēdxa 'wālasē eldzō lē'wa'ya (4) qa's lā lēp!ālilās. Wā, lā ɛk!ēnxālaxs laē lēp!ēna'yē āpsenxa'yas lāx 10 xwālenxa'yē (2). Wā, lā wībendex benba'yas k'imdedzōwaxa gwādemē (3), qa's lēbābōdēs āpsenxa'yas (4) xa q'lumendzowasa k'imdekwe gwādema. Wā, g'il'mēsē gwālēxs laē g'āpi'lālx ɛwūnxa'yas k'imdedzowa qa ɛk'ēs pāxenayaēna'yas lāxa qēnolilasa k'imdezowaxa gwādemē (1). Wā, g'il'mēsē gwālēxs laē ɛx'ēdxēs 15 'wābets!āla nagats!ā qa g'āxēs ha'nēla. Wā, lāxaē ɛx'ēdxēs gwēgwadats!ē laēlxa'ya, qa's qwēleyīndālēq, qa's lawālēx lēlēpeya'yas k'lik!aōk!wa. Wā, g'il'mēsē 'wī!la la laweyakwa laē ɛx'ēdxa nagats!ē, qa's gūgedzōdēsa 'wāpē lāx ɛk!ēba'yasa k'imdedzowa (3). Wā, lā wāg'ildzāyēda 'wāpaxs laē wāxela lāxa k'imdedzowa (3). 20 Wā, g'il'mēsē hamelg'idzōd la k'lūngedzowa k'imdedzowaxs laē

¹ Continued from p. 211, line 40.

puts down her bucket, takes up the basket with huckleberries, and, | 21
beginning at the upper end of the cleaning-board, she pours on the
huckleberries | while it is still wet. The huckleberries roll down | to
the end of the cleaning-board, || on to the mat (4) which has been 25
spread out; and the | leaves stick to the cleaning-board (3), so that
there are | no leaves on the mat on to which the cleaned huckle-
berries roll. | As soon as the huckleberries are cleaned, | the woman
who works at them calls her husband to || take hold of one end of the 30
board; and they carry it | out of the house in which the huckle-
berries are being worked, and they put it down flat to be | dried, for,
as soon as it is dry, the | leaves fall off, and the wind | blows them
away. ||

Mashed Huckleberries.—Now, you know how huckleberries are 35
cleaned, | and I shall not talk about it again. | When the woman has
picked many huckleberries, she | asks her husband to go and invite
many people of different tribes, | and he sends out two young men to
call for the first time. || They name the name of the child of the host 40
who is about to give a feast of mashed | huckleberries. The woman
and her husband take out | oil and dishes and spoons, so that they
stand ready at the | left-hand side of the house in which mashed
huckleberries are to be eaten. | The house has already been cleaned,

hāng'alīlasēs nagatslē qa's k'lōqūlīlēxēs gwādatslē lexā'ya, qa's 21
ēk'lebendēxa k'imdedzōxs laē g'igedzōtsa gwādemē lāqēx, hē'maē
ālēs klūngedzālasa 'wāpē. Wā, lā lōxūmg'ildzāyēda gwādemē
k'īmtasō's qa's lā hēbendāla lōxwaxela lāxa k'imdedzowaxs laē
hēdzōdālaxa q'lumendzowē lebel lē'wa'ya (4). Wā, lāla klūde- 25
dzōdalē mamāmasa gwādemē lāxa k'imdedzowē (3). Wā, laem
k'leās lādzōdālēda mamāma lāxa q'lumendzowasa la k'imdek' gwā-
dema. Wā, g'il'mēsē lā 'wī'la lā k'imdekwa gwādemaxs laē
hēx'ida'ma gwāgwatsēla ts'edāq lē'lālaxēs lā'wūnemē qa lās
dādebendxa k'imdedzowaxa gwādemē, qa's lā t'axalaqēxs laē 30
lawelsas lāxēs gwāgwatsī'latslē g'ōkwa, qa's lā pāx'elsas qa lemō-
dzo'wīdēs, qaxs g'il'maē lemōdzo'wīdēda k'imdedzowaxa gwā-
demaxs laē hēx'idaem q'ūpālē mamāmasa gwādemaxs laē yōx'-
wītsō'sa yāla.¹

Mashed Huckleberries.—Laemlas q'ōl'alelax k'imt'lēnanyaxa gwā- 35
demē. Wā, hē'mēsen lāg'ila k'lēs nanēltsemāla gwāgwēx's'āla lāq.
Wā, hē'maaxs q'ēyōlaēda ts'edāqaxa gwādemaxs k'īlaē, wā, lā
āxk'lālaxēs lā'wūnemē qa lē'lālēsēxa q'ēnemē lēlqwālala'ya. Wā,
lā 'yālaqasa ma'lōkwē hā'yāl'a, qa lās g'alīl'ēs lē'lāla qaē. Wā,
laem lēqelax lēgēmas xūnōkwasa gwatgūdaslaxa q'lwēdzekwē 40
gwādema. Wā, lālēda ts'edāqē lē'wis lā'wūnemē āx'wūlt'lalīlaxa
l'lē'na lē'wa lōelq'wē lē'wa k'āk'ets'ēnaqē qa g'āxēs gwalīla lāx
gemxōtstolīlasa q'lwēdze'g'aats'lāxa gwādemē g'ōkwa, yīxs lamaa-

¹ Continued on p. 754, line 1.

- 45 and mats have been spread out around it. || After the young men have called four times, the people come into the house where the | mashed huckleberries are to be eaten. Immediately they | begin to sing the feast songs; and now the | numaym of the host comes to help him put | the huckleberries into the dishes. ||
- 50 The dishes are half filled with huckleberries; and when | there are some in each, they begin to mash them with both hands, | so that they burst; and after they have | burst, they pour oil over them, so that there is one half | mashed huckleberries and one half oil. When
- 55 they have finished, || they distribute the spoons among the guests; and when each has one, they | put the dishes with the mashed huckleberries one in front of each six | men; and when they have been put down, | they begin to eat, and all | eat with their spoons the
- 60 mashed huckleberries; and they only || stop when they have eaten everything. Then they go out of the house. That is all | about it. | They never drink water afterwards. This is all about | one way, what I say about the huckleberries.
- 1 **Cleaning Huckleberries** (Blowing huckleberries).—When | a woman comes home who has tried to pick many huckleberries, but who has found only a few; | and when her basket is only half full of huckleberries, which she tried to shake off; | and when the men are sitting
- 5 on their summer seats || outside the house of the owner of the huckle-

- la! ēkūlēlkwa g'ōkwē. Wā, lāxaē Lepsē'stalilx'sa lēl'wa'yē. Wā,
- 45 g'il'mēs mōplenē'sta ētsē'stēda hā'yāl'āxs g'āxaē 'wī'laēlēda q'lū-q'lūdze'g'ilaxa q'wēdzekwē gwādema. Wā, lā hēx'idaem k'wē-lala denx'itsa k'wēlayāla q'ēmdema. Wā, lāla 'wī'laem g'āxēda 'nē'mēmotasa gwatēlāxa q'wēdzekwē gwādem g'i'wālaxa la k'la-ts!ālāsa gwādemē lāxa lōelq'wē.
- 50 Wā, laemxaē naengoyālēda lōelq'wāxa gwādemē; wā, g'il'mēsē la q'wālxōts!ēwakūxs lāx-da'xwaē q'wēsēlge'ntsēs 'wī'wax'sōlts!ā-na'yē lāxa gwādemē qa 'nāxwēs kūx'ida. Wā, g'il'mēsē 'nāxwa la kūx'ida laē k'lūnq!eqasa l!ē'na lāq. Wā, laemxaē nāxsaap!ēdu q'wēdzekwē gwādem lē'wa l!ē'na. Wā, g'il'mēsē gwālexs laē
- 55 ts!ēwanaēdzema k'āk'ets!ēnaqē. Wā, g'il'mēsē 'wīlxtōxs laē k'aē-dzema q'wēq!wēdzex'uts!āla lōelq'wāxa gwādemē lāxa q'lēq!ēlāk' bēbegwānem lāxa 'nāl'nēmēxla lōq!wa. Wā, g'il'mēsē 'wīl'g'ali-lexs lāx-da'xwaē 'nāxwa 'yōs'itsēs k'āk'ets!ēnaqē. Wā, la'mē 'nāxwa q'lūq!wēdzaagūxa q'wēdzekwē gwādem. Wā, āl'ēmxaāwisē
- 60 gwālexs laē 'wī'laq. Wā hēx'ida'mēsē hōqūwelsa. Wā, laemxaē gwālā. Wā, laem hēwāxa nāgēk'ilax 'wāpa. Wā, laem gwāl lāxa 'nemx'idāla gwāgwēx's'ala lāxa gwādemē.
- 1 **Cleaning Huckleberries** (Pōxwaxa gwādemē).—Wā, hē'maaxs g'āxaē nā'nakwēda k'āk'ālemē ts!ēdāqxa gwādemē, yīxs hōlalo-laaq, yīxs ā'maē negoyālēs k'āk'ālemāts!ē lexāxa gwādemē. Wā, g'il'mēsē āwāq!ūsēda bēbegwānemē lāxa āwāqwa'yē lāx l!āsa
- 5 nā'yas g'ōkwasa gwādadāsa gwādemē; laē hēgēlselaemsēs k'lū-

berries,—then (the woman) goes with the | hucklebèrries she has 6
shaken off to the men on the summer seat, and | puts down her basket.
The woman says, “Blow at the huckleberries that | I tried to shake
off!” and immediately | the men all put the right hand into the ||
huckleberry-basket that she tried to fill, and take a handful each, 10
pour | it to and fro from hand to hand, and blow at them so as to blow
off the leaves; | and when all the leaves have been blown off, they
put the huckleberries | into the mouth and eat them; and they only
stop eating the | blown huckleberries when they finish them. They
do this when it is || very hot, for the blown huckleberries are cooling 15
when they | are eaten on a warm day. That is all about this. |

Viburnum-Berries with Water and Oil.— | Now I will talk about the
eating of viburnum-berries | mixed with water and oil. They do not
invite many people || to eat these, for this is only the food for husband 20
and wife | and their children, when there are no more ripe viburnum-
berries, and when the man wishes to | invite his near relatives. When
winter comes, | and the oil they put on the viburnum-berries gets
thick, the | woman takes a wedge and wedges off the cover || of the 25
box containing the berries mixed with water and oil. When the
cover | is off, she takes a small dish and a spoon, and she puts the |
small dish on the corner of her box, and she dips the spoon into the |

k'!alemanemē gwādem lāxa āwāq!ūsē bēbegwānema, qa's lā hān- 6
gelsas lāq. Wā, lā 'nēk'ēda ts!edāqē: “Wāx'da'x' lāg'a pōx'wid-
xen k'!āk'!alemanema qen gwādemā.” Wā, hēx'ida'mēsa 'nā-
xwa bēbegwānem sats!āsēs hōhēlk'!ōts!āna'yē e'eyasowa lāxa k'!ā-
k'!alemats!ē gwats!āla lex'a'ya qa's gōx'widē lāq. Wā, lā gōxō- 10
si'lālas lāxēs ēpsōfts!āna'yaxs laē pōxwaq qa's pōx'ālēx mamāmas.
Wā, g'il'mēsē 'wī'la la pōx'ewakwē mamamasēxs laē goxk'!ūsēlaq
lāxēs semsē qa's gwatgūt!ēdēq. Wā, āl'mēsē gwāl gwātgūt'xa pō-
kwē gwādemxs laē 'wī'laq. Wā, hēm hēx'dems gwēg'ilaqēxs
lōmaē ts!elqwēda 'nāla, qaxs k'!enōdzemaēda pōkwē gwādemxs 15
gwatgūt's'waaxa ts!elqwa 'nāla. Wā, laemxaē gwāla.

Viburnum-Berries with Water and Oil (L!EL!āgēx'g'EXA L!āk'wē
t!elsa).—Wā, lā'mēsen ēdzaqwal gwāgwēx's'ālā lāxa L!EL!āgēx'-
g'āxa L!āk'wē t!elsa, yīxs k'!ēsāē Lē'lalayo lāxa q!ēnemē lēlqwā-
lala'ya, yīxs lēx'a'maē t!elst!asex gwēx'sdemasēda hayasnk'āla 20
lē'wis sāsēmaxa la k'!ēk'!ayoēnxxa t!elsē, lōxs 'nēk'āē, qa's
Lē'lalēxēs māk'mig'ilē lēlēlāla. Wā, hē'maaxs laē ts!āwūnxa,
yīxs laē ālak'!āla genk'ē L!ēl!enaga'yasa t!elsē. Wā, hē'mis la
āx'ēdaatsa ts!edāqaxa Lēmg'ayowē, qa's lā Lēmg'ELēlōdex yikū-
va'yasēs L!āgwats!ē t!els lāwatsa. Wā, g'il'mēsē lawāg'ilelē yikū- 25
yasēxs laē āx'ēdxa lālogūmē Lē'wa k'āts!ēnaqē, qa's lā hāng'āgentsa

mixture of water and oil, for only this shows on top, for it | is thick.
 30 She dips into it until she comes to the viburnum-berries. || Then she
 puts these into a small dish. When there are enough in it, she puts |
 the dish containing the water and oil and the berries next to the |
 box. She takes the cover and puts it on bottom-side up, so that |
 the pegs stand upward. After doing so, she picks up | the dish and
 35 puts it down in front of her husband || and her children. After doing
 so, she takes her small | spoon-basket, and she gives each a spoon, |
 and they begin to eat with the spoons. Then they eat | the viburnum-
 berries mixed with oil and water. They are in clumps, for they stick
 together | on account of the thick oil. They do not blow out any-
 40 thing || when they eat them, for the women clean them well when they
 are | working at the viburnum-berries. After they have eaten, the
 woman | takes her small dish and puts it away. She takes a dry
 salmon and | roasts half of it over the fire; and as soon as one side
 of it begins to be blistered | a little, it is done. Then she breaks it
 45 into small pieces || and puts (the pieces) into a small dish. She
 places this in front | of her husband and children, and they eat it to
 take the | oil taste out of their mouths. Therefore they eat the
 blistered | salmon without oil. They eat dried salmon without oil,
 because | the oil and the viburnum-berries burn the throats of those

27 lālogūmē lāxes Lāgwatslē Lāwatsa. Wā, lā tsēqasēs k'āts!Enaqē
 lāx qelōkwē L'ē'na, qaxs lēx'a'maē la nēlāla āxa'yēxa t!Elsē, yixs
 laē genk'a. Wā, hē'mēs la tsēqē'yēsōs lāg'aa lāxa t!Elsē, qā's lā
 30 tsēts!ālas lāxa lālogūmē. Wā, g'il'mēsē hēlats!āxs laē hā'nōlilasa
 L!āx'ts!āla lālogūmaxa L!ākwē t!Elsa lāx ōnālilasa L!āgwatslē
 Lāwatsa. Wā, lā āx'ēdxa yikūya'yas, qā's nēleyīndēs lāq, qā
 ēk!ēbalisa L!ēl!abedzā'yas. Wā, lā g'il'mēsē gwālexs laē k'āg'li-
 lāxa L!āx'ts!āla lālogūma, qā's lā k'ax'dzamōlilas lāxēs lā'wūnemē
 35 L'ē'wis sāsēmē. Wā, g'il'mēsē gwālexs laē āx'ēdxēs ām'āmayaa-
 ts!āxa k'āts!Enaqē k'āyats!ā, qā's lā ts!ēwanaēsas lax'da'xūq.
 Wā, lax'da'xwē 'yōs'tsēs k'āk'ets!Enaqē lāq. Wā, la'mē L!ēl!ā-
 gēx'g'ēxa L!ākwē t!Elsa, yix ām'āmsgemālaē qaēs laēna'yē k!wa-
 tāla qaēda genk'a L'ē'na. Wā, laēm k!lēas pōx'ālayox'da'x's
 40 laqēxs laē ha'mapeq, qaxs ālak!ālaēda ts!ēdāqē aēk!axs laē
 t!at!ēltsilaxēs t!Elsē. Wā, g'il'mēsē 'wīlaqēxs laēda ts!ēdāqē
 k'āg'liilaxēs lālogūmē, qā's g'ēxāq. Wā, lā āx'ēdxa xa'masē, qā's
 dzadzax!ālēs lāxēs lēgwilēxa āpsōdīlē. Wā, g'il'mēsē penpendze-
 dzōx'widēxs laē L!ōpa. Wā, lā k!lōk!ūpsēndēq, qā ām'āmayas-
 45 tōwēsēxs laē āxts!ōts lāxa lālogūmē, qā's lā k'ax'dzamōlilas
 lāxēs lā'wūnemē L'ē'wis sāsēmē. Wā, laēm laqōdēlts lāxēs
 laxp!aēl!Exawa'yē. Wā, hē'mis lāg'ilas wēl'wālxā ts!ēnk'wē
 xa'masa. Wā, laēm wēl'wālqēxs laē xēmsxasxa xa'masē, qaxs
 ālak!ālaē laq!ēxōyowa L!ēl!ēnaga'yasa t!Elsāxs laē gwāla

who eat them. After || they have eaten the salmon without oil, | 50
they drink a little water. That is all about this. |

Ripe Sucked Viburnum-Berries.—When the viburnum-berries | are 1
quite ripe, they are sucked. | The woman takes her front-basket and
hangs it in front of her body. | Then she goes to the viburnum patch;
and when she gets there, she picks off (the berries) and puts them into
her || basket. When (her basket) is full, she goes | home. At once 5
she calls any one who likes to come, | and gives them ripe viburnum-
berries to suck. When | the guests come, they sit down. The
woman takes a new mat | and spreads it in front of her guests; and
when it is down on the floor, || she takes the basket with the berries 10
and pours them | on the mat that has been spread out. Then she
puts down her | basket, as it is now empty. She scatters the sucked
berries | over the whole length of the mat. As soon as this has been
done, | she takes an oil-dish and pours some oil into it. || After this 15
she puts it down next to the sucked berries. | Then the men take hold
of one bunch of | berries each, dip them into the oil, and put them
into the mouth, | and then they suck them. They just put them on
the tongue | and press them against the palate; and then the berry
bursts, || and they suck out the edible part. | The stems are thrown 20
into the fire. They continue doing this | while they are eating and

t!elst!asaq. Wä, g'il'mēsē 'wī'faxēs welwāltsewē ts!enk" xa'masaxs 50
laē xāl'ex'fid nagēk'ilaxa 'wāpē. Wä, laem gwāla.

Ripe Sucked Viburnum-Berries (K'lūmdek" t!elsa).—Wä, hē'maaxs 1
laē ālak'lāla la neq'lēx'widēda t!elsaxs laē k'lūmdekwa. Wä,
laasa ts!edāqē āx'ēdxēs nānaagemē lexa'ya, qa's tek!ūpelēqēxs laē
lāxa t!elyadē. Wä, g'il'mēsē lāg'aa lāqēxs laē k'lūts!ālaxēs
nānaagemē lexa'ya. Wä, g'il'mēsē qōt!ē nānaagemasēxs g'āxaē 5
nā'naq" lāxēs g'ōkwē. Wä, hēx'ida'mēsē lē'lālaxēs gwe'yō qa's
k!wāk'lūmdeg'amatsō'sēs k'lūmdekwe t!elsa. Wä, g'il'mēsē g'āx
k'lūs'ālilēda lē'lānemaxs laēda ts!edāqē āx'ēdxa eldzowē lē'wa'ya
qa's lā lepdzamōlilas lāxēs lē'lanemē. Wä, g'il'mēsē gwāl'alilexs
laē āx'ēdxēs k'lūmdegwats!āxa t!elsē lexa'ya, qa's lā gūgedzōts 10
lāxa lepdzamaliē lē'wa'ya. Wä, lā g'ēg'alilasēs nānaagemē
lexāxs laē lōpts!āwa, qa's lā lēndzōtsa t!elsē k'lūmdek" lābēndā-
lax 'wāsgemasasa k'lūmdeg'g'adzowē lē'wa'ya. Wä, g'il'mēsē gwā-
lēxs laē āx'ēdxēs ts!ēbats!ē qa's k'lūnxts!ōdēsa l!ē'na lāq. Wä,
g'il'mēsē gwālexs laē k'inxelilas lāxa k'lūmdekwe t!elsa. Wä, 15
hēx'ida'mēsa 'nāxwa bēbegwānem dāx'idxa 'nemx!a k'lūmdek"
t!elsa, qa's ts!ēplidēs lāxa l!ē'na, qa's ts!ōq!ūsēs lāxēs sēmsē.
Wä, hē'mis la k'lūmdatsēx. Wä, laem āem āx'ēdzōts lāxēs k'lēmē,
qa's tek'ōstōdēs lāx ēk'!ōdēlasēs sēmsē. Wä, hē'mis la kükūx'saatsa
t!elsē. Wä, hē'mis la k'lūmdatsēx hāmts!āwasa t!elsē. Wä, hē'mis la 20
ts!exlāatsēs t!ēt!elt!elts!exlā'yas. Wä, āx'sā'mēse hē gwēg'ilaxs

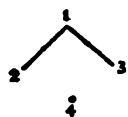
22 sucking the viburnum-berries, and they only stop when everything
has been eaten. | Some of them stop sooner, because they can not
stand to have their tongues | rubbed through. These are the ones
25 who have never eaten sucked viburnum-berries before. || As soon as
they have done so, they go out. That is all about the viburnum-
berry. |

1 **Steamed Viburnum-Berries.**—There is one thing that I forgot when
I | described the steaming of viburnum-berries, | for you know the
way in which viburnum-berries are picked when they are green. | In
5 this way they are eaten in Knight Inlet. || As soon as the woman
comes home, she picks off the stems and puts | the cleaned berries
into the large basket. When | they have been picked off, she
puts the large | basket with the picked berries in a cool corner
of the house. | After this has been done, she goes into the woods, car-
10 rying her basket on her back. She is going to || look for fern-fronds
and skunk-cabbage leaves, and she tries to find very broad ones. |
As soon as she finds broad leaves of skunk-cabbages, | she breaks off
the leaves; and when she has enough, she leaves them there | and
goes on, carrying her basket on her back and looking for fern-fronds.
When | she has found these, she puts the basket down, picks off the
15 fern-fronds and || puts them into the basket. When it is full, | she
ties down the top and carries the basket with fern-fronds | back the
way she came. She picks up the skunk-cabbage on her way | home.

22 k!ük!umdex"gaaxa t!elsē. Wä, ä!mēsē gwālexs laē 'wīlēda waō-
kwē. Wä, lä geyōl gwāla wāyats!älāqxa geyōlē basamasxēs k!ile-
mēxa yāg'ilwatē lāx k!ük!umdex"gaaxa k!ümdekwe t!elsa. Wä,
25 g'il'mēsē gwālexs laē hōqūwelsa. Wä, laem gwāl lāxa t!elsē.

1 **Steamed Viburnum-Berries.**—nemx'idālag'in l!elētawēk' lāx gwē-
gilasaxa t!elsaxs kūnsasē'waēda kūnēkwē t!elsa, yīxs lē'maaxīa-
qōs q!ālelax gwēgilasasa t!elsāxa t!elsaxs hē'maē ālēs lēntēn-
semē. Wä, hē'mis gwēx'saxs laē t!elsasē'wa lāx Dzawadē. Wä,
5 g'il'mēsē g'āx nā'nakūxs laē k!ūlpālaq lāxēs yīsx'inē, qa's k'lats!ā-
lēsa la k!ūlbek' t!els lāxa nāg'ē 'wālas lexa'ya. Wä, g'il'mēsē
'wī'la la k!ūlbekwaxs laē hāng'alīlasēs k!ūlbex'uts!āla t!eldzats!ē
'wālas nāg'ē lexa'ya lāxa 'wūdanēgwi'lasēs g'ōkwē. Wä, g'il'mēsē
gwālexs laē ālē'sta lāxa ālē'ōxlāxēs lexa'yē. Wä, laem lāl
10 ālāx gēmsa lē'wa k!ēk!aōk!waxa ālā la āwādzōxlā k!ēk!aōk!wa
ālāsō's. Wä, g'il'mēsē q!āxa āwādzōxlewē k!ēk!aōkwaxs laē
hēx'idaem p!ōx'wīdeq. Wä, g'il'mēsē hēlōlexs laē gēmxesāla-
qēxs laē ōxlāxēs lexa'yē, qa's lā ālāx gēmsa. Wä, g'il'mēsē
q!āqēxs laē ōxleg'aelasxēs lexa'yē, qa's k!ūlx'idēxa gēmsē, qa's
15 lā k!ūlts!ālas lāxēs gēmdzats!ēyē lexa'ya. Wä, g'il'mēsē qōt!axs
laē t!emāk'iyīndeq. Wä, lā ōxlex'idxēs gēmdzats!ēyē lexa'ya.
qa's g'āxē gāgēmxbalaxēs k!āk!aok!wānemaxs g'āxaē nā'nakwa

Then she puts down the skunk-cabbage at the place where she | put the large basket, and she puts down the || basket with the fern- 20 fronds. After this has been done, she takes | her clam-digging stick and a large horse-clam shell, and she sits down | in an empty corner of the house. Then she pushes the digging-stick into the ground so that it | stands and measures off (a distance) two spans away from it. | Then she uses a small || cedar-stick for a mark. She takes her 25 clam-digging stick and marks | a line on the floor, beginning at the place where it was standing to the place where the cedar-stick is standing. | Then she measures another two spans | from the end of her mark. | She puts up a cedar-stick at the end of the line that she measured, || and marks it, starting from the end of her mark towards the cedar- 30 stick that is standing up. | After she has done so, it is this way: |

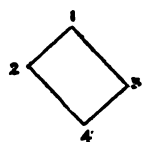


After she has done so, she takes the cedar-stick and measures with it, beginning at (1) and going | towards (2), and she also measures the line (3) to (4). | After she has done this, she takes the cedar-stick and puts it up || at the end of the last line she measured, and she | measures again 35 with her cedar-stick the distance from (1) to (3); | she marks the end of the cedar-stick measure; | after this she puts it down, begin-

lāxēs g'ōkwē. Wā, lāxaē gemxaliŋasa k'lek'!aōk!wa lax lā hā'nē- 18 latsēs t'eldzats!ēyē nāg'ē 'wālas lēxa'yē. Wā, hēmxaāwisē ōxle-g'alilāsēs gemdzats!ēyē lēxa'ya. Wā, g'il'mēsē gwālexs laē āx'ēd- 20 xa k'ilāk'wē lē'wa 'wālasē xālaētsa metlāna'yē. Wā, lā k'iwāg'alil lāxa lōbenēgwilasēs g'ōkwē ts'lex'betaliŋē ōba'yasēs k'elāk'wē, qa lāēlēs. Wā, hē'mis lag'āgililatsēxs laē bāl'idxa ma'ip!enk'ē lāxens q!wāq!wax'tslāna'yēx, ytx 'wāsgemasasēxs laē lāg'alilasa k!wa'xlōdzēsē lāq. Wā, lā āx'ēdxēs k'elāk'wē, qa's xūlt!ēdēs 25 ōba'yas g'āgilil lāx lāēlasdās lālaa lāxa lāēlē k!wā'xlōdzesa. Wā, g'il'mēsē gwālexs laē ēt!ēd bāl'idxa hāmōdengāla lāx ma'ip!enk'ē lāxens q!wāq!wax'tslāna'yēx g'āg'ilēla lāx ōba'yas xūltā'yas. Wā, lāxaē āx'ēdxa k!wa'xlōdzēsē, qa's lāg'alilēs lāx welg'ilasas. Wā, la'mē ēt!ēd xūlt!ēdeq g'āg'ilil lāx ōba'yasēs xūltā'yē lālaa lāxa lāēlē 30 k!waxlōdzesa. Wā, g'il'mēsē gwālexs laē g'a gwālēg'a (*fig.*). Wā, lā ēt!ēd āx'ēdxa k!wa'xlāwē qa's mens'idēs g'āg'ilēla lāx (1) lālaa lāx (2). Wā, hē'mis la mens'idayosēs (3) lālaa lāx (4). Wā, g'il'mēsē gwālexs laaxat! āx'ēdxa k!wa'xlōdzēsē, qa's lāg'alilēs lāx 'wālaasas ōba'yasa menyayowē k!wa'xlāwa. Wā, lāxaē ēt!ēd 35 mens'itsēs k!wa'xlāwē menyayo g'āg'ilil lāx (1) lālaa lāx (3), yix āwālagālaasas. Wā, lā xūlt!alēlōdeq lāxēs k!wa'xlāwē menyayowa. Wā, g'il'mēsē gwālexs laē k'at!alilās g'āg'ilil lāx (2) lālaa

ning at (2), | towards (4), and she marks it. Then it is in this way:

40



After || she has marked it, she begins to dig along the marks which she has put down. She digs with her | digging-stick and the large shell. When the hole is one span | and four fingerwidths deep, she | stops digging.

She takes dry | driftwood and puts it into the hole;

- 45 and as soon as it shows level with the ground, || she puts small pieces of driftwood over it crosswise. Then she puts | stones on; and after this has been done, she lights a fire underneath for steaming | the mashed viburnum-berries. When the fire blazes up, she takes a large | dish, washes it out well with water, and, when it is clean, | she takes the basket with viburnum-berries and puts it down
- 50 next || to the washed large dish. She takes her husband's stone hammer | and sits down next to the large dish. Then | she takes a handful of green picked berries and puts them into the | large dish. Then she pounds them with the stone hammer until | they are crushed. When they are all crushed, she gathers them up at one
- 55 end || of the large dish, and she takes another handful of berries | with her left hand, puts them into the steaming-box for green | viburnum-berries, and she pounds them with her | stone hammer with which she crushes them. When they are all crushed, | she gathers them up at the end, like the first ones that she crushed; ||
- 60 and she continues doing this with the whole number of green berries.

- lax (4). Wä, la'mē xültlēdeq, qa g'ās gwälēg'a (fig.). Wä, g'il'mēsē
- 40 gwäl xultsē'stalaqēxs laē nēgelenēxēs xulta'yaxs laē 'lāp'wūlts!ālasēs k'telakwē lē'wis xālaēsē lāq. Wä, g'il'mēsē la mōdenbāla ēseg-i-wa'yas lāx 'nemplenk'ē lāxens q!wāq!wax'ts!āna'yēx, yix 'wāla-bētalilasas 'lapa'yasēxs laē gwāl 'lāpaq. Wä, lā āx'ēdxa lēm̄xwa q!lāq!lēxema, qa's lēx'ts!ālēs lāq. Wä, g'il'mēsē nēlk'eyax 'idexs laē
- 45 gayi'lāla x ōktūya'yas yīsa q!lāq!lēxemē. Wä, hē'mis la xeqūyintsōsa t!lēsemē. Wä, g'il'mēsē gwālexs laē mēnabōtsa gūlta lāxēs kūnyas-laxa q!wēlkwē t!ēlsa. Wä, g'il'mēsē x'iqostāxs laē āx'ēdxa 'wālasē lōq!wa, qa's aēk'lē ts!ōxūg'intsā 'wāpē lāq. Wä, g'il'mēsē lā āg'i-g'axs laē āx'ēdxēs t!ēlts!āla nāg'ē laxa'ya, qa's lā hāng'āgelilās
- 50 lāxa ts!ōxūg'aakwē 'wālas lōq!wa. Wä, lāxaē āx'ēdex pēlpelqasēs lā'wūnemē. Wä, lā k!iwag'āgelilāxa 'wālasē lōq!wa, qa's gōx-'widē lāxa lēnēnxsemē k!ūlbek' t!ēlsa, qa's lā g'ōxts!ōts lāxa 'wālasē lōq!wa. Wä, hē'mis la lēselgayaatsēsā pēlpelqē lāq, qa q!wēq!ūlts!ēs. Wä, g'il'mēsē 'wī'welx'sexs laē gōlbents lāx āpsbēl-
- 55 ts!āwasa 'wālasē lōq!wa. Wä, lāxaē ēt!ēd gōx'wid lāxa t!ēlāsēs gēm̄xōlts!āna'yē, qa's lā gōxts!ōts lāxa q!lō'lats!āxa lēnēnxsemē t!ēlts!āla 'wālas lōq!wa. Wä, lāxaē ēt!ēd lēselgentsēs lēselgayayowē pēlpelq lāq. Wä, g'il'em̄xaāwisē 'wī'welx's q!wēq!ūlts!ēxs laē gōlbents lāxaax lāasasēs g'ilx'dē q!wēla'ya. Wä, āx'-
- 60 sē'mēsē hē g'wēgilax 'wāxaasa lēnēnxsemē t!ēlsa. Wä, g'il'mēsē

When | all have been crushed, she takes her basket to the back 61
of the | house, and breaks off tips of | alder-tree branches and puts
them into the basket. When she has enough of these, | she picks
up old alder-leaves and lays them on top; || and when she has 65
enough of these, she carries them back | to the house, and she
puts them down where she is going to steam the pounded | green
viburnum-berries. When she has done so, she takes her tongs | and
puts them down, and she also goes to draw water in her bucket, so
that it is | ready, and she also has a mat to cover them. When ||
everything is in readiness, she waits until the | fire-wood is burnt up, 70
although the stones are already red-hot on the fire | in the place where
she is going to steam the berries. A long time after she has seen that
the fire | has burned out, she takes her tongs and picks | out the
charcoal that is left. When || it has all been taken out, she levels 75
down the red-hot stones | until they are level. After doing so, she
waits again | for a short time, for she wants the charcoal to be all
burned. | As soon as she sees that it is all | burnt up, she takes her
bucket with water and sprinkles || a little water over the red-hot 80
stones, until | the ashes that stick to the stones fly off. When this
has been done, she takes the | tips of the alder-branches and puts
them on the | stones; and after they are on, she puts the dead leaves

‘wī’la la lēlex’saakūxs laē āx’ēdxēs lexā’yē, qa’s lā lax ālēg’a’yasēs
g’ōkwē, qa’s lā lēq’wāxela lāx ōbałts!āna’yasa lēnāk’asa 61
l!āsmēsē. Lā, lex’ts!ālas lāxēs lexā’yē. Wā, g’il’mēsē hēlōlexs
laē laxels’id lāxa lēq’lēmēsē, qa’s lā lexey’indālas lāq. Wā,
g’il’emxaāwis hēlōlexs g’āxaē ōxlālaq, qa’s g’āxē ōxlaēlelaq
lāxēs g’ōkwē, qa’s lā ōxlēg’alīlas lāxēs kūnyaslaxa q!wēlkwē 65
lēnēnxsem t!ēlsa. Wā, g’il’mēsē g’wālexs laē āx’ēdxēs k’l!plālaa,
qa g’āxēs k’ādēla. Wā, lāxaē tsāxa ‘wāpasēs nagats!ē, qa gāxēs
g’wālil hā’nēla. Wā, hē’misa lē’wa’yē, qa nāyīmles. Wā, g’il’mēsē
‘wī’la g’āx g’wāx g’līlīlaxs laē ēdzēla, qa ālax’īdēs ‘wī’la q!lūlx’īdēda
lēqwa, yīxs wāx’māē lā mēmēntsemx’īdēda t!ēsēmē xex’lālālēs 70
lāx ōts!āwas kūnyaslas. Wā la’mēsē gālāk’asexs laē dōqūlaqēxs
lē’māē ‘wī’la q!lūlx’īda. Wā, lā āx’ēdxēs k’l!plālaa, qa’s k’lāk’la-
pūqewēxa xāl!a g’īg’ayawēsa q!wāq!walemotē ts!ōna. Wā, g’il-
‘mēsē wilg’ilqaxs laē ‘nemāk’eyīndxa x’ix’exsemāla t!ēsēma qa
‘nemāk’iyēs. Wā, g’il’mēsē g’wālexs laaxat! ēt!ēd selt!ēda qa’s 75
yāwas’īdē x’ōs’īda. Wā, la’mē ‘nēx’ qa ālak’alēs q!walaēma
ts!ōts!ēlx!a’yē. Wā, g’il’mēsē dōqūlaqēxs lē’māē ālak’!āla la
q!lūlx’īdexs laē āx’ēdxēs nagats!ē ‘wābets!ālīla, qa’s xāl!ēx’īdē
xōdzeleyīntsa ‘wāpē lāx ōkū’yasa x’ix’exsemāla t!ēsēma, qa
q!lēx’ūłts!āwēsa gūna’yē lāq. Wā, g’il’mēsē g’wālexs laē āx’ēdxā 80
ōbałts!āna’yasa lēnāk’asa l!āsmēsē, qa’s lā lexūg’indālas lāxa
t!ēsēmē. Wā, g’il’mēsē ‘wīłts!āxs laē lexey’indālasa lēq’lēmēsē lāq,

on. | She scatters these until they are level. When this is done, she |
 85 takes the fern-leaves and spreads them carefully so that they are
 thick. | After this she takes the skunk-cabbage leaves and | spreads
 them over them. She bends the edges upwards inside the | steaming-
 hole, and she lays them so that they will not leak, one on top of the
 other. | When this has been done, she takes the large dish which
 90 holds the pounded || viburnum-berries, and she pours them into the
 steaming hole. When | this has been done, she puts down the
 empty large dish. She takes | broad leaves of the skunk-cabbage
 and spreads them well over what she is | steaming, and so that it
 does not leak. Then | she takes her bucket and pours the water in
 95 between || the leaves enveloping the viburnum-berries | which she is
 steaming, and the side of the steaming-hole. As soon as she has
 poured water all round it, | she takes more skunk-cabbage leaves,
 spreads them over, and | takes a mat, and she adds still more cover
 to keep the steam down. | After this has been done, she takes a large
 100 shell and scrapes the soil up, || and with it she covers the mats.
 That is all about the steaming of viburnum-berries. |

When morning comes after the day when she steamed the viburnum-
 berries, and | when it is almost evening, the woman who steams the
 viburnum-berries takes the large dish | and pours some water into it.

qa's gōlg'ilgayēq, qa 'nemāk'eyēs. Wā, g'il'mēsē gwālexs laē
 85 āx'ēdxa gēmsē, qa's lā aēk'la lēxeyindālas lāq, qa wākwēs. Wā,
 g'il'mēsē gwālexs lāē āx'ēdxa k'!Ek'!aōk!wa, qa's lā aēk'la lēpē-
 yindālas lāq. Wā, la'mē ēk'!ēbalē ōba'yas lāx ēwanēx'ts!āwasa
 kūnyasē. Wā, lāxaē aemxaakwa lāxēs pāpeqewak!wēna'yē. Wā,
 g'il'mēsē gwālexs laē āx'ēdxa 'wālasē lōq!wa, yixa q!lūlx'ts!ālāxa
 90 q!wēlkwē t!ēlsa, qa's lā qēpts!ōts lāxa kūnyasē. Wā, g'il'mēsē
 gwālexs laē hāng'alilasa 'wālasē lōq!wa la lōpts!ā. Wā, lā āx'ēdxa
 āwādzoxlō k'!Ek'!aōk!wa, qa's aēk'lōxs laē lēpeyindālas lāxēs
 kūnsasē'wē. Wā, laemxaē aemxaq. Wā, g'il'mēsē gwālexs laē
 āx'ēdxēs 'wābets!āla nagats!ā, qa's gwāqōdēs lāx āwagawa'yasa
 95 sāsgema'yasēs kūnsasē'wē t!ēlsa k'!Ek'!aōk!wa lō' ēwanēqwasa
 kūnyats!āsēxa t!ēlsē. Wā, g'il'mēsē 'wī'la gūx'idex āwē'stāsēs
 laē āx'ēdxa wāōk' k'!Ek'!aōk!wa, qa's lēpeyindālēs lāq. Wā, lā
 āx'ēdxa lē'wa'yē, qa's hēlōkūyindē lā nāseyōnts lāq. Wā, g'il'mēsē
 gwālexs laē āx'ēdxa 'wālasē xālaēsa qa's xelx'idēs lāxa dzeqwa,
 100 qa's dzemdzenenxendēx āwē'stāsa na'yīmē lē'wa'ya. Wā, la'mē
 gwāla kūnsāxa t!ēlsē lāxēq.

Wā, hē'mēxs gaālaaxs laē gwāla kūnsāxa t!ēlsē. Wā, g'il'mēsē
 elāq dzāqwxas laēda kūnts!ēnoxwē ts!ēdāq āx'ēdxa 'wālasē lōq!wa,
 qa's gūxts!ōdēsa 'wāpē lāqēxs laē ts!ōxūg'indeq, qa lāwāyēsa

She washes it out, so that all the || crushed viburnum-berries come off, 5
 for the dish in which she steams the berries is the same dish in which
 she | crushed them. When it is clean, she | puts it down next to
 the steaming-hole. She takes a large | ladle, which is made for this
 kind of work, to scoop | out things that are still hot. She takes it
 and || puts it into the large dish. When this is done, she takes a | 10
 large clam-shell and scrapes away the soil with which she covered |
 the steaming-hole. When it is all off, she takes | hold of two corners
 of the mat, turns it back, and puts it down on the floor. | Now the
 cooked skunk-cabbage wrapping begins to show. || She peels it off; 15
 and when it is off, the steamed | viburnum-berries look like
 thick dirty water. | They are reddish in color. When all the skunk-
 cabbage leaves have been taken off, she | takes the large dish in
 which the large ladle is kept and | puts it down by the side of the
 hole. Then she takes out the long-handled ladle, || dips it into the 20
 steaming-hole, and pours the viburnum-berries into the large | dish.
 She does not stop until they are all in the large dish. | Then they have
 all been taken out of the steaming-hole. As soon as this is finished, |
 she takes up the dish in which the steamed berries are, and | puts it
 in a cool place. She lets it cool off quickly. Then she takes a || mat 25
 and puts it over it, for she does not want the soot to drop | into it.

q!wēq!wałēsawa'yē t!ēls k!ūdegēq, qaxs hē'maē q!wēłts!āłax'dxa 5
 q!wēłkwē t!ēlsa, yix lā kūnsasō's. Wā, g!l'mēsē la ēg'ig'axs laē
 k'anōlīlas lāxēs kūnyasē. Wā, lāxaē āx'ēdxā 'wāłask'asē k'āts!ē-
 naqaxa hēk!ūmg'f!līmē k'asēlē g'f!t!ēx!āla k'āts!ēnaqa qa xelōłts!ā-
 layāxa hēem ālē ts!ēlqwa. Wā, hēem āx'ētsōsē, qa's lā g'i-
 ts!ōts lāxa 'wāłasē lōq!wa. Wā, g!l'mēsē gwāłēxs laē āx'ēdxā 10
 'wāłasē xālaēsa, qa's lā gōłaxelas lāxa dzeqwaxa dzemsgē-
 mēx'dāsēs kūnsasē'wē t!ēlsa. Wā, g!l'mēsē 'w!laxaxs laē dāden-
 xēdxā lē'wa'yē, qa nełē'nākūlamasēqēxs laē āx'ālıāq. Wā, la-
 'mēs xamasgēmg'alīlēda sāsgēma'yē la L!ēL!ēbedzō k!ēk!āōkwa.
 Wā, la'mē qūsālaq. Wā, g!l'mēsē 'w!lāxs laē āem la q!ōts!āwa 15
 kūnēkwē t!ēlsa la yāxa hē gwēx'sa genk'āsōx nēqwax 'wāpa.
 Wā, la L!al!axostāla. Wā, g!l'mēsē 'w!lāwēda k!ēk!āōk!waxs laē
 āx'ēdxā 'wāłasē lōq!waxs g'its!āmaēda 'wāłasē k'āts!ēnaq lāxēs
 laē hā'nōlīlas lāq. Wā, lā dōłts!ōdxā g'f!t!ēx!āla k'āts!ēnaqa,
 qa's tsēqēs lāxa kūnēkwē t!ēlsa, qa's lā tsēts!ālas lāxa 'wāłasē 20
 lōq!wa. Wā, āl'mēsē gwāłēxs laē 'w!łts!ā lāxa 'wāłasē lōq!wa,
 yixs laē 'w!lg'f!ts!āwēda kūnyats!āq. Wā, g!l'mēsē gwāłēxs laē
 k'āg'alīlaxa kūnēx'tsālaxa kūnēkwē t!ēls 'wāłas lōq!wa, qa's lā
 k'āg'alīlas lāxa 'wūdaēlē, qa hālabalēs 'wūdex'īda. Wā, lā āx'ēdxā
 lē'wa'yē, qa's pāqeyīndēs lāq, qaxs gwāq!ēlaaq q!ūpstalēda q!wałō- 25
 besē lāq. Wā, g!l'mēsē gwāłēxs laē āx'ēdxā hā'yā!ā lōēlq!wa

27 After doing this, she takes medium-sized dishes | and washes them
out with water. When this has been done, | she piles them up.
Then she takes her spoon basket, in order to | have it ready, and puts
30 it down next to her seat. When she thinks that the || steamed
viburnum-berries are cold enough, she sends her husband to invite
whomever he | likes among his friends, or, if he wishes | to invite
(them), the members of his numaym. He invites them to | come and
eat steamed crushed berries. When they | come in, the woman gets
35 ready. She takes a || medium-sized dish from the pile, and she puts
it down at the | place where she always sits; and she takes oil and |
puts it down where she sits; and finally she takes the dish containing |
the steamed crushed viburnum-berries and puts it down | just out-
40 side of her seat. Then she takes a medium-sized || dish and puts it
across the corner of the large dish in which the steamed | crushed
viburnum-berries are. She takes a long-handled ladle, | dips it into
the berries, and puts it into a medium-sized | dish. When it is half
full, she puts it down; and | she does this with all the medium-sized
45 dishes. When || the crushed steamed viburnum-berries are in all of
them, she takes | oil and pours it in. She does not put in very much
oil. | When she has done so, she distributes the spoons among the |
guests of her husband; and when every one has one, the woman her-
50 self | places the medium-sized dishes before them. There is || one

27 qa's aëk'lë ts!öxwüg'idälaq y!sa 'wäpë. Wä, g'il'mësë gwälexs
laë mähogwalilaq. Wä, läxaë äx'ëdxës k'ayats!ë, qa g'äxës gwä-
lila läx k!waëlasas. Wä, g'il'mësë k'ötaqë laem 'wüdex'idës
30 künëkwë t!elsaxs laë 'yälaxasës lä'wünemë, qa läs Lë'lälaxës
gwe'yöwë, qa's Lë'lälaxë'wë läxës 'në'nemökwë löxs 'nëk'aë, qa's
hë Lë'lälaxë'wës 'në'mëmotë. Wä, la'mësë Lë'lälax'da'xüq, qa
g'äxës t!elst!asxa q!wëlkwë künëkwë t!elsa. Wä, g'il'mësë g'äx
'wi!aëlexs laë häx'ida xwāna!idëda ts!edäqë, qa's äx'ëdëxa
35 hä'yäl'a löq!wa läxës maxöilasë, qa's g'äxë mex'alilas läxës
hëmenëlasë k!waëlasa. Wä, läxaë äx'ëdxa Lë'na, qa's g'äxës
hä'në! läx k!waëlasas. Wä, lä älexsdälaxs laë äx'ëdxa künëx'ts!ä-
läxa q!wëlkwë künëkwë t!els 'wälas löq!wa, qa's g'äxë häng'alilas
läx L!asälilasës k!waëlasë. Wä, lä äx'ëdxa 'nemëx!a läxa hä'yäl'a
40 löq!wa, qa's häng'ägendës läxa 'wälasë löq!wa künëx'ts!älaxa
q!wëlkwë künëkwë t!elsa. Wä, lä äx'ëdxa g'il't!ex!älä k'äts!enaqa,
qa's tsëx'idës läxa künëkwë t!elsa, qa's lä tsëyöselas läxa hë!ä
löq!wa. Wä, g'il'mësë negöyoxsdälaxs laë k'äg'alilas. Wä, lä
'näxwaem hë gwëx'idxa waökwë hä'yäl'a löelq!wa. Wä, g'il'mësë
45 'wi!a la t!ët!elts!älaxa q!wëlkwë künëkwë t!elsexs laë äx'ëdxa
Lë'na, qa's k!ünq!eqës läq. Wä, lä k'lës älaem q!ëqxa Lë'na.
Wä, g'il'mësë gwälexs laë ts!ëwanaësasa k'äk'ets!enaqë läx Lë'lä-
nemasës lä'wünemë. Wä, g'il'mësë 'wilxtöxs laë k'aësëda ts!ë-
däqasa hä'yäl'a löelq!wa. Wä, la'më yaëyüdökwa bëbegwänemë

dish for each three men. When she has put them down, | the guests 51
at once take their spoons and begin to eat the | steamed viburnum-
berries; and after they have eaten, they drink a very little | water
to rinse their mouths. After doing this, | they go out; and now at
last this is all about the eating of || crushed steamed viburnum- 55
berries. |

Brittle Crabapples.—The time to pick crabapples | is when they 1
get large, when they are still green. When | the woman sees that
the apples are getting large, she takes her | small basket and goes
where good crabapples are, and picks them off. || She puts them into 5
her small basket; and when it is full, | she goes home. Then she
calls her husband and her | children to come and sit down; and when
they sit down, she | spreads a food-mat in front of them. | She takes
the basket with crabapples and pours the apples on the || mat. Then 10
they take hold of | the bunches of crabapples, one of each, and bite off
the | crabapples from the stems and eat them. They | continue doing
so, and only stop when they have | all been eaten. They do not eat oil
with them, because there is juice inside. || Brittle crabapples are not 15
given at a feast to many tribes, | for only the married couple and
their children eat | them. That is all about this. |

lāxa 'nāl'nemēxla hēla lōq!wa. Wā, g'il'mēsē 'wīl'galilexs laē 50
hēx'ida'ma lē'lānemē dāx'idxēs k'āk'ets!enaqē, qa's 'yōs'idēxa
kūnēkwē q!wēltaak' t!elsa. Wā, g'il'mēsē gwālexs laē xāl'ex'id
nāgēk'ilaxa 'wāpē, qa's ts!ewēl'exōdayowē. Wā, g'il'mēsē gwā-
lexs laē hōqūwelsa. Wā, lawēs!ē gwāl lāxa t!elst!asaxa kūnēkwē
q!wēlk' t!elsa. Wā, laem gwāla. 55

Brittle Crabapples.—Xemōk' tselx', yixs hē'maē tselx'wīdex'demxa 1
tselx'waxs laē āwāwa, yixs hē'maē ālēs lēnlenxsema. Wā, hē'maaxs
laēda ts!edāqē dōqwalaxa tselx'waxs lē'maē āwāwa. Wā, lā āx'ēdxēs
lālaxamē, qa's lā lāxa ēg'adāxa tselxwē. Wā, la'mēs ēp!exlāq,
qa's lā ēpts!ālas lāxēs lālaxamē. Wā, g'il'mēsē qōtlaxs g'āxaē 5
nā'nakwa lāxēs g'ōkwē. Wā, la'mē lē'lālaxēs lā'wūnemē lē'wis
sāsemē, qa g'āxēs k!ūs'ālīla. Wā, g'il'mēsē k!ūs'ālīlexs laē āx'ēd-
xa hā'madzowē lē'wa'ya, qa's lā lēpdzamōlīlas lax'da'xūq. Wā,
lā āx'ēdxēs tselwats!ē lālaxama, qa's lā gūgedzōtsa tselxwē lāxa
lēbīlē tselx'tsaṣūdzo lē'wa'ya. Wā, hēx'ida'mēsē 'nāxwa dāx'id- 10
xa 'nāl'nemēxla lāxa lēnlenxsemē tselxwa, qa q!ek'āla'x'idēxa
tselxwē lāxēs tsētselwanōwaxs laē xemx'wēdeq. Wā, la'mēsē
hēx'sāem gwēg'ilaqēxs tselx'tsaṣwaē. Wā, āl'mēsē gwālexs laē
'wīlāq. Wā, la'mē hēwāxa ts!epas lāxa lē'na, qaxs 'wābets!āē.
Wā, la'mē k'lēs k!wēladzem lāxa q'lēnemē lēlqwālala'ya xemōkwē 15
tselxwa, yixs lēx'a'maēda ha'yaseqāla lē'wis sāsemē tselx'tsaṣ'xa
xemōkwē tselxwa. Wā, laemxaē gwāl lāxēq.

Crabapples and Oil.—This is the same as | viburnum-berries and oil, 20 about which I talked before, for you will || only have the same (description). |

Mashed Steamed Crabapples.—The | woman takes her small dish and her spoon, and she dips | some of the crabapples and water out of the box. Then she puts them into her small dish; and when it is | 25 half full, she takes it and puts it down next to her || place. She takes her husband's stone hammer, and she pounds | the crabapples in the small dish; and when they are all broken up, she | puts away the stone hammer that she was using, and she | mashes them with both hands. When they are all | mashed, she takes oil and pours it on, 30 much of it; || and when this is done, she calls her husband and her children | to come and sit down; and as soon as the whole family has assembled, the | woman takes her spoons and gives one to each. | Then they all eat with their spoons; and | they eat the mashed crab- 35 apples. They only stop || when they have been eaten. They never drink water after eating them. | That is all about it. |

Salal-berries and Crabapples (Salal-berry cakes mixed with mashed | crabapples).—The woman takes two dishes and | puts them down next to the place where she always sits. Then she takes | four cakes 5 of salal-berries and puts them into one of the dishes. || As soon as she has finished doing so, she takes some water and pours it in. |

18 **Crabapples and Oil.**—L!äkwē tselxwa; yixs hē'maaxat! gwēkwa
L!äkwē t!elsaxen lāx'!daxat! gwāgwēx's'ālasa, yixs hē'mēlaqōs
20 āeml negeltewēsōlē.

Mashed Steamed Crabapples.—Q!wēdzek^u q!ōlk^u tselxwa, yixs ā'maē-
da ts!edāqē āx'ēdxēs lālogūmē lē'wēs k'āts!enaqē, qa's lā tsēx'!d
lāxēs tselx'!staats!ē, qa's lā tsēts!ālas lāxa lālogūmē. Wā, g'il'mēsē
negōyoxsdālaxs laē k'ālaq, qa's lā k!wāg'alil lāxēs hēmenēlasē
25 k!waēlasa. Wā, lā āx'ēdxa pelpelqasēs lā'wūnemē, qa's leselgen-
dēxa la tselx'!ts!ālasa lālogūmē. Wā, g'il'mēsē 'w!wēlx'sexs laē
g'ēxaxēs leselgayayowē pelpelqa. Wā, la hēlōx'wid la q!wēsel-
gentsēs 'wāx'sōlts!āna'yē e'eyasō lāq. Wā, g'il'mēsē la ālak'lāla
la 'w!wēlx'sexs laē āx'ēdxa l!ē'na, qa's k!ūnq!ēqēsa q!ēnemē lāq.
30 Wā, g'il'mēsē gwālexs laē lē'lālaxēs lā'wūnemē lē'wis sāsēmē,
qa g'āxēs k!ūs'ālila. Wā, g'il'mēsē g'āx senyanōgwalilēxs laē
āx'ēdēda ts!edāqaxēs k'āk'ets!enaqē, qa's ts!ewanaēsēs lāx'da'xūq.
Wā, hēx'ida'mēsē 'nāxwa 'yōs'itsēs k'āk'ets!enaqē lāq. Wā, la'mē
tselx'!tsax'widxa q!wēdzekwē tselxwa. Wā, āl'mēsē gwālexs laē
35 'w!lāq. Wā, la'mē hēwāxa nāgēk'elax 'wāpaxs laē gwāla. Wā,
laēmxaē gwāl lāxēq.

1 **Salal-berries and Crabapples** (T!ēqa mālaqela lē'wa q!wēdzekwē
tselxwa).—Wā, hēem āx'ētsōsa ts!edāqa ma'tēxla lōelq!wa, qa's
g'āxē mex'ālilas lāxēs hē'menēlasē k!waēlasa. Wā, lā āx'ēdxa
mōxsa t!ēqa, qa's lā pax'alts!ōdālas lāxa 'nemēxla lōq!wa. Wā,
5 g'il'mēsē gwālexs laē tsēx'!d lāxa 'wāpē, qa's lā gūq!ēqas lāq.

Then she watches until they are just covered with water. Then she 6 stops and | takes the spoon and the other dish, and takes it | to where she keeps the crabapples. She dips her spoon into the | crabapples and puts them into the dish. When it is half full, || there is 10 enough in it. Then she puts it down next to her seat. | Then she takes her husband's stone hammer and pounds | the crabapples; and when they are all pounded up, she puts away the stone hammer. | Then she takes the dish with salal-berries and mashes them with both | hands, the salal-berries which have been soaked. || When they are 15 all in pieces, she takes the dish with the pounded crabapples and pours them into the dish with the mashed salal-berries. When they | are all in, she takes the oil and pours it on. After | doing so, she mashes them again with both hands, | so that they are thoroughly mixed. When they are mixed, she stops, and || calls whomever she likes to come 20 to eat the mashed | crabapples mixed with dried salal-berries. When the guests | come and sit down, she gives them a food-mat and spreads it | in front of them. She takes the spoons and distributes | them among them. Finally she puts down in front of them the dish || with the salal-berries and crabapples mixed which she | puts down 25 in front of her guests. Then they take the | goat-horn spoons, for this kind of food is eaten with | goat-horn spoons, and they all eat

Wā, ā'mēsē dōqwała, qa t!ēt!ēbidzowēsēxa 'wāpaxs laē gwāła. Wā, 6
lā āx'ēdxa k'āts!ēnaqē lē'wa 'nemōxla lōq!wa, qa's lā dālaqōxs laē
lāx ha'nēlasasēs tsēlx"staats!ē. Wā, la tsēx'ītsēs k'āts!ēnaqē lāxa
tsēlx"sta, qa's lā tsēts!ālas lāxa lōq!wa. Wā, g'il'mēsē negoyoxsdā-
laxs laē hēlats!ā. Wā, g'āxē k'āg'alīlas lāxēs hēmenēlasē k!waē- 10
lasa. Wā, lā āx'ēdex pēlpelqasēs lā'wūnemē, qa's lēselgendēs
lāxa tsēlx"sta. Wā, g'il'mēsē 'wī'welx'sexs laē g'ēxaxa pēlpelqē.
Wā, lā nēx'ēdxa t!ēqats!āla lōq!wa, qa's q!wēsēlgendēsēs 'wāx'sōl-
ts!āna'yē e'eyasowē lāxa t!ēqa lā pēq!ūgelīla. Wā, g'il'mēsē
'wī'welx'sexs laē āx'ēdxa lēdzekwē tsēlx"ts!āla lōq!wa, qa's lā 15
gūqāsas lāxa q!wēdzegwats!āxa t!ēqa lōq!wa. Wā, g'il'mēsē
'wī'lōsexs laē āx'ēdxa l!ē'na, qa's lā gūq!ēqas lāq. Wā, g'il'mēsē
gwālexs laē ēt!ēd q!wēsēlgentsēs 'wāx'sōlts!āna'yē e'eyasowē lāq
qa ālak!alēs lēlgā. Wā, g'il'mēsē lēlgōxs laē gwāła. Wā, hēx'ida-
mēsē lē'lalaxēs gwē'yā qa g'āxē memālaqg'exa mālāqela q!wē- 20
dzekwē tsēlx"sta lē'wa t!ēqa. Wā, g'il'mēsē g'āx k!ūs'ālīlē
lē'lānemasēxs laē āx'ēdxa hā'mādzowē lē'wa'ya, qa's lā lēpdza-
mōlīla lāq. Wā, lāxāē āx'ēdxa k'āk'ets!ēnaqē, qa's lā ts!ēwanaē-
sas lāx'da'xūq. Wā, lā ālēlxsdālaxs laē k'āg'ilīlaxa mālaxts!ālaxa
mālāqela q!wēdzek" tsēlx"sta lē'wa t!ēqa lōq!wa, qa's lā k'āx'- 25
dzamōlīlas lāxēs lē'lānemē. Wā, hēx'ida'mēsē 'nāxwa dāx'idxēs
ts!ōlōlaqē k'āk'ets!ēnaqa, qaxs hē'maē 'yōsēlax gwēx'sdemasēdā
ts!ōlōlaqē k'āts!ēnaqa. Wā, lāx'da'x'mē 'nemāx'id 'yōs'ītsēs

30 with their | spoons. They suck out the juice; || and when the juice is out, they blow out the skins. | They continue doing so while they are eating it. When they have eaten it all, | they go out. They never drink water after eating, | and only rinse out the mouth with water, for the food sticks | to the inside of the mouth. They do not
35 like to || drink water after eating this food, because the water causes heart-burn. | Therefore they are afraid to drink it. This is not | used when they invite many tribes, for it is only used by the husband and wife. | That is all about this. |

1 **Bunch-Berries.**¹—When (the basket) is full,² (the man) sends his young men | to call his tribe, for he is going to give a feast with the bunch-berries. Then | his wife takes her dishes and puts them down next to her seat, | also the spoons and the oil. As soon as she has
5 finished, || she spreads down the mats for the guests to sit on when they come | in. When they are all in the house, the woman | tells the young men to go and put the berries into the dishes; | and when all the dishes are full of berries, she takes | oil and pours it in. After
10 this has been done, (the young men) distribute || the spoons among the guests; and when this is done, | they put the dishes with the berries one in front of each four men. | After they have been put down, the

k'āk'ets!Enaqē lāq. Wā, la'mē k'lūmtālx 'wāpaga'yas. Wā,
30 g'il'mēsē 'wī'lāwē 'wāpaga'yasēxs laē pōx'ōdex sāq!ūsge'ma'yas. Wā, hēx'sā'mēsē gwēg'ilāqēxs hā'mapaaq. Wā, g'il'mēsē 'wī'lāqēxs laē hōqūwelsa. Wā, la'mē hēwāxa nāgēk'ilax 'wāpa. Wā, lālē āem ts!ēwēl!exōtsa 'wāpē, qaxs ālak!alāē k'lūta hēmaōma-ts!ēna'yas lāxens āwīl!exawa'yēx. Wā, hē'mis k'!ēsēlas hēlq!āla
35 nāx'idēda hā'māpax gwēx'sdemasēxs newēq!ūp!ēdaē nāgēk'ilāxa 'wāpē. Wā, hē'mis lāg'ilas k'ilemē. Wā, laemxaē k'!ēs Lē'lā-
layo lāxa q'lēnemē lēlqwālāla'ya, yīxs lēx'a'maēda hayasek'āla āxeq. Wā, laem gwāl lāxēq.

1 **Bunch-Berries.**¹—Wā,² g'il'mēsē qōt!axs laē 'yālaqasēs ha'yāl'a, qa lās Lē'lālx g'ōkūlōtas. Wā, la'mē qēk'ilālx qēk'!aālē. Wā, lā genemas āx'ēdxēs lōelq!wē, qa g'āxēs hāx'hanēl lāx k'!wāēlasas Lē'wē k'ākets!Enaqē; wā, hē'mislēs L!ē'na. Wā, g'il'mēsē gwālexs
5 laē Lep!ālilēlaxa lōel'wa'yē, qa k'!wādzewēsōltsa Lē'lānemē, qō g'āxl hōgwīlō. Wā, g'il'mēsē g'āx 'wī'lāēlexs laē hēx'ida'ma ts!ēdāqē āxk'!ālaxa hā'yāl'a, qa lās k'!ats!ālasa qēk'!aālē lāxa lōelq!wē. Wā, g'il'mēsē 'wī'lā qēqex'ts!ālēda lōelq!wāxs laē āx'ētsē'wēda L!ē'na, qa's lā k'lūnq!ēgem lāq. Wā, g'il'mēsē gwāla laē ts!ēwa-
10 nāēdzema k'āk'ets!Enaqē lāxa Lē'lānemē. Wā, g'il'mēsē gwālexs laē k'ax'dzamolēlema qēqex'ts!āla lōelq!wē lāxa maēmōkwē bēbē-gwānema. Wā, g'il'mēsē 'wīlg'alilēxs laē hēx'idaem 'nāxwa

¹ *Chamaepericlinum unalaschkense* (Ledeb.) Rydb.

² Continued from p. 221, line 27.

guests | take their spoons and eat the berries; | and after having done so, they go out. There is only one || way of eating the bunch- 15 berries; and they do not sing when | they are invited to this feast. That is all about this. |

Gooseberries.—(The woman¹ puts [her basket with gooseberries] down on the floor;) and when a strong wind is blowing, she | spreads out her mat where the wind blows strongest. | She takes four pieces of firewood and puts them down crosswise under the edges || of the 20 mat, so that it is like a nest inside. When this has been done, | she takes her basket with the gooseberries, puts it down | at the end whence the wind is blowing, at the end of the long side of the | billets around the mat, in this way;² and when the wind begins to blow hard, | she takes hold of each side of the large basket, || and 25 pours out, not violently, the gooseberries so that | they come slowly out of the gooseberry basket when they are | falling into the nest which was made for cleaning them. The woman lifts | the basket up high; and the leaves are blown away by the wind, | and do not fall onto the mat on which they are || cleaned. Only the 30 gooseberries fall down on it. | Now they are cleaned. As soon as this has been done, she goes and puts them back | into the large

dāx'idxēs k'āk'ets!Enaqē, qa's qex'qak'ax'idēxa qek'!aālē. Wā, 13 g'il'mēsē 'wī'laxēs qex'qak'axs laē hōqūwelsa. Wā, 'nemx'idāla'mē gwēg'ilasaxa qek'!aālē. Wā, hē'misēs k'lēsaē denxelag'ilēx 15 qex'qak'aēda lē'lānemē qaēda qek'!aālē. Wā, la'mē gwāl lāxēq.

Gooseberries.—Wā, g'il'mēsē lāk!wēmasa yālāxs laē āx'ēdxēs lē'wa'yē, qa's lā Lep!elsaq lāxa yōx'demala'yasa yāla. Wā, lā āx'ēdxa mōts!aq leqwā qa's xwātsē'stalēs lāx āwabā'yas. ēwenxala'yasa lē'wa'yē, qa qelxasālēs ōts!āwas. Wā, g'il'mēsē gwālexs 20 laē āx'ēdxēs t!emwatslē nāg'ē 'wālas lexa'ya, qa's lā hānbelsas lāxa gwēba'yē lāx g'āya'nākūlasasa yāla lāx g'ildāg'aēna'yasa xwātsē'staakwē lē'wa'ya, g'a gwālēg'a.² Wā, g'il'mēsē lek'lūte-lēda yālāxs laē dādanōdxēs t!emwatslē nāg'ē 'wālas lexa'yaxs, laē k'lēs ēol'nākūlaxs laē gūge'nākūlaxēs t!emwatslē lexa'ya qa 25 ēx'mēs lāits!ālēda t!emxwalē lāxa t!emwatslē lexa'ya qa's lā lādzodala lāxa qelxasē'lakwē k'imdedzō lē'wa'ya lāx dzōxwalaēna'yasa ts!edāqaxēs t!emwatslē lexa'ya, qa yāmē'stalayowēs k'!amomās. Wā, laem k'!eās lādzodālasa k'!āmomo lāxa qelxasē'lakwē k'imdedzo lē'wa'ya. Wā, la'mē lēx'ama t!emxwalē la lādzodālaq. 30 Wā, la'mē ēk'!ēgekwa. Wā, g'il'mēsē gwālexs laē xwēlaqa laax-ts!ōts lāxēs t!emwatslē nāg'ē 'wālas lexa'ya, qa's lā ōxlaēlelaq

¹ Continued from p. 222, line 24.

² That is, she places four small logs in a rectangle and presses the mat into the space so formed, the edges leaning against the logs.

33 basket. Then she carries it on her back | into the house. She goes
and pours them into the large dish. As soon as | she has finished,
35 she picks more gooseberries, and || uses the same mat, and the canoe
pole to strike them with. When | her basket is full, she carries |
them home to her house. Again she puts down her mat | where the
wind blows strongest, and she does the same as | before. When she
40 has many gooseberries, she takes a || low-sided box which is made for
this purpose. It is | two spans and two short | spans long, and two
45 spans wide, | and one span | high. The woman takes this || low box and
pours the | gooseberries into it. When it is nearly full, she stops pour-
ing them in; | and when she has done so, she builds up a fire and puts |
stones into it. When she thinks there are enough for her purpose, |
50 she takes her tongs and puts them down by the side of the fire. || She
takes a bucket and goes to draw water. When she | comes back, she
pours the water into the small dish, and she | puts the small dish
next to the fire. When all this | has been done, the stones on the
55 fire are hot. | She takes her tongs, picks up the red-hot || stones, dips
them into the small dish with water in it, | and, when the ashes that

33 lāxēs g'ōkwē. Wā, lā gūxts!ōts lāxa 'wālasē lōq!wa. Wā, g'il-
'mēsē gwālexs laē xwēlaqa t!emxwaxa t!emxwalē. Wā, hēemxa
35 āxelasēs lē'wa'yē lē'wa dzomēgalaxs kwēxaas. Wā, g'il'emxaā-
wisē qōt!ē t!emwats!ās nāg'ē 'wālas lexāxs g'āxāē ōxlālaq, qa's
g'āxē nā'nakwa lāxēs g'ōkwē. Wā, lāxaē āx'elsaxēs lē'wa'yē lāx
yōx'dema!a'yasa yāla. Wā, laemxaē āem hē gwēg'ilaqēs g'ilx'dē
gwēg'ilasa. Wā, g'il'mēsē la q!lēnemē t!emxwalāsēxs laē āx'ēdxa
40 kūtsemē neq!emg'ililem wūlē qaēda dzēg'ikwē t!emxwalā, yīxs
ma'p!enk'āē lāxens q!wāq!wax'ts!āna'yēx hē'mis bābelawis'ida
ts!ex'ts!āna'yē 'wāsgemg'eg'aasas. Wā, lā ma'p!enk' lāxens q!wā-
q!wax'ts!āna'yēx, yīx 'wādzeg'eg'aasas. Wā, lā 'nemp!enk'ustāwē
'wālasgemasas lāxens q!wāq!wax'ts!āna'yēx. Wā, hēem āx'ētsōsa
45 ts!edāqēxēs kūtsem dzēg'ats!ēxēs t!emxwalē. Wā, lā gūxts!ōtsa
t!emxwalē lāq. Wā, g'il'mēsē elāq qōt!axs laē gwāl gūqas.
Wā, g'il'mēsē gwālexs laē lelqox'widxēs legwīlē, qa's xex'lendēsa
t!ēsemē lāq. Wā, g'il'mēsē k'ōtaq laem hēlāla lāxēs sēnataq,
laē āx'ēdxēs k'!p!lālaa qa g'āxēs k'adenwalisēx legwīlas. Wā,
50 lāxaē āx'ēdxēs nāgats!ē, qa's lā tsēx'idex 'wāpa. Wā, g'il'mēsē
g'āx aēdaaqaxs laē gūxts!ōtsa 'wāpē lāxa lālogūmē, qa's lā
k'anōlisasa 'wābets!āla lālogūm lāxēs legwīlē. Wā, g'il'mēsē
gwālexs laē mēmentsemx'idēda t!ēsemē xex'lālalēs lāxa
legwīlē. Wā, lā dāx'idxēs k'!p!lālaa qa's k'!p!lēdēs lāxa x'ix'ex-
55 semāla t!ēsema, qa's lā hāpstents lāx 'wābets!āwasa lālogūmē.
Wā, g'il'mēsē la 'wī'lāwē k!wēk!ūtsemayaq gūna'yaxs laē k'!p!l-

stick on the stones come off, she | puts them into the gooseberries. 57
 She continues doing this with the other red-hot | stones. The
 stones are put in close together. When | this is finished, she takes a
 mat and spreads it over it, and || she leaves it this way some time. 60
 When the woman thinks that the stones are getting cool, | she takes
 off the mat covering and puts it down. | Then she takes her tongs and
 picks out the stones that have cooled off, | and she puts them down
 next to the fire. When they are all out, | she stirs the berry jam
 with a cedar stick. || If they are not boiled to pieces, she takes her 65
 tongs, | takes out more hot stones, dips | them into the small dish
 with water, and puts them in. She does not | take very many red-
 hot stones. When it begins to boil up, | she spreads a mat over it;
 and she does not leave it there long, || before she takes off the covering 70
 mat and puts it down. Then she | takes her tongs, picks out the
 stones from the | gooseberry jam, and puts them down next to the
 fire. | When the stones are all out, she takes a large dish and | puts it
 down next to the low-sided box. She takes a || long-handled ladle 75
 and dips out the gooseberry jam and puts it into the | large dish.
 When it is full, she takes up the large dish of | gooseberry jam and
 puts it down at a cool place | to cool off quickly. When it is cold,

qas lāxa tlemxwalē. Wā, lā hāna! hē gwēgilaxa waōkwē x'ix'ex- 57
 semāla tlēsema. Wā, la'mē memk'ewakwēda tlēsemē. Wā, g'il-
 'mēsē gwālexs laē āx'ēdxa lē'wa'yē, qa's naḡyūndēs lāq. Wā, lā
 gāēl hē gwaēlē. Wā, g'il'mēsē k'ōtēda ts!edāq laem k'ōx'wi- 60
 dēda tlēsemāxs laē āxōdxa lē'wa'yē nāxūmās qa's g'ig'alilēsēxs
 laē āx'ēdxēs k'!lplālaa, qa's k'!lplidēs lāxa tlēsem lā k'ōx'wida,
 qa's lā k'!lbenōliselas lāxēs legwilē. Wā, g'il'mēsē 'wi'lōstaxs
 laē xwēt!ētsa k!wa'xlāwē lāxēs dzēk'asē'wē tlemxwalā. Wā,
 g'il'mēsē k'lēs xās'idexs laē ēt!ēd dāx'idxēs k'!lplālaa, qa's 65
 ēt!ēdē k'!lplits lāxa x'ix'exsemāla tlēsema, qa's lāxat! hāp-
 stents lāx 'wābets!āwasa lālogūmē. Wā, lāxaē k!lpl'ek'!lasa k'lēsē
 q!lēsgem x'ix'exsemāla tlēsem lāq. Wā, g'il'mēsē medelx'widexs
 laē āx'ēdxa lē'wa'yē, qa's lā nāxūmts lāq. Wā, k'lēst!a gēx'i-
 dexs laē xwēlaq āxōdxa nāxūya'yē lē'wa'ya, qa's g'ig'alilēsēxs laē 70
 dāx'idxēs k'!lplālaa, qa's k'!lplidēs lāxa tlēsemē la g'ēgēxa dzē-
 g'ikwē tlemxwalā qa's lāxat! k'!lbenōliselas lāxēs legwilē. Wā,
 g'il'mēsē 'wi'lōstēdā tlēsemāxs laē āx'ēdxa 'wālasē lōq!wa, qa's lā
 k'anōlilas lāxa kūtsemē dzēg'ats!ēxa tlemxwalē. Wā, lā āx'ēdxa
 g'it!exlāla tsexlā, qa's lā tseyōsasa dzēg'ikwē tlemxwalē lāxa 75
 'wālasē lōq!wa. Wā, g'il'mēsē qōt!axs laē k'āg'ililaxa dzēg'ix'ts!ā-
 lāxa tlemxwalē 'wālas lōq!wa, qa's lā k'ag'alilās lāxa 'wūdaēlē,
 qa hā'nakwēlēs 'wūda'stax'idā. Wā, g'il'mēsē 'wūda'stax'idexs laē

80 she | sends out her husband to invite his friends. He || might call his numaym, if the man wishes to give them the | gooseberry jam. As soon as they | all come in, the woman takes her small dishes, her | spoons, and her oil, and puts them down next to her seat. | Then
85 she sends her husband to get the || gooseberry-jam dish and to put it next to her seat. | When her husband comes, she takes a wooden spoon, | dips it into the jam, and puts it into the | small dishes. When these are half full, there is enough in them; and | when she has
90 put some gooseberry jam into || the small dishes, she takes the oil and pours it on. She puts | much oil on. After this has been done, she gives a | spoon to each guest; and after this, one | dish with gooseberry jam is put down in front of | each three men. As soon as they
95 have been put down, || (the guests) begin to eat the gooseberry jam. | When they have eaten all, they go out. They never drink | water after it. |

Gooseberries are also eaten raw (and unripe) by the Indians. | They
100 pick them off the gooseberry bushes, or they eat them || in the house. They never call their friends for this. | That is all about the gooseberries. |

'yālaqasēs lā'wūnemē, qa lās lē'lālxēs 'nē'nemōkwē lōxs hē-
80 'maēs 'nē'mēmōtē la lē'lālasos, yix 'nēk'aēda begwānemē, qa's hā t!emxwilag'ixa dzēg'ikwē t!emxwalā. Wā, g'il'mēsē g'āx 'wī'lā-
LEXS laē hēx'ida'ma ts!ēdāqē āx'ēdxēs laelōgūmē lē'wis k'āk'e-
ts!ēnaqē lē'wa l!ē'na, qa's g'āxē g'ig'alila lāxēs hēmenēlasē k!waē-
lasa. Wā, lā 'yālaqaxēs lā'wūnemē, qa lās āx'ēdxa dzēg'ix'ts!ā-
85 laxa t!emxwalē 'wālas lōq!wa, qa's g'āxē k'āg'alilas lāx k!waēla-
sas. Wā, g'il'mēsē g'āxē lā'wūnemāsēxs laē āx'ēdxa k'ik'ayēmē qa's tēqēs lāxa dzēg'ikwē t!emxwalā, ga's lā tseyōselas lāxa lae-
lōgūmē. Wā, g'il'mēsē negōyoxsdālaxs laē hēlats!ā. Wā, g'il-
'mēsē lā 'wī'la lā t!ēt!emx'ts!ālēda t!emx't!awats!ēlaxa dzēg'ikwē
90 laelōgūmxs laē āx'ēdxa l!ē'na, qa's k'lūnq!ēqēs lāq. Wā, la'mē q!ēqxa l!ē'na. Wā, g'il'mēsē gwālexs laē ts!ewanaēsasa k'āk'e-
ts!ēnaqē. Wā, g'il'mēsē gwālexs laē k'ax'dzamōlilas 'nā'ne-
mēxla t!emx't!awats!ēlaxa dzēg'ikwē t!emxwalē laelōgūm lāxa yaēyūdukwē bēbegwānema. Wā, g'il'mēsē 'wīg'alilēxs laē hē-
95 x'idaēm 'nāxwa dzēdzēg'igūx'īdxa dzēg'ikwē t!emxwalā. Wā, g'il'mēsē 'wī'laxs laē hōqūwēlsa. Wā, la'mē hēwāxa nāgēk'ilax 'wāpa.

Yixs k'!ēlx'k'!ax'aaxaēda bāk!ūmaxa t!emxwalē, yixs laē hā-
'maaxsōq lāxa t!emx'medzēxēkūla lōxs g'āx'maē t!emx't!axūq
100 lāxēs g'ōkwē. Wā, lā k'!ēs lē'lālas lāxēs 'nē'nemōkwē. Wā, laēm gwēgwalem lāxa t!emxwalē.

Currants.—Currants are also only eaten | from the currant bushes. 1
They do not give these at a feast to many | people or to their relatives,
for there are not very many of | these. That is all about this. ||

Solomon's Seal.—This is the same thing. They only eat these off 5
the plant when | they see them growing on a berry patch, for |
sometimes the plants have many edible berries. | The tribes are also
not invited for these, for there are not | many berries of this kind.
They are not put on the fire and || boiled. That is all about this. | 10

Currants (Habaxsölē).—Hēemxaēda habaxsölē āem ha'maaxsōsō 1
lāxa hābaxsolēmēsē. Wā, laemxaē k'les lē'lālayō lāxa q'lēnemē
bēbegwānema lō'ma lēlēlāla, qaxs k'lesāē ālaem q'lēnemē
gwēx'sdemas. Wā, laemxaē gwāl lāq.

T!emts!.¹—Wā, hēemxaē gwēgilasēwē, ytxs ā'maē hā'maaxsō- 5
sōsa dōx'walelāqēxs q!wāxāē lāxa t!emts!exekūla, qaxs ā'maē
hēlanōkwa t!emts!amesē lāx hāmxlāxēs hāmxlawa'yē. Wā,
laemxaē k'les lē'lālayō lāxa lēlqwālala'yē, qaxs k'lesāaxat!
q'lēnemē gwēx'sdemas. Wā, laemxaē k'les hānxlentsē'wa qa
l!ōbats. Wā, laem gwāl lāxēq. 10

¹ *Unifolium dilatatum* (Wood) Howell.

V. BELIEFS AND CUSTOMS

SIGNS (a'qen)

Body Feelings as Signs.—*Twitching of the Crown of the Head.*— 1
When the crown of the head of a man twitches, | he knows that he will
cut off his hair for his relative who | is to die; for that is the way the
Indians do. As soon as a near | relative dies, and when he has been
dead four days, || the hair is cut. | 5

Twitching of the Nose.—When the nose of a man | twitches, he
knows that he will blow his nose when he cries for a | relative who is
going to die. |

Twitching of the Upper Lip.—When the upper || lip [of our mouth] 10
twitches (a man) knows that tears will run down | when he cries for
a relative who is going to die. |

Twitching and Itching of the Cheek.—When the cheek | of a woman
twitches or itches, she knows that she will scratch her face when she |
cries for a relative who is going to die. ||

Heaving of the Stomach.—When the stomach of a man twitches, | 15
the Indians call it "heaving" of the stomach, for the stomach will
heave | when he is wailing for one who is going to die. |

Wiping of the Eyes.—When the lower part of the thumb | of the
hand of a man twitches, he knows that he will wipe his eyes || with the 20
lower part of his thumb when he wails for a relative who is going to die. |

Met!ezla'.—Wä, hē'maaxs meta'ē q!ē'nxlā'yasa begwā'nemē; 1
wä, lae'm q!ā'laqēxs t!ō'sase'wēlēs se'ya' qaē's lēlēlā'lāxs
lē'lē'lē, qa gwe'g'ilasasa bā'k!ūmaxs g'il'maē lē'lē's mā'g'ilē
lēlēlā'lāxs, wä, g'il'mēsē mō'p!enxwa's la lē'lā'g'ulēs lēlēlā'lā,
wä, lā t!ō's'itse'wē se'ya's. 5

Medē'iba.—Wä, hē'maaxs meta'ē x'i'ndzasasa begwā'nemē;
wä, lae'm q!ā'laxs lē'ntēlxēs x'i'ndzasē qō q!wā'sal qaē's lēlē-
lā'lāxs lē'lē lē'lē.

Medexsta' ē'k!ōdexstēs sems.—Wä, hē'maaxs meta'ē ē'k!ō-
dexsta'yasens se'msēx; wä, lae'm q!ā'lax wa'nā'kūlēlēs gwā'sdē 10
qō q!wā'sal qaēs lēlēlā'lā qō lē'lē.

Met!ō's lō lā'xōs.—Wä, hē'maaxs meta'ē lōxs lā'xaē āwō'-
dza'yasa ts!edā'qē; wä, la q!ā'laxs e'lwatēlaxēs gō'gūma'yē qō
q!wā'sal qaēs lēlēlā'lāxs lē'lē'lē.

Qe'mqemik!im.—Wä, hē'maaxs meta'ē tek'lā'sa begwā'nemē; 15
wä, hē'em gwe'yāsa bā'k!ūmē qe'mqemik!im, yixs qelelā'ē
tek'lā'sa q!wā'sa qaē'da lē'lē.

Dē'dastōdk!im.—Wä, hē'maaxs meta'ē ō'xlā'yasa qō'mās
a'yasā'sa begwā'nemē; wä, la q!ā'laxs dē'stō'dēlaxēs gwā'sdē,
yis ō'xlā'yasasēs qō'ma qaxs q!wā'saēl qaēs lēlēlā'lāxs lē'lē'lē. 20

21 *Tremor inter femina.*—Cum mulieris alterutra pars vulvae salit | scit infantem suum moriturum esse; | inde enim exit; atque vaginae foramen cum salit, eadem de causa salit. |

25 *Tremor penis.*—Cum viri penis salit, || propter hoc scit suam uxorem morituram esse. |

Twitching and Itching of the Feet.—When | the feet of a woman twitch and itch, she knows that she will be in a widow's house | on account of her husband when he dies, for she will sit still a long time in the | widow's house. This is the same with a man. ||

30 *Tremor genus.*—Cum viri genu salit, | scit amicum suam esse morituram; nam simul ac | noctu adest vir cum amica, postquam | cum amica concubuit, vir ad vulvam amicae genu applicat. | Salit igitur genu viri cum amica est moritura. ||

35 *Twitching of the Upper Arm.*—When the shoulder joint of a woman twitches, | she knows that one of her children is going to die, because | her shoulder joint twitches, and that is the place where the child lies when it | sleeps with its mother. ||

40 *Twitching of the Sides.*—When a woman's sides | twitch, she knows that she will lie sick in bed. |

Twitching of the Whole Body.—When the whole body of a man

21 *Medā'q.*¹—Wā, hē'maaxs meta'ē 'wā'x'sanōdzexsta'yas na'xwa'sa ts!edā'qē; wā, lae'm q!ā'laqēxs lē'lē'lēs xūnō'kwē qaxs hē'maē g'ā'yowē, lō'mē' ā'waxsta'yasa na'xwē': hē'emxaa g'wē'k:lālag'ilē.

Metsēgō'.—Wā, hē'maaxs meta'ē mē'mēsasa begwā'nemē; wā,

25 lae'm q!ā'laxs lē'lē'lēs gēnē'mē lā'xēq.

Maē'mdedzō'x'sēs lō lā'lexedzō'x'sēs.—Wā, hē'maaxs meta'ē lōxs lā'xaē g'ōg'ogū'yāsa ts!edā'qē; wā, lae'm q!ā'laxs āā'msililē qaē's lā'wūnemaxs lē'ma'ē lē'll, qaxs gālērē k!wā'tai lā'xa āā'msilats!ē. Hē'emxaa g'wē'g'ilēda begwā'nemē.

30 *Maemtk'ēx.*—Wā, hē'maaxs meta'ē ō'kwāx'a'yasa begwā'nemē; wā, lae'm q!ā'laqēxs lē'lē'lēs lā'lā, qaxs g'ī'l'maē la hē'lōna begwā'nemē lā'xēs lā'lāxa gā'nulē; wā, g'ī'l'mēs gwā! nēxwā'la lē'wēs lā'lāxs la'ē l!ā'gwagi'lēla begwā'nemaxēs lā'lā. Wā, hē'mēs lā'g'ilasōx metē'ns ō'kwāx'a'yaxs lē'lē'lē lā'lāsa

35 begwā'nemē.

Maemtsa'yā'p!a.—Wā, hē'maaxs meta'ē gwā'nāsa ts!edā'qē; wā, lae'm q!ā'laqēxs lē'lā'ē g'ā'yolē lāx sā'semas qaxs meta'ē gwā'nās a'yasā's, qaxs hē'maē kūlā'laatsa g'īnā'nemē, yīxs mē'xaē lē'wis abē'mpē.

40 *Maē'mdenō's.*—Wā, hē'maaxs meta'ē ē'wanu'dza'yasa ts!edāqē; wā, la q!ā'laxs qē'lgwihila ts!ex'q!ā'l lā'xēs g'āē'lasē.

Megwak!ē'n met!ē'n.—Wā, hē'maaxs meta'ē 'nā'xwē ō'k!wi-

¹ Or metē'waq.

twitches, | he knows that one of his children will die, | if he has many children. First, his arms twitch, || because he carries his child 45 [there]; and afterwards his chest twitches, | for that is the place that his child lies when he carries it about; | afterwards the upper lip [of his mouth] twitches, for | tears run down when he cries; and then his | stomach twitches, for it heaves when he cries. Then he knows || by this that his child is going to die. | 50

Twitching of the Eyelids.—When the eyelids¹ of a man | twitch, he knows that it is going to rain that day, for his eye is twitching, | and that is the place where the rain-water [when it rains] runs down. |

Twitching of the Small of the Back.—When the small || of the back 55 (the part with which the hunter sits in the canoe) twitches, he knows there will be fine weather that | day. There will be no wind, and he will sit for a long time in his | little hunter's canoe paddling about. |

Twitching of the Under-lip.—When the under-lip² of a | sea hunter twitches, he knows that he will eat all kinds of meat, for || the place 60 where the fat of the meat goes down is twitching. |

Twitching of Feet.—When the toes of the feet | of a man twitch, then a visitor will come, | for he will soon go to meet a visitor. |

Twitching of the Neck.—When the neck of a man twitches, || he 65 knows that his head will be cut off in war. |

na'yasa begwā'nemē; wā, la q!ā'laxs hē'lnōkwēlēs sā'semē, 43
yīxs q!ē'nemaē sā'semas. Wā, hē'em g'il met!ē'dē ō'x'si'yā'-
pla'yas qaxs q!ēlā'axēs xūnō'kwē. Wā, la neḡwā'g'i met!ē'dē 45
ō'bā'yas, qaxs hē'maē kūlā'laats xūnō'kwasēxs q!ēlā'āq. Wā, la
neḡwā'gixs la'ē ē'tlēd met!ē'dē ē'k'lōdexsta'yas se'msas, qaxs
hē'maē wā'xaātsa gwā'sdāxs la'ē q!wā'sa. Wā, la ē'tlēd me-
tlē'dē tēk'lā's, qaxs qē'mlelaāxs q!wā'saē. Wā, lae'm q!ā'le-
laqēxs hē'lē'lēs xūnō'kwē lā'xēq. 50

Medē'g'altō.—Wā, hē'maaxs meta'ē ē'wig'altā'yasa begwā'-
nemē, la q!ā'laqēxs yō'gwilēns 'nā'lax, qaxs meta'ē ē'wig'altā'yē,
qaxs hē'maē waā'tsa yō'gūmēsaxs la'ē yō'gwa.

Met!ē'xēd lō'ē k!wē'k!waxsk'īm.—Wā, hē'maaxs meta'ē k!wē'-
k!waxsk'īmā'sa ālē'winowwē; wā, lae'm q!ā'laqēxs aē'g'isēla 55
'nā'la. K!leā'sēlē yā'lal. Wā, lāl gēxs k!wā'xsāla lā'xēs ālē'-
watslē ḡwā'ḡwagūma lā'xēs sē'wina'yē.

Met!ēlā'sx'ā.—Wā, hē'maaxs meta'ē benk'lō'dexstā'sa ālē'-
winowwē; wā, lae'm q!ā'laxs q!ēsē'laxa q!ē'q!ats!ō'masē, qaxs
meta'ē wā'xālasas tse'nḡwā'yasa q!ē'q!ats!ō'masē. 60

Metē'mx'sēs.—Wā, hē'maaxs meta'ē ō'gūmx'sidza'yas g'ō'g'o-
gū'yāsa begwā'nemē; wā, lae'm q!ā'lelaqēxs bā'gūnsēlē g'ā'x'a-
lislā, qaxs ā'tsemēsē'waēda bā'gūnsē.

Met!xō!—Wā, hē'maaxs meta'ē oxā'wa'yasa begwā'nemē; wā,
lae'm q!ā'laxs q!ā'x'itse'wēlasa wī'nala. 65

¹ According to others, the upper eyelids.

² According to others, the middle line of the chin.

- 1 **Cries of the Raven.**—When it is desired that the owner of an after-birth should understand | the cries of the raven, the after-birth is put down | on the beach where the ravens peck at it. And when it is | pecked at by the ravens, || the man, when he is full grown, will understand the cries of the raven, for | the people of olden times considered it important that the raven came | to report about the arrival of warriors who came to make war upon the tribes. | Then they would come at once and ask one who understands the raven, tumbling about | and crying. It is bad news when they are tumbling about || and feathers fall out. (Below) are the various cries | of the raven, which I learned from an old man of the Kwakiutl, | when they discussed about it in a feast, when I was a child | for when the ravens are crying, a man | whose after-birth has been eaten by ravens is sent out.¹ ||

- 1 **Cries of the Raven.**—Wä, g'il'mēsē 'nēx'sō qa's ayōsēlaēda maēnokwasa maēnaxa gwēk'lālasasa gwa'wināxs laē āem āxālēdzema maēnē lāxa L!ema'isē, qa Lēn'i'tsē'wēsēsa gwa'wina. Wä, g'il'mēsē 'wi'la Lēn'i'tsō'sa gwa'wināxs laē ayōsēlēda maēnokwasēxs laē
5 nexlaax'id lā begwānema lāx ōgūqilālasas gwēk'lālasasa gwa'wina, yīxs āwilag'ilaēda g'ālē begwānemq, qaxs hē'maēda gwa'wina g'āx ts!ēk'lālēlasa wināxs g'āxaē gwasx'ālaxs winēlaxa lēlqwā-lala'yē. Wä, hēx'ida'mēsē wālap'sē'wa ayōsēlāxa gwa'wināxs lēlax'ālaē lalawūlaqūla. Wä, la'mē 'yāx'sa'mē ts!ēk'lālēmasēxs lē-
10 lax'ālaē plēp!ēlg'ilx!lāxēs ts!ēlts!ēlk'ē. Wä, g'a'mēs ōgūqelāla gwēk'lālatsa gwa'winē g'a lāxen hōlēlaēna'yax q!ūlsq!ūlyax'dāsa Kwāg'ulēg'a, yīxs qatāp!aaxs k!wēlaē, yīxg'in hēmaōlēk' alilē g'īnānemē, yīxs gwagūxālaēda gwa'wina. Wä, hē'mis la 'yāla-gasxa hā'maakwas maēnasa gwa'wina.
- 15 ga ga ga gai.....Warriors are coming to make an attack.
gax gax gaxRavens will eat the bodies of people drowned by the capsizing of canoes.
q!ēdzō q!ēdzōHunters will bring much meat to feed the people.
gaga hā hāgaēA chief (or someone else) died.
xagaq xagaqA woman is going to die.
20 k'!emax k'!emaq'...It will be calm weather.
sōx sōx sōxIt will be calm and sunshine.
gūs gūx gūsThere will be heavy rains.
wax wax waxA stranger will arrive on a visit.
xwo xwo xwoThere will be a poor salmon run.
25 x'ok' x'ok'When ravens cry thus while fighting in the air, there will be bad news.

¹ For the cries and their meanings see Indian text below.

The one whose after-birth has been eaten by the raven understands | 27
this what I am talking about. There are only a few whose after-
births have been eaten | by the raven. |

EATING

(He folds up the morsel, chews the end, and dips it into oil, and 1
keeps on doing so while he is eating.) When he has nearly eaten all,
he stops, for it is a bad sign | for a man to eat all that is given to him. |

PICKING HUCKLEBERRIES

As¹ soon as (the woman) has finished (picking the berries), she gets
ready to | go and pick huckleberries when day comes, in the morn-
ing; for || the ancient Indian said that it brings bad luck not to pick 5
huckleberries at once into | a new basket when it has been finished. |
Therefore the women immediately get ready to go | as soon as they
finish the basket. |

CUSTOMS RELATING TO SEALING

When the flippers (of the seal) have been singed, (the man) strikes
off with his || tongs the singed hair, so that it comes off in pieces, for 10
the hunters do not | allow any one to scrape off the singed hair. It

yłłxwa gwa'wina... When a raven holds with its beak the end of a 26
branch and hangs down, it means that a man's
head will be cut off in war.

Wā, hāstaem ayōdzeltsa maēnokwas hāmx'itse'wasa gwa'wi- 27
nēxg'in lāk' gwāgwēx'sālasa. Wā, lāk' hōlāla hā'maakwas maēnē
yīsa gwa'wina.

EATING

Wā, g'il'mēsē elāq 'wī'laxs laē gwāla qaxs aemsaēda 'wī'lāxa 1
hag'ila'yaxs 'wī'lase'wāē yīsa hā'māpē.

PICKING HUCKLEBERRIES

Wā,¹ g'il'mēsē gwālamasqēxs laē hēx'idaem xwānał'ida qa's lā-
lag'il k'łlāl lāxa k'łlādaxa gwādemē, qō 'nāx'idełxa gaāla, qaxs
'nēk'aēda galē bāk'łūmqēxs aemsaax k'lēsaē hēx'idaem la k'łl- 5
ts'łtse'wa alōmasē k'łlatslē lexāxs g'ālaē gwālamatsō'sa k'łlēx'dāxa
gwādemē. Wā, hē'mis lāg'ilasa ts'edāqē hēx'idaem xwānał'idexs
g'ālaē gwālēs k'łlatslēg'ila'yē lexat'ya.²

CUSTOMS RELATING TO SEALING

Wā,³ g'il'mēsē 'wī'la ts'lenkwē gelq'ayāxs laē kwēxeltsemēsa
ts'lēslāla lāxa lā ts'lenkwa qa lawālēsa ts'łax'motē qaxs k'lēsaē 10
hēłq'lalēda ēs'elēwinowē k'ēxālaxa ts'łax'motē, āla'laē bomē'stāla-

¹ Continued from p. 140, line 16. ² Continued on p. 209, line 3. ³ Continued from p. 452, line 24.

- 12 is said that otherwise the seal would escape | from the hunter when-
 ever he goes out hunting. | Therefore they only knock it off with the
 tongs, so that the singed hair | comes off.¹ ||
- 15 (The² hunter) always pushes his(paddle) right over his fire, because
 he wishes | it to become very black; and also that no | young woman
 may step over it, and no young man, for they never do right; | and
 also that a menstruating woman may not give bad luck to the hunter. |
 His canoe-box also hangs in the corner of the house. He also puts ||
- 20 just over the fire the two mats on which (hunter and steersman) sit;
 but he leaves | his harpoon-shaft in the hunting-canoe; and | also
 the bladder-float is hung up at the same place where the canoe-box
 is. |

CUSTOMS RELATING TO PORPOISE-HUNTING

- Blue-hellebore root and | peucedanum-seeds are kept in the canoe-
 box of the porpoise-hunter, and also back-sinew of the porpoise, which
 25 is dried || for tying up the spear if it should break. | Blue-hellebore
 root is put into the canoe-box, and the peucedanum-seeds, | in case
 that a sea-monster should come up in the night when they are
 spearing | porpoises. It is said that often the sea-monsters show
 themselves. Then | the hellebore-root is taken out and chewed, and
 30 spit || overboard on each side of the hunting-canoe, and | the same is

- 12 lāxa mēgwaṭē lē'wa k'lolōt!asa ālēwinowaxs hēlayaaq. Wā, hē-
 'mis lāg'ilas āem kwēxeltsemēsa ts!ēsLāla lāq qa lawālātsa ts!āx'-
 motē.¹
- 15 Hēmenala' lēs'ālelōd lāx neqostāwasēs legwīlē qaxs 'nēk'aē
 qa's hēmenala'mēsē q!wagwa'nakūla. Wā, hē'mis qa k'!ēsēs gaxa-
 sōsa ēalostāgasē ts!ēdaqa lē'wa ha'yāl'a qaxs k'!ēsaē nēnagolkwila.
 Wā, hē'mis qō ēxentalaxō qaxs aemsaē lāxa ēs'elēwinowxwē. Wā,
 laxaē tēgwīla ōdzaxs lāxa ōnegwīlasa g'ōkwē. Wā, laxaē g'āla-
 20 lelēda k!wēk!wa'yē ma!lēl'wē lāxa ēk!a'yasa legwīlē. Wā, lāla
 māstowas hēx'sāem g'ēxxa ālēwaselela xwāxwagūma. Wā, hēm-
 xaēda pōxūnsē tēgwīl lāx āxāsasa ōdzaxsē.

CUSTOMS RELATING TO PORPOISE HUNTING

- Wā, hē'mis g'ēts!ā lāx ōdzaxsē g'ildatsa ālēwinowwa āxsolē lē'wa
 q!exmēnē. Wā, hē'misa at!emasa āwīg'a'yasa k'lolōt!āxs lemō-
 25 kwaē qa's y!ēdayōlaxēs leg'ikwē qō ē!ēdelaxō. Wā, hē'misa
 āxsolē y!xs hē'maē lāg'ilts g'ēts!ā lax ōdzaxsas lē'wa q!exmēnē
 qō q!axwasōlaxsa 'yag'imaxa gānōlaxs negūlayālaē ālēxwaxa
 k'lolōtlē. Wā, lā'laē q!ūnāla q!axwasōsa 'yag'imē. Wā, hē'mis
 la āx'wūlts!ōdaatsēxa āxsolē qa's malēx'widēq qa's kwēstalēs lāx
 30 'wax'sōdgiwa'yasēs ālēwats!ē xwāxwagūma. Wā, laxaē hēm

¹ Continued on p. 452, line 25.

² Remark inserted on p. 175, line 9.

done with the peucedanum-seeds. Then the sea-monster sinks at 31 once, | when it smells the hellebore-root. Therefore it is kept in the box. |

CUSTOMS RELATING TO SALMON-FISHING

Dog-Salmon.—(When the first dog-salmon of the season has been 1 caught, the wife of the fisherman goes to meet her husband when he comes home from fishing.)

As¹ soon as he arrives at the beach, his wife goes to meet him; | and when she sees what has been caught by her husband, | she begins to pray to it. The woman says, as she is praying: | "O Supernatural-Ones! O, Swimmers! I thank you that || you are willing to come 5 to us. Don't let your coming be bad, | for you come to be food for us. Therefore, | I beg you to protect me and the one who takes mercy on me, | that we may not die without cause, Swimmers!" Then¹ the woman herself | replies, "Yes," and goes up from the bank of the river. ||

As² soon as they finish cutting up the speared salmon, | the woman 10 at once gathers the slime and everything | that comes from the salmon, and puts it into a basket, and pours | it into the water at the mouth of the river; for it is said that | the various kinds of salmon at once come to life when the intestines are put into the water at the || mouths of the rivers, and therefore they do this; and | 15 they break off the intestines at the anal fin of the speared salmon

gwēx'idxa q!exmēnē qa's hēx'ida'maēl wūns'idēda 'yāg'imaxs 31
laē mēsalelaxa āxsölē. Wā, hē'mis lāg'ilas g'ēts!ā lāx ōdzaxsas.

CUSTOMS RELATING TO SALMON FISHING

Dog-Salmon.—Wā,¹ g'il'mēsē lā'galisēxs la'ē gene'mas lā'lalāq. 1
Wā, g'il'mēse dō'x'walelax t!ā't!aq!wānemasēs lā'wūnemaxs la'ē
ts!ē'lwaq'ideq. Wā, lae'm 'nē'k'ēda ts!edā'qaxs la'ē ts!ē'lwaqa:
"Ā'kasōl 'nā'nawālak". Ā'kasōl mē'meyōxwan, gē'lak'as'laxs
sēx'ts!aaqas g'āx g'ā'xenu'x". Gwā'lax'i 'yā'k'ayēs g'āxēna'yōs 5
qaxs hē'maaqōs g'ā'xēlaxs g'ō'ilaaqas g'ā'xenu'x". Wā, hē'mis
qa's dā'damāyilōs g'ā'xēn lē'wū'n hawaxā'lōtēxwa wā'x'ēdē qa's
k!ē'saōs wū'lalēsēma meyo'xwan." Wā,¹ la q!lūlēx's'em wāxēda
ts!edāqaxs laē lāsēsa.


Wā,² hē'mē'sēxs g'il'maē gwāl xwā'lase'wa seg'inē'taxs la'ē 10
hē'x'ida'ma ts!edā'qē q!ap!ē'x'idxa k!ē'lē lē'wa 'nā'xwa
g'ayō'i lā'xa k!ō'tela qa's lexts!ō'dēs lā'xa lexa'yē qa's lē qep-
stē'nts lā'xa ō'x'siwa'yasa wā, qaxs 'nē'x'sowaē hē'x'idaem la
q!lūlā'x'idēda k!ō'k!ūtēlāxs la'ē āxstā'nowēs yā'x'yig'ilē lā'xa
ō'x'siwa'yasa wī'wa. Wā, hē'mis lā'g'ilas hē'gwē'g'ilē. Wā, hē'- 15

¹ Continued from p. 303, line 13.

² Continued from p. 304.

- 17 but | they cut off the intestines at the anal fin of salmon caught with a hook, for, if the intestines were broken off | from those caught with a hook, then the | fish-line of him who does so would always
20 break. Therefore the woman takes care || in breaking it off. That is the end. |

Silver-Salmon.—Eyes and salmon-heads roasted | together with backbone and tail, in this manner: |

- When they go trolling for silver-
first go out to | sea, as soon as a
25 silver-salmon, || his wife goes down arrives at the beach of his | house. what was caught by her husband, |  she prays to the silver-salmon; and after she has prayed, | she picks up with her fingers the four silver-salmon and goes up with them and puts them down | on the beach in front of the house. Then she takes her fish-
30 knife and || cuts the four silver-salmon; the head | and the tail are left on the backbone. Then she takes the | roasting-tongs and puts them up on the beach, where she is sitting. Then she takes | what she is going to roast and puts the salmon-tail and the backbone in |
35 between the roasting-tongs. Then she pushes it down, so that || the ends of the tongs reach to the eyes | of the salmon-head. After she

- 16 'mēsēxs ālā'lase'waē tslē'waga'yasa sēginē'tē. Wā, lāla t!ō'sālayewē ts!ē'waga'yasa dō'gwinētē qaxs g'ī'l'maael ālō'yewē ts!ē'waga'yasa dō'gwinētāxs la'ē hēmenālaem elē' dō'gwayāsa yā'ne-māxa hē gwē'x'itse'wa. Wā, hē'mis lā'g'ilasēda ts!edā'qē aē'k'ila
20 elā'laq. Wā, lae'm g'wā'la.

Silver-Salmon.—Xēxexstōwa'k'xa L!ō'bekwē hē'x't!ē 'nā'nem-p!eng'ila lē'wa xā'k!adzō lē'wa ts!ā'sna'yēg'a g'wā'lēg'a (fig.).

- Wā, hē'maaxs la'ē dō'kwase'wa dza'wū'naxs g'ī'lg'aala'yalaē lā'xa aō'wak-ē. Wā, g'ī'l'mēsē 'yā'nemēda begwānemāxa mō'wē dza-
25 'wūna, laē genemas lā'lalaqēxs g'alaē g'ā'x'alisa lāxa L!ema'isasēs g'ō'kwē. Wā, g'ī'l'mēsē dō'x'walelax 'yā'nemasēs lā'wūnemāxs la'ē ts!ē'lwaqaxa dza'wū'nē. Wā, g'ī'l'mēsē g'wāl ts!ē'lwaqaxs la'ē gāsx'ix'īdxa mō'wē dza'wūna qa's lē lō'sdēsēlas qa's lē k'īx'ā'li-sēlaq lāx L!ema'isasēs g'ō'kwē. Wā, la āx'ē'dxēs xwā'layowē qa's
30 lē xwā'īdxa mō'wē dza'wū'na. Wā, lae'm āxā'lēda hē'x't!a'yē lē'wa ts!ā'sna'yē lāxa xā'k!adzowē. Wā, la'mēsē āx'ē'dxa L!ō'p-sayowē qa's lā'g'alīsēq lā'xēs ktwaē'dzasē. Wā, la'mēsē āx'ē'dxēs L!ō'pasōlē qa's āxō'dēs ts!ā'sna'yas lē'wa xā'k!adzowē lāx āwā'gawa'yasa L!ō'psayowē. Wā, la wē'qwaxōts qa lēs L!ēlē'n-
35 qalē ō'ba'yas 'wā'x'sanōts!exsta'yasa L!ō'psayowē la gēg'e'ya'gē-sasa hē'x't!a'yasa dza'wū'nē. Wā, g'ī'l'mēsē g'wā'lēxs la'ē q!ap!ē-

has done so, she gathers | the slime and throws it into the sea. As 37 soon as | she comes up from the beach, she picks up the roasting-tongs with the eyes in them, that had been put over the fire, | for there are four of them, and she places them by the side of the fire of her house. || Then she watches them until the skin of the head is 40 blackened; | and when it turns black, she takes it away and puts it | over the fire. Then her husband at once | invites his numaym to come and eat it, for he must take care | not to keep it over night in the house; for the first people said, that, if || the roasted eyes were kept 45 over night in the house when | they are first caught, then the silver-salmon would disappear from the sea. | Therefore they do in this way. As soon as the guests | come in, they sit down in the rear of the fire, | on the mat that has been spread out for them. When all || the guests 50 are in, the woman takes a new food- | mat and spreads it in front of those to whom she is going to give to eat. Then she | takes down the four roasting-tongs with the eyes in them that had been over the fire and places them | before her guests. Then she takes the salmon out of the | roasting-tongs. After she has done so, she gives water || to 55 them to drink; and after they finish drinking, then the one highest in rank | prays to what they are going to eat. He says: "O, friends! | thank you that we meet alive. We have lived until | this time when you came this year. Now we pray | you, Supernatural-

x'idxa k'lē'lē qa's lē ts!exste'ndeq lā'xa de'msx'ē. Wā, g'f'l- 37
 'mēsē g'ā'x'wūsdēsexs la'ē dā'g'flxlalaxa llo'pts!āla xēxextowa-
 kwa, yixs mō'ts!aqāē qa's lē lā'nōlisaq lāx legwī'lasēs g'ō'kwē.
 Wā, la'mēsē dā'doqwilaq qa k'lūmē'lx'īdēs lē'sasa hē'x't!a'yē. 40
 Wā, g'f'l'mēsē k'lūmē'lx'īdexs la'ē āx'ē'deq qa's lē's'ale'lōdēs
 lā'xa ē'k'la'yasēs legwī'lē. Wā, lā'xa hē'x'ida'mē lā'wūnemas
 la lē'ēlāxēs 'nē'mē'mōtē qa g'ā'xēs hā'mā'peq qaxs aē'k'ilaq
 xa'maē'l lā'xa g'ō'kwē, yixs 'nē'k'aēda g'ā'lē begwā'nemqēxs
 g'f'l'mēlā'xē xa'maē'la llo'bēkwē xēxextōwak lā'xa g'ō'kwaxs 45
 g'ā'lōlānemaē lā'laxē x'is'ī'dlāxa dza'wū'nē lā'xa aō'wak'ē.
 Wā, hē'mis lā'g'ilas hē gwē'x'īdē. Wā, g'f'l'mēsē g'āx
 hō'gwilēda lē'ēlānemaxs la'ē k'lūs'ā'lil lāx ō'gwiwalilasa le-
 gwi'lē, la'xa lā lebē'latsa lē'wa'yē qaē. Wā, g'f'l'mēsē 'wī'laē-
 lēda lē'ēlānemaxs la'ēda ts!ēdā'qē āx'ē'dxa e'ldzowē hā'madzō 50
 lē'wa'ya qa's lē lepdzamō'lilas lā'xēs hā'mg'ī'lasōlē. Wā, la āxā'-
 xōdxa mō'ts!aqē lēlōpts!āla xēxextowā'kwa qa's lē āxdzamō'-
 lilas lā'xēs lē'lanemē. Wā, hē'mis x'ik'lax'ī'deq qa lō'ts!āwēs
 lā'xēs llo'psayowē. Wā, g'f'l'mēsē gwā'lexs la'ē tsā'x'itsa 'wā'pē
 lāq qa nā'x'itsōs. Wā, g'f'l'mēsē gwāl nā'qaxs la'ē naxsā'laga- 55
 'yas ts!ē'lwaqaxēs hā'mā'lē. Wā, la 'nē'k'a' "Ā'k'asōl 'nē'nē-
 mō'k', gē'lak'as'laxg'ins q'lūlā'gowē. Wā, g'ā'x'emxa'nu'x' g'ā'x'a-
 lela lā'xōs g'ā'xdemaqasō'xda 'nā'lax. Wā, la'mēs'enu'x' hāwā'-

60 Ones, to protect us from danger, || that nothing evil may happen to us when we eat you, | Supernatural-Ones! for that is the reason why you come here, that we may catch you | for food. We know that only your | bodies are dead here, but your souls come to watch | over
65 us when we are going to eat what you have given us || to eat now." Thus he says; and when he stops, he says, "Indeed!" |

As soon as he stops speaking, they begin to eat, and | his friends also eat. Then the man takes up | a bucket and goes to draw fresh water | to drink after they have eaten; and when he comes back, |
70 he puts down the water that he has drawn, and waits for them to finish eating. | After they have eaten, the water is put in front of them, | and they drink. Then his wife | picks up the pieces of bone and skin and puts them on the | food-mat; and when she has them
75 all, she folds || up (the mat) and goes to throw the contents into the sea; and | the guests only rub their hands together to dry off the fat from their hands, | for they are careful not to wash their hands, and not to | wipe their hands with cedar-bark. After they have done so, they go out. |

Sockeye-Salmon.—The¹ name of the sun-dried salmon is also
80 "sandy," || and "place of cohabitation," for it is caught in the upper part of the river; | therefore it is called "from the sandy ground,"

xelōx·da'xōl 'na'na'wālak^u qa's ā'mēlōs dā'damwīl g·ā'xenu'x^u
60 qanu'x^u k'leā'sēl 'yā'g'aslexg·anu'x^u lā'lek hā'maag·ōlōl, 'na'na-wālak^u, qaxs hē'maaqōs g·ā'xēlda'xwē qenu'x^u yā'l'nakūlaōl qenu'x^u hā'mā'ya. Wā, lanu'x^u q!ā'laemxs ā'maēx lō'x'aem lē-
lōs ō'gwīda'yēx. Wā, lā'lak g·ā'x'emg'as bēbexū'nēg'ōs x'ī'ts-lax'īlaxg·anu'x^u lā'lek hāmx'ī'dexg'as g·ā'xyōgwīlōs qenu'x^u lā-
65 k'lesela," 'nē'k'exs la'ē q!ūlē'x's'em wā'xa.

Wā, g'ī'l'mēsē q!wē'l'īdexs la'ē hāmx'ī'da. Wā, la'x·da'xwē ō'gwaqa hāmx'ī'dē 'nē'nemō'kwas. Wā, hē'x·ida'mēsē la k'!ō-qwalīlē'da begwā'nemaxa nā'gats!ē qa's lē tsāx ā'tā 'wā'pa qa nā'gēg'ēles qō gwāl hā'mā'plō. Wā, g'ī'l'mēsē g·āx aē'daaqaxs
70 la'ē k'!ō'x'walīlasēs tsā'nemē qa's ē'selēq qa gwālēs hā'mā'pa. Wā, g'ī'l'mēsē gwāl hā'ma'pexs la'ē hā'n'x'dzamōlīlasa 'wā'pē lāq. Wā, hē'x·ida'mēsē nā'x'īdex·da'xwa. Wā, lā'la gene'mas mā-mensgemaxa xā'qē lē'wa l!ēl!ā'smotē qa's āxdzō'dalis lā'xa hā-madzowē' lē'wa'yē. Wā, g'ī'l'mēsē 'wī'ladzōdāmaseq, la'ē k'!ō'x-
75 'wūlīlaq qa's lē k'ā'stendeq lā'xa de'msx'ē. Wā, ā'mēsē la ts!ā'k'ōdēda k!wē'l'dāxēs e'e'yasowē qa lē'mxwālelē's ts!ē'nts!enx' ts!ānā'yas qaxs aē'k'ilaē ts!ē'nts!enkwa, lōxs k'!ē'saē hē'lq!ōlēm dē'denkwasā k'ā'dzekwē. Wā, g'ī'l'mēsē gwāl'exs la'ē hō'qūwēlsa.

Sockeye-Salmon.—Wā,¹ lē'xaa lē'gadēda tā'yaits!ālās ts!egwa'tē
80 lōxs q!ō'bas xelā'se'waē qaxs hā'ē g·ā'yanema 'nē'ldzāsa wā; lā'g'īlas lē'gades ts!egwa'tē, yīxs ts!ekwa'ē āwī'naklūsas nē'l-

¹ Continued from p. 353, line 52.

for the place at the upper part of the river is sandy; | and it is said 82
that a woman was cutting old sockeye salmon when her | lover came
and cohabited with her while she was cutting the salmon. | Then
she was seen by her husband, and therefore he || said that the sun- 85
dried salmon should be called "place of cohabitation," and at once | all
the men named it that way. He was trying to make his | wife
ashamed by it. Now the sun-dried salmon always has the name of
"place of cohabitation." | That is the end.

CUSTOMS RELATING TO FISH-TRAPS

As soon as the ends of the ribs (of the fish-trap) have been tied at 1
the place where the kelp-fish is to go in, | (the woman) tests it, (to
see) whether it will be lucky or unlucky. | She puts it down by the
side of the fire, | takes her fire-tongs, and takes up a not really big
piece of || coal. She puts it into the fish-trap, puts down the | 5
fire-tongs, and takes hold with her hands of each side of the | fish-
trap. Then she shakes it up and down, so that the coal jumps up
and down | in the trap. If it only crumbles and the glowing coal |
goes out, the owner knows that the fish-trap will be lucky || and that 10
the fish will not come out again the same way | as they went in; but
if the coal jumps out again | through the way by which the kelp-
fish go in, then the owner knows | that the trap will be unlucky. | In

dzāsa wā. Wā, lō'f'laē xwā'lēda ts'edā'qaxa melō'lē; wā, g'ā'x'laē 82
lā'lās q'lō'plēdqēxs hē'maē ā'lēs xwā'laxēs xwā'lase'wē. Wā,
laem'lā'wisē dō'x'walettsēs lā'wūnemē. Wā, hē'mis lā'g'ilas
'nēx' qa lē'gadēsēs q'lō'basa tā'yalts'lāla. Wā, hē'x'ida'mēsa 85
'nā'xwa begwā'nem lē'x'ēdes. Wā, lae'm hāmā'x'ts'alaxēs
gene'mē lā'xēq. Wā, hē'menāla'mēsox la lē'gadōxda tā'yalts'lā-
lāxs q'lō'basē. Wā, lae'mxaa lā'ba.

CUSTOMS RELATING TO FISH TRAPS

Wā, g'f'l'mēsē gwāl malagexste'ndex g'ā'pōlasasa pex'i'taxs 1
la'mē gwa'naLEX gwē'x'sdeMLasa LEgē'mē lō' hēlaqē lō' wā'naqē.
Wā, la'mē'sē hā'ng'alilas lā'xa mā'g'inwalisasēs legwī'lē. Wā, lā
āx'ē'dxēs ts'lē'slāla qa's k'lipse'mdēs lā'xa k'lē'sē ā'laem'wa'lastō
gū'lta. Wā, lā k'!pts!ō'ts lā'xa LEgē'mē. Wā, lā k'at!ā'lilasa 5
ts'lē'slālāxs la'ē tē'tegenōtsēs e'e'yasowē 'nem lax 'wā'x'sanā'yasa
LEgē'mē. Wā, lā yā't'lēda qa da'daqūnēqūlēsa gū'lta lāx ots!ā'-
wasa LEgē'mē. Wā, g'f'l'mēsē ā'em ts!emx'ī'dēda gū'ltāxs lōxs
k'!lx'ī'daē, wā, lae'm q!ā'LElēda āxā'nokwaseqēxs hē'laqēlēs
LEgē'mē. Wā, lae'm k'lē'slēda pex'ī'tē xwē'laqa! mālts!ā'la! 10
lā'xēs g'ā'ts!ālasē lāq. Wā, g'f'l'mēsa gū'lta xwē'laqa 'nex'wūl-
ts!ā'dex'wūlts!ā' lā'xa g'ā'pōlasasa pex'ī'tē, wā, la'mē q!ā'LE-
lēda axā'nokwasēqēxs klē'sēlō hē'laqlēda LEgē'mē. Wā, lā

most cases the women throw it away; but if the charcoal does not jump
15 out, || they go back into the woods and | look for maples.¹ | . . .

CUSTOMS RELATING TO SEA-EGGS

As² soon as the (shells of the sea-eggs) are all in, the woman takes a
large firebrand and | puts it on top of the empty shells. Then she
goes and pours them out | outside of the house. The reason why
20 they put the firebrand there is that || the spirits may not eat the
refuse of the sea-eggs. | If they do not put a firebrand on top of it,
it is said that the spirits | immediately go and eat it; and it is said
that | he who ate what was in the empty shells eaten by the spirits
would be immediately sick. | Therefore fire is put on top of them when
25 they are poured out at night. When || they eat flat or large sea-
eggs in the daytime, they do not put fire on top of them, | for it is
done in the same way with large sea-eggs, for the | spirits like flat sea-
eggs and large sea-eggs. | That is all about the flat sea-eggs.

BELIEFS RELATING TO THE DEVIL-FISH

The "bear of the rocks" is the largest kind of devil-fish. This | is not
30 eaten by Indians. Sometimes they are nearly || three fathoms long

q!ünā'la'mēda ts!ēdā'qē ts!ēx'ī'dēq. Wā'x'ē k'les dēx'wūts!ā'-
15 wēda gū'lta lāq, wā hē'x'ida'mēsē la a'lē'sta lā'xa ā'l!ē qa's lā
ā'lāx sa'q!waēmsa.¹ . .

CUSTOMS RELATING TO SEA EGGS

Wā,² g'il'mēsē 'wiltslāxs laē āx'ēdxa gūlta 'walastōkwas qa's
ānk'iyindēs lāxa tsāx'mōtē. Wā, lā k'!ōqūlilaq qa's lā k'!ādes
lāx l!āsanā'yasēs g'ōkwē. Wā, hēem lēlg'itsa gūlta qa k'!ēsēs
20 lāda hayalilagasē hāmg'ilqaxa tsāx'motasa tsāk'āxa āmdema.
Wāx'ē k'!ēs lāda gūlta lā ānk'iyindayōq laem'lawisa hayalilagase
hēx'idaem la hāmg'ilqax. Wā, lāxax'lae hēx'idaemlax ts!ēx'q!ē-
x'īdē tsāx'mōdādās hāmg'ilqase'wasa hayalilagasē. Wā, hē'mes
lāg'ila ānk'iyindayowa gūlta laqēxs laē k'!ādayoxa gānūlē. Wā,
25 g'il'mēsē 'nāla tsāx'demaxa āmdema, wā, la k'!ēs ānk'iyintsōsa gūlta
qaxs hēmaaxat! gwēg'ilag'ila mesēqwē qaxs lōmaael āx'ēxsēdēda
haeyalilagasaxa āmdema lē'wa mesēqwē.

BELIEFS RELATING TO THE DEVIL-FISH

Xa l!ax'leyōts!a, hēem 'walegēsa 'nāxwax teq!wa; hēem
k'!ēs ha'māsa bāk!ūmē. 'nāl'nēmp!ēnaē hālselaem k'!ēs nēxne-
30 qela yūdux'p!ēnk' laxens bālāqē 'wāsgemasas g'āg'ilēla lāx 'wāx'a-

¹ Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 387.

² After small sea eggs have been eaten the shells are carried out of the house. (Continued from p. 498, line 83.)

across | the arms, and they are (very) thick. I have seen one | sucker 31
one short span | across, and in the middle of the sucker is a piece just
like a | round bone. The points of the middle of the suckers are
sharp. || There are eight bones around the stomach, | and the arms 35
also have a bone each. | Sometimes they make a mistake and cook
a | small "bear of the rocks." When it is cooked, and they take off
the loose skin, | when it is squeezed by those who are washing it, it
gets || thin, because the water in it comes out, for there is nothing but 40
water in the | "bear of the rocks." Then they throw it away, for |
they are afraid to eat it, because it kills people and it is a sea-
monster. | That is all about this. |

CUSTOMS RELATING TO CANOE-BUILDING

In¹ the morning, as soon as it is day, (the canoe-builder) rises for ||
he is alone in the house, because canoe-builders are not allowed to lie 45
down | with their wives when building canoes. It is a saying of the
first | people, that if a canoe-builder should lie down | with his wife,
the tree from which he makes the canoe would be hollow. | Therefore
he is not allowed to lie down with his wife. ||

As soon as this has been done,² he takes a piece of charcoal and 50
paints | the face of a man on each side, in the middle of the | canoe,

ba'yas dzēdzelemas, wā lā lēslekwa. Wā, len dōqūlaxa 31
k'lūmt!ēna'yas 'nemp!enk'awil lāxens ts!ex'ts!āna'yaxsens q!wā-
q!wax'tsāna'yēx. Wā, lā hēlostālē k'lūmt!ēna'yasēxa hē gwēx's
k'ilk'lx'sem xāqa. Wā, hēem ēēx'bē ōba'yasa nexts!āwasa
k'lūmt!ēna'yas. Wā, lā maigūnalt!aqē dāp!enk'as gawās. Wā, 35
laxaē 'nāxwaem exālēda dāp!enk'ē lāx ewāx!a'yas dzēdzelemasa
l!lāx!ēyōts!a. Wā, lā 'nāl'nemp!ēna lēxlēqūlil hā'mēx'silase'wa
āma'yē l!lax!ēyōts!a. Wā, g'il'mēsē l!ōpexs laē lawōyōwēs lep!ē-
na'yē. Wā, g'il'mēsē q!wēs'ētsō'sa ts!ōxwāqēxs laē ts!emx'ida lā
wīl'ēda, yixs laē lawāyēs 'wāpaga'yē qaxs ā'maē 'wābex'sa'yēda 40
l!lāx!ēyōts!a. Wā, ā'mēsē la ts!eqewelsdem lāxa g'ōkwē qaxs
k'ilē'maē hā'mayaxs bex'bakwāē. Wā, hē'misēx 'yāg'imaē. Wā,
laem gwāl lāxēq.

CUSTOMS RELATING TO CANOE-BUILDING

Wā, g'il'mēsē¹ la 'nā'x'idxa gāā'lāxs¹ la'ē lā'x'wida, yixs
'nemō'gwīl'maē qaxs k'lē'saēda lē'elq!ēnoxwē hēlq!ā'la kū'lil 45
lē'wis gēne'maxs lē'qaaxa xwa'k'ūna; yix wā'idemasa g'ā'lē
begwā'nema, yixs g'il'mēlaxē kū'lx'kūlk'a lā'xa lē'q!ēnoxwē
lē'wis gēne'mē, wā, lā'laxē kwā'kūx'balaxē lē'qa'yas xwā'k'ūna.
Wā, hē'mis lā'g'ilas k'lēs hē'lq!āla kū'lx'kūlk'a lē'wis gēne'mē.

Wā, g'il'mēsē gwālexs² la'ē āx'ē'dxa ts!ō'ina qa's k'lat!ā'lex- 50
sēsa gōgūma'yasa begwānemē lāxa 'wāx'sanēgūxsasa negoyā'yasa

¹ Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 356, line 2.

² The pegging for adzing the sides of the canoe. (Continued from *ibid.*, p. 364, line 25.)

53 for the purpose of frightening the spirits,— | the Indians mean the
souls of dead canoe-builders—for it is said that if they did not | paint
55 the face of a man inside the canoe, || then the spirit would come to
examine it as soon as the adzing of the canoe has been completed; |
and he would tell the canoe to split as soon as the | canoe-builder
would spread it. When, however, it is painted inside with the face |
of a man, the spirits will run away when they see the painting in it. ||

CUSTOMS RELATING TO FERN ROOTS

60 Only old women are allowed to dig fern roots. Young women |
are not allowed to dig them, for the people of olden times | said
that it would make them sick, if the young women should go to dig
fern roots. | Therefore only old women are allowed to dig them. |

CUSTOMS RELATING TO CURRANTS

Now they are told to eat the contents of the dishes. They do
65 so, || because currants are never carried home when they are given
by the owner, | for it brings bad luck when they are carried home,
thus said the people of olden times. |

CUSTOMS RELATING TO CEDAR-BARK

Even ' when the young cedar-tree is quite smooth, | they do not take
all the cedar-bark, for the | people of olden times said that if they should

52 xwā'k!ūna qa k'ilemēsēsa hayalilagasē, yīxa bex'ūna'yasa lā lē'l
lēq!ēnoxwayadzewa! gwe'yōsa bāk!umē qaxs g'il'maael k'!ēs
k'!āt!ālexdzema gōgūma'yasa begwānemē lāxa xwāk!ūnāxs lāē
55 gwāl aēk'!a k'!imlase'wa. Wā, g'āx'laēda hayalilagasē x'its!ax'i-
laq. Wā, lā'laē āxk'!ālaxa xwāk!ūna qa hōx'widēs qō lāl iēpā'-
sōlts lēq!ēno'kwas. Wā, g'!ē'm'lāwisē k'!ādexdzek'sa gōgūma-
'yasa begwānemāxs lāē āem hēltsōxs lāē dōx'walelaxa k'!ādexsē lāq.

CUSTOMS RELATING TO FERN ROOTS

Lēx'amē sakwēda lāelk!wana'yaxa sāgūmē, yīxs k'!ēsaē hēlq!ō-
60 lema ālostāgasē ts!ēdāq lā sakwaxa sāgūmē qaxs 'nēk'aēda g'ildzesē
begwānemqēxs 'yā'yax'dalag'ilaē lāx sākwasōsa ālostāgasē ts!ēdāqa.
Wā, hē'mis lāg'ilas lēx'ama lāelk!wana'yē sākwxaxa sāgūmē.

CUSTOMS RELATING TO CURRANTS

Wā, ' la'mē āxsō', qā's 'wā'wilaēxēs lēloqūla. Wā, hē'mis g'wālē
qaxs k'!ēts!ēnoxwaē mōdōla q!ēdzedzewaxs q!ēsēlaēdā āxnōgwadas
65 qaxs aemsaael lāxōx mōdōlēxs 'nēk'aalaēda g'ilx'dā begwānema.

CUSTOMS RELATING TO CEDAR BARK

Wā, ' wāx'mēsē 'nāxwa ēk'ē ōgwida'yasa dzes'eqwaxs lāē
k'!ēts!ēnox 'wilg'ileloyowēs ts!āqemsē qaxs 'nēk'aēda g'ālē be-

¹See p. 575, line 51.

²Continued from p. 122, line 47.

peel off all the cedar-bark of a || young cedar-tree, the young cedar 70
would die, and then another | cedar-tree near by would curse the
bark-peeler, so that he would also die. Therefore | the bark-
peelers never take all the bark off of a young tree. |

CUSTOMS RELATING TO THE FELLING OF TREES

Now I will talk about him who will work at | porpoise-hunting 1
The canoe-builder is first asked by the porpoise-hunter (of a | small ca-
noe) to build a hunting-canoe. | The canoe-builder goes at once back
into the woods to a place where|| the cedar for canoe-building is stand- 5
ing, for each canoe-builder always has a straight cedar in the woods
picked out for canoe-building. He just walks right there, | carrying
his axe, going to the place where the cedar-tree is standing. | He looks
for the place where the cedar will lie when it falls. | When he sees all
the branches on the outer side of the cedar-tree, he || chops through 10
the foot of the tree on the back of the cedar-tree; and as soon as he
has chopped deep into it, | he takes four chips and throws | them
behind the foot of the cedar-tree; and as he throws them, he says: |
"O, supernatural one! now follow your supernatural power!" |

Then he takes another chip, throws it, || and says as he is throwing 15
it: "O, friend! now you see | your leader, who says that you shall
turn your head and fall there also." |

gwānemqēxs g'il'maē 'wilg'ileloyowēda ts!āqemsē lāx ōgwida'yasa 68
dzēs'eqwaxs laē lē'lēda dzēs'eqwē. Wā, laēda mā'k'illisē ōgū'la
dzēs'eq' hān'x'widxa senq'lēnoxwē qa ōgwaqēs lē'la. Wā, hē'mis 70
lā'g'ilas k'lēs 'wilg'ileloyowē ts!āqemsas yisa senq'lēnoxwē.

CUSTOMS RELATING TO THE FELLING OF TREES

Wā, la'men gwā'gwēx's'āla' lā'xa ē'axalāxēs ālē'xwaēnēlaxa 1
k'lō'lot'lē. Wā, hē'em g'il āxk'lā'lasō'sa ālē'wēnoxwa Lē'q'lēno-
xwaxa xwā'xwagūm, qa Lē'x'ēdēsēx ālē'wats!ā xwā'xwagūma.
Wā, hē'x'ida'mēsa Lē'q'lēnoxwē la ā'Lē'sta lā'xa ā'Llē lāx lā'dza- 5
sasēs 'wē'lsa wē'lkwa qaxs 'nā'xwa'maē wē'ldzadēda Lē'elq'lēno-
xwaxa ē'k'ētē wēlk' lā'xa ā'Llē. Wā, ā'mēsē hē'x'dzēnāla la qā'-
s'ida dā'laxēs sō'bayowē qa's lā lāx lā'dzasasēs wē'lsē wē'lkwa.
Wā, lā dō'qwalax gwē'xtōx'widaas lā'sa wē'lkwē qō t!ā'x'idlō.
Wā, g'il'mēsē dō'qūlaqēxs 'wī'laē lā'sōt!ēna'yēda wē'its!ānās. Wā,
lā sep!exō'd ā'Lōt!ēxa'wa'yasa wē'lkwē. Wā, g'il'mēsē k!wābete 10
sō'pa'yasēxs la'ē dā'x'idxa mō'sgemstowē sō'yapmuta qa's nep!ē'-
dēsa 'nē'mē lāx ā'Lōt!ēxawa'yasa wē'lkwē. Wā, lā 'nēg'etē'wē'xs la'ē
nepa': "Wā 'nawālakwā', laē'ms lā lā'sgemlīxēs 'na'wālagūmōs."

Wā, lā ē't!ēd dā'x'idxa 'nē'mē sō'yapmuta qa's nep!ē'dēs.
Wā, lā'xaē 'nēg'etēwē'xs la'ē nepa': "Wā, qāstā', laē'ms dō'qū- 15
laxēs gwā'yi'lālasōs 'nē'k'ēxs hē'laqōs gwē'xtōx'widlē laa'sas."

- 17 Then he takes another one and throws it; and as | he throws the
third one in the same way, he says while throwing it: | "O, life-giver!
20 now you have seen which way your supernatural power went. || Now
go the same way." As he says so, he takes the | last one and throws
it back of the foot of the tree that he is chopping, | and he says as
he is throwing it: "O, friend! now you will go | where your heart-
wood goes. You will lie on your face at the same place." | After he
25 has said so, he answers himself and says: "Yes, || I shall fall with my
top there." After he has said so, he takes his ax and | chops again;
and as soon as his chopping passes half | through the trunk of the
tree, he goes to the opposite side and chops; and he does not chop |
deep into it when the tree begins to crack; and it does not take long
until | the cedar-tree falls backward. ||

PRAYER OF CINQUEFOIL-DIGGER¹

- 1 After² they have finished (loading their canoe), they go aboard the
travelling-canoe. | The man stands up in the stern of the canoe,
because he steers it, and, | looking at his digging-house, he prays to
it and says, | praying and holding in his hand his steering-paddle
5 while he is standing up, he says: || "Look upon my wife and me, and

- 17 Wā, lā ē'tléd dā'x'idxa 'nema'xs la'ē neplīdes. La'xaaxs
neba'sasēsa lā'lē yū'dux'wēdā'la. Wā, la'ē 'nēg'etewē'xs la'ē ne-
pa': "Wā, g'ilg'ildokwilā lae'ms dō'qūlax laa'sas dālālāxēs 'na'wāla-
20 k!wēna'ya; lae'm las lāl lax laa'sas," 'nēk'exs la'ē dā'x'idxa
ē'lxlā'yē qa's neplē'dēs lā'xaax ā'lōt!exa'wa'yasēs sōp!exotsewē.
Wā, lā 'nēg'etewē'xs la'ē nepa': "Wā, qāstā', lae'ms las lāl
lāx laa'sasēs dō'maxdōs; lae'm las hex'ū'lslōl lāx laa'sas," 'nēx-
laē'xs la'ē q!lūlē'x'sem nā'naxma'ya. Wā, lā 'nē'ka:" "Wā,
25 hē'emlen gwēxtō'x'widlē," 'nēk'exs la'ē dāx'idxēs sōbayowē qa's
soplē'dē ē'tlēda. Wā, g'il'mēsē la'k'!ōdēlē sō'pa'yasēxs la'ē
la'k'!ot!exōda qa's seplēdze'ndēq. Wā, k'lēs'mēsē k!wā'betē sō'pa-
'yasēxs la'ē hēlmēlq!ūg'a'lēda wē'lkwē. K'lē'st!a gē'x'idxes la'ē
a!eto'x'wid t!ā'x'idēda wē'lkwē.

PRAYER OF CINQUEFOIL-DIGGER¹

- 1 Wā, g'il'mēsē gwālexs' laē hōgūxs laxēs yā'yats!ē xwāk!ūna. Wā,
lāda begwānemē lāxlēxa xwāk!ūna qaxs hē'maē lēnxlā'ya. Wā,
dōqwalaxēs ts!ewēdzats!ēx'ē g'ōkwa qa's ts!ēl'waqēq. Wā, lā 'nē-
k'exs laē ts!ēl'waqāq sek'lāgextsēs lēnx'lāyayowē sē'wayowa.
5 "Wēg'a dōqwalāl g'āxenu'x" lōgūn genemk' qa's dādamāyēlōs

¹ See also Addenda, p. 1318.² This is done when husband and wife return from digging cinquefoil roots in their garden. Continued from p. 193, line 96.

protect | us, so that nothing may happen to us, friend! and | wish 6
that we may come back to live in you happily, | O house! when we
come next year to dig cinquefoil. Good-bye!" | Thus he says, sits
down in the stern of his travelling-canoe, and paddles; || and he must 10
not turn his face to look at his house again. | He only turns his face
back after | passing the point (that hides the house).

PRAYER TO YOUNG CEDAR

(The woman¹ who has found a young cedar) takes her adz and
stands under the | young cedar-tree, and, looking upward to it, she
prays, saying: || "Look at me, friend! I come to ask for your dress, | 15
for you have come to take pity on us; for there is nothing for which
you | can not be used, because it is your way that there is nothing for
which we | can not use you, for you are really willing to give us your
dress. I | come to beg you for this, long-life maker, for I am going
to make a basket for lily roots out of you. || I pray you, friend, not to 20
feel angry with me on account of what I | am going to do to you;
and I beg you, friend, to tell our | friends about what I ask of you. |
Take care, friend! Keep sickness away from me, so that I may not
be killed by | sickness or in war, O friend!" ||

This is the prayer that is used by those who peel cedar-bark of 25
young cedar-trees and | old cedar-trees. |

g'axenu'x' qenu'x' k'leāsē 'yāg'asa, qāstā. Wā, hē'mis qa's lālē- 6
laqelālōs g'axenu'x' qenu'x' g'āxēl ēt!alīl g'ōkūmts!āg'alīl lōl
g'ōkwā lax ēt!ēdla ts!ōts!eyenxlex qwēseyenxla. Wā, halāk'as-
lela;" 'nēk'exs laē k'!wāxlēndxēs yā'yatslē xwāk'lūna qa's sēx'widē.
Wā, la'mē k'!ēs hēq!āla mēls'ida qa's dōx'widē ēt!ēdxēs g'ōkwē. 10
Wā, āldzāla'mēsē mēlmēls'īlālaxs laē t!et!āg'ō lē'wis g'ōkwaxs laē
hā'yāqa lāxa āwīlba'yē.

PRAYER TO YOUNG CEDAR

Wā, lā' āx'ēdēda ts!edāqaxēs k'!mīlayowē qa's lā lāx!ēlsaxa
dze'seqwaxs laē ēk'!egēmelsexs laē ts!elwaqāq. Wā, la 'nēk'a:
"Wēg'a, dōqwāla g'āxen qastāxg'in g'āxē gēts!ā lāxs k'ōmaqōs 15
qaxs hē'maaqōs g'āxēlē qa's waxaōs g'axenu'x', yīxs k'!ēasaaqōs
k'!ēs ēg'asaxēs g'āxēlaōs bēx'walēsa, yīxg'anu'x' k'ēāsēk' k'!ēs
hēlemx'īdaasōs qaōs ālāqōs aēx'stots!ayowōs k'ōmaqōs. Hēden
g'āxēl gēts!ā lōl g'īlg'īldokwilaxg'in x'ōgwats!ēg'īlīg'ōl. Wā, la-
'mēsen aēsayolōl qastā qa's k'!ēsēlōs ōdzemg'aalelatg'in g'wāla- 20
g'īldzaslex' lāl. Wā, la'mēsen hāwāxelōl qastā qa's nēlaōsaxens
'nē'nemōkwaxg'in hanā'l'mēlex' gēts!ōl laqō. Wā, qāstā, wēg'a
yāl!ālex; āemles dadamewīl g'āxen qen k'!ēāsē gagōlemālasa lāxa
ts!ēts!ax'q!ōlemē lē'wa dzēdzax'ila. Wā, qastā!"

Wā, hēm ts!elwagayosa senqāxa denasē lāxa dze'seqwē lō'ma 25
wēlkwē.

¹ Continued from p. 131, line 4.

WEATHER CHARMS

- 1 I was walking along in Fort Rupert. I begged Hā'misk'i'nīs | to
tell me about what he would when he wished the northwest wind to
come. | He spoke at once, and said, "Listen, | that I may teach
5 you!" Thus he said. "One time, when I || was going south to
Victoria, we arrived at Ō's'Eq", and | the southeast wind began to
blow strong. The wind lasted all day and all | night. Then I arose
in the morning, and I saw that the | southeast wind was still blowing.
I started our campfire; | and as soon as the fire blazed up, I went
10 down to the || beach, for the tide of the sea was half out. | Then I
searched for small crabs underneath the stones, and | I found four
crabs. I carried the four and | went up the beach. Then I took
cedar-bark and split it into strips. I | took four strips and tied them
15 to the right claws of the || crabs. As soon as I had tied the cedar-
bark to the four crabs, | I took poles and drove them into the ground.
Not | really upright were the poles, which were two fathoms (long);
but it was thus," | said Hā'misk'i'nīs (imitating on the ground with
cedar-sticks what he said, | while he placed them down on the
20 ground): The poles leaned over, and || to the ends he hung the four
crabs. "Then I watched them, | and as soon as I saw that the shells
began to be red, I | took them down, and I untied the cedar-bark

WEATHER CHARMS

- 1 Qā'nakulēk' lāx Tsā'xisē. Wā, len hawā'xelax Hā'misk'i'nēsē
qa gwa'gwēx's'alēs lāx gwē'gi'lāsasēxs 'nē'k'ae qa dzā'q'ūx'i'dēs.
Wā, hē'x'ida'mēs yā'q'eg'a'la. Wā, la 'nē'k'a: "Wē'g'a, hō'lēlax
qen q'lā'q'olā'masē lōl," 'nēx. "Wā, hē'maax'g'in la'ōlek'
5 'nē'lk'ila lā'xa Tsā'masē. Wā, lanu'x' lā'g'aa lāx Ō's'Eqwē, la'ēyū'x-
'widēda lā'k'lwēmasē 'mēlā'sa. Wā, la sē'nbe yā'laxa 'nā'la lē'wa
gā'nulē. Wā, len lā'x'widxa gā'la. Wā, len dō'qūlaqēxs yā'-
lax'sā'maēda 'mēlā'sē. Wā, len x'a'x'iq'EX'idaxenu'x' leq'lūsē'.
Wā, g'f'lēmis x'i'qōstāwēda leq'lūsā'xg'in lēk' lē'nts'lēsa, lā'xa
10 L'ema'isē qaxs lē'ma'ē naē'nxs'ag'ilalisēda x'ā'ts!axelēda dē'msx'ē.
Wā, len ā'lāxa ā'm'āma'yē q'lō'mātsa ē'waā'bā'yasa tlē'semē. Wā,
len q'lā'xa mō'sgemē q'lō'māsa. Wā, len dā'laxa mō'sgemē qen lē
lā'sdēsa. Wā, len āx'ē'dxa dena'sē qen dzedzēxs'ā'lēq. Wā, len
āx'ē'dxa mō'ts!aqē qen mō'x'widēs lāx hēlk'!ōlts!āna q'lē'q'eg'fmsa
15 q'lō'māsē. Wā, g'f'lēmēsen 'wī'la mō'x'ubentsa mō'sgemē q'lō'mās
lā'xa dena'sē, lēk' āx'ē'dxa dzo'xūmē qen dē'x'wūlsēq. Wā, la k'lēs
ā'laem negetā'lēda ma'lp'ē'nk'ē lā'xens bā'LEX dzo'xūma. "Hē't!a
gwālēda," 'nēk'ē Hā'misk'i'nēsē mens'elsaxa k!wa'xlā'wē, 'nē'k'EXs
la'ē mō'gwae'lsaq. Wā, la gwē'xtālēda dzo'xūmē lāq. Wā, hē'mis
20 la tē'x'ba'yaa'tsēda mō'sgemē q'lō'māsa. "Wā, len q'lā'q'la'lā'laq.
Wā, g'f'lēmēsen dō'qūlaq la l'ē'lā'x'widēda eō'sgēma'yas, lē'gen
āxā'xōdeq. Wā, len qwē'lālaxa dena'sē lāx q'lē'q'eg'fmas. Wā,

from the claws. | I put them down, and I searched for four large clam-shells. | As soon as I found them, I took one of the || crabs and 25 put it into (a clam-shell). Then I took the cedar-bark with which they had been hung up, | and tied it around, so that the shell should not open. | Then I did so also to the next one, and I did so to the four | shells. As soon as I had finished tying the four clam-shells, | I went and carried them into the woods. || I searched for a hole in the 30 bottom of a tree; and when I found a hole | in the bottom of a hemlock-tree, I put three shells | into it. Then I spoke to the last one, | and said, 'Warn your friends to call | strongly the northwest wind and the east wind, || else you will not go back to the beach, if 35 you do not get | what has been planned for you and your friends.' Thus I said when | I put it down in the hole on the ground. Then I left them, went back, and bathed in the sea. | As soon as I had finished, I sat down on the beach, that | the wind might dry me." Thus he said. "As soon as I || began to be dry, I dressed, and I 40 warmed myself by the | camp-fire. Now I waited for the northwest wind to blow | at noon." Thus he said. |

I questioned Hâ'misk'i'nis again; and I said to him, | "Who, indeed, was the first to wish that this should be done to the crabs for || calling the northwest wind?" Thus I said to him. | 45

len äx'e'lsaq. Wä, len ä'lëx'idex mō'sgema äwō' xä'laëtsa g'a'- 23 wëq'lanem. Wä, g'i'l'mësen q'lāq, wä, len äx'e'dxa 'ne'msgemē q'lō'mās, qen äxts!ō'dēs lāq. Wä, len äx'e'dxa tē'kwala'yux'dās 25 dena'sa qen yltse'mdēs lāq, qa k'lō'sēs äxtō'x'widēda xä'laēsē. Wä, len ē't!ēdxa mā'k'ilāq. Wä, len 'wī'la hē'gwē'x'idxa mō'sgemē xä'laēsa. Wä, g'i'l'mësen gwāla yaē'ltsemaxa mō'sgemē xä'laëtsa g'ä'wëq'lanemaxs lē'g'in 'wī'la dā'laq qen lē ä'lē'sta lā'xa ä'l!ē. Wä, la'men ä'lāx xubā'ga'yasa lax'!ō'sē. Wä, len q'lāxa xubā'- 30 ga'yasa lā'xmesē. Wä, len 'wī'la g'ibē'lāsa yū'dux'semē xē'xä'laēs lāq. Wä, len yā'q!eg'a'l lā'xa 'ne'msgemē la e'lxlā'ya. Wä, len 'nē'k'a: "Wä'g'il la hayā'l!ō'lalexōs 'nē'nemō'kwaqōs, qa wä'- 'lemk'a'mētsō lē'la'lalex Dzā'q!walanu'kwa, lō' Xa'yō'lēsanagā'; ä'lās k'lēslax lā'lax aē'daaqā'lax lā'xa L!ema'isē qasō wiō'l 35 lā'xa sē'nat!ē'lsäyōl, lē'wōs 'nē'nemō'kwaq!ōs;" 'nē'k'enlaxg'in lēk' äxbete'lsaq. Wä, g'ä'xen bās qen lē la'sta' lā'xa dē'msx'ē. Wä, g'i'l'mësen gwā'la, wä, len k!wā'g'a'lisa lā'xa L!ema'isē qen lē'mx'ūnx'idā'masēsa yā'la g'ä'xen," 'nē'k'ē. Wä, g'i'l'mësen lē'mx'ūnx'ida, lē'g'in q!ō'xts!ōda, qen lē tē'its!ix'ī'da lā'xen 40 lēq!ū'sē. Wä, la'men ō'la'stāla qa yū'x'widēsa dzā'q!wāxa lā'la neqā'lal," 'nē'k'ē.

Wä, len wülā' ē't!ēdex Hâ'misk'i'nēsē. Wä, len 'nē'k'eq; "Ä'ngwadzēdā g'ä'lōla 'nēx' qa hēs gwō'gilase'wa q!ō'māsē qa dzedzā'q!wa'lā'yuwē," 'nē'k'enlax. 45

46 He replied at once, and said: | "You know about all the Myth
people,—all the different | quadrupeds, and all the different birds,
and also all the | different crabs: they were all like men, and also the ||
50 trees and all the plants. Then war was made against the | south-
east wind by the Myth people.¹ That was the place where | Great-
Inventor questioned his younger brothers, and said: 'O younger
brothers! | who, indeed, controls the weather among you?' Thus
55 he said. "Immediately | a short man spoke, and said, || 'O Myth
people! when you wish for the northwest wind in our | world',—thus
said the Crab, for that was the name of the short | man,—'then take
four of the crabs that look just | like me, and take four long | pieces
60 of cedar-bark, and tie the ends of the cedar-bark to the right || claws,
and hang them right over your fire; | and as soon as their backs begin
to be red, take them down, untie | the cedar-bark from the claws,
and search for four | large clam-shells; and put the crabs | into them,
65 and tie them with the cedar-bark that was tied to the claws || of the
crabs. Then when each crab is in | one shell, and after you have tied
them, | go into the woods behind your houses, and search for a | hole
in the bottom of a tree; and as soon as you find a hole in a | tree, put

46 Wa, hē'x'ida'mēsē nā'nax'ma'ya. Wā, la 'nē'k'a: "ya, q!ā'-
LEla'maaqōsaxa 'nā'xwax nū'x'nē'misaxa 'nāxwa ōgūqāla g'i'lg'a-
ōmasa lē'wa 'nā'xwa ō'gūqala tsē'its!Ek!wa lō'mō'xda 'nā'xwax
ō'gūqāla q!ēq!ō'māsaxs 'nā'xwa'mayōlō' bē'begwānema lō'mō'xda
50 lāx'lō'sē'x lō'mōx 'nā'xwax q!wā'sq!ūxē'la. Wā, la wī'nase'wē
Mēlā'lanukwē yī'sa nū'x'nē'misē. Wā, hē'mis la wulā'ts Klwē-
klwaxā'wa'yaxēs ts!a'ts!a'ya. Wā, la 'nē'k'a: "ya, ts!ā'ts!a'ya,
ā'ngwadzēs 'nē'nā'lanukwaq!ōs;' 'nē'x'laē. Wā, hē'x'idaēm'lā'-
wisēda ts!ē'k!ūxsēdē begwā'nem yā'q!ēg'a'la. Wā, lā'laē 'nē'k'a:
55 'ya, nū'x'nē'mis. Hē'maaqasō 'nē'x'lax qa dzā'q!ūx'īdēsēns
'nā'lax,' 'nē'x'laē q!ōmāsē, qaxs hē'mae lē'gēmsa ts!ē'k!ūxsēdē
begwā'nema. 'Wā, las āx'ē'dxa mō'sgemē lā'xen 'nemā'x'isē
lē'wē'n!axg'īn q!ō'māsēk'. Wā, las āx'ē'dxa mō'ts!aqē g'i'lg'ilt!a
denā'sa qa's mō'x'walelōdaōsas ōbā'yasa denā'sē lāx hēik'lōl-
60 ts!āna'yē q!ēg'ī'ms. Wā, las tē'x'wides lāx neqō'stāsēs legwīlōs.
Wā, g'i'l'mēs l!ā'x'widē āwī'g'a'yas, lā'aqōs āxaxō'dēq qa's qwe'-
l'idayōsaxa denā'sē lāx q!ēq!ēg'ī'mas. Wā, lās ā'lēx'īdxa mō's-
gemē āwā' xā'laētsa g'ā'wēq!ānemē. Wā, las āxts!ō'tsa q!ōmā'sē
lāq qa's yīltsē'mdayōsasa denā'sē, yī'xa yaē'lalax'dē lāx q!ēg'ī'-
65 masa q!ōmā'sē. Wā, lāe'm 'nā'l'nemsgēmēda q!ōmā'sē g'its!ā'
lā'xa 'nā'l'nemsgēmē xā'laēsa. Wā, g'i'l'mēts gwāl yaē'ltsemaq, wā,
lā'LES qā's'idēl lāx ā'lanā'yasēs g'ō'kwōs qa's la'yōs ā'lāx kwā'-
wagā'yasa lā'x'lō'sē'. Wā, g'i'l'mēts q!ā'xa kwā'wagā'yasa

See Boas and Hunt, Kwakiutl Texts (Publications of the Jesup North Pacific Expedition [Leyden], Vol. III, p. 350, Vol. X, p. 28; Boas, Kwakiutl Tales (Columbia University Contributions to Anthropology, Vol. II, pp. 227, 494.

three shells into it; and then || again take one shell and pray to it, 70
and | say: "Now warn your friends to call | strongly the northwest
wind and the east wind, | else you will not go back to the beach, if
you do not get | what has been planned for you and your friends."
Thus you shall say to us, || and you shall put the one into the hole. 75
Then | leave them, and the northwest wind will come at once."
Thus he said. | Therefore it is known by the later (generations of)
people. |

I left Hā'miski'nīs, and went into the house of | Kwā'gwa'nō; 1
I questioned him and said, "This is the reason why I walk about, |
that I beg you to teach me the | strongest way of calling the north-
west wind." Thus I said to him. He || replied at once, and said, | 5
"Listen to me! for it is good to know how to call the northwest wind, |
even if the southeast wind is strongest. Whenever you are desirous
to | go to Alert Bay, then go back to the woods and search for | a fern;
and as soon as you find it, dig out four || roots of fern-plants, and take 10
care that you do not break off | one of them from the leafy stem. As
soon as you have the | four roots, carry them home; and when you |
enter your house, put the fern down. Then take | twenty dentalia

lā'x'u'lo'sē' lā'aqōs āxbete'ndxa yū'dux'semē xā'laēsa. Wā, las
ē'tlēd āx'ē'dxa 'ne'msgemē xā'laēsa qa's ts!ē'lwaqaōsaq. Wā, las 70
'nē'k'a: "Wā'g'fī la hayā'l!ō'lalexōs, 'nē'nemō'kwaqōs, qa wā'-
'lemk'a'mēltsō lē'lālex Dzā'q!walanu'kwa lō' Xa'yō'lisanagā,
ā'las k'lēslax lā'lax aē'daaqālex lā'xa l!ema'isē qasō wiō'l lā'xa
sē'nāt!elsāyōl, lē'wōs 'nē'nemō'kwaq!ōs," 'nē'x'LES g'ā'xenu'x".
Wā, las āxbete'ndxa 'ne'msgemē. Wā, las bās. Wā, hē'x'ī- 75
daemlwisē dzā'q!wax'idēl," 'nē'x'laē.

Wā, hē'em lā'giltōx q!āl yīsō'xda ā'lēx begwā'nema.

Wā, len bās Hā'miski'nēsē qen lē laē'l lāx g'ō'kwas Kwā'- 1
gwa'nō. Wā, len wūlā'q, wā, len 'nē'k'eq: "Hē'den qā'ts!ēna'yē
qa's waxa'ōs q!ā'q!ōl!āmas g'ā'xenlasa dzedzā'q!wa'lāxa ā'lē
lā'k!wēmasa lāx lē'lālex dzā'q!wa yā'la," 'nē'k'ENLax. Wā,
hē'x'ida'mēs nā'nax'mē g'ā'xen. Wā, la 'nē'k'a: "Wē'g'a 5
hō'lēla g'ā'xen qaxs ē'k'aēda q!ā'lēlāxa lē'lālex dzā'q!walanu-
kwē wā'x'maē lā'k!wēmasēda mēlā'sē yā'la, yīxs 'nē'kaā'qōs qa's
la'ōs lāx 'yeli'sē. Wā, las ā'lē'sta lā'xa ā'l!ē. Wā, las ā'lēx'id-
xa sā'laēdāna. Wā, g'fī'mēts q!āq, wā, las 'lā'p!eqōdxa mō'tsla-
q!lēlā lā'xa sā'laēdāna. Wā, las aē'k'ila qa k'leā'sēs k'ō'x'widē 10
'ne'mts!aqa lāx mā'mā'map!ēqas. Wā, g'fī'mēts 'wī'lōqāmasxa
mō'x!ā', wā, las dā'laq qas la'ōs nā'nakwa. Wā, g'fī'mēts laē'l
lā'xōs g'ō'kwax, wā, las āx'ā'līlxa sā'laēdāna. Wā, las āx'ē'dxa

15 and some red ochre, and take || also four split pine-sticks three | of
our fathoms in length; then sharpen the ends, and take the fern | and
put it upside down; then push the ends of the sharpened | pine-
sticks among the leafy stems; | then, while it is still upside down,
20 take five dentalia, and || put two dentalia on the right-hand side of
the fern-root, | and take two more dentalia and put them | on the left
side of the fern-root, and then take | one dentalium shell and put it
on its nose; | and tie them all on; and as soon as you finish, take ||
25 red paint and cover the root of the fern, | and place it by the side
of the fire of your house or on the | south side of your fire. Then
speak, and | say:

'Don't put me too near the fire, else there will be too much in
your world! | Northwest Wind, East Wind!'

30 "Thus you shall say." Thus said || old Kwā'gwa'no. "As soon
as the fern gets warm, | the northwest wind will at once begin." |

Then I questioned him, and said to him, "Let me ask you | who
invented it?" I said to him. |

35 Immediately he began to laugh, and said: "It is not that || this has
been recently invented, what I told you. Listen! and I will | tell
you the story about the one who first invented what I told you. |

ma'tsemg'ustā aLE'la LE'wa gwegū'myīmē. Wā, las ē't!ēd āx'ē'd-
15 xa mō'ts!aqē xōk' xEX'mesā', yū'dux'p!enk'ē 'wā'sgemasas
lā'xens bā'lax. Wā, las k'!ā'k'!ox'be'ndeqwē, las āx'ē'dxa sā'laē-
dāna. Wā, la ē'k'!axsdā'!axs.lā'aqōs k'!ā'q'!ūqasēda ō'ba'yasa k'!āx'-
baā'kwē xEX'mes lāx ā'waga'yas mā'mā'map!ēqas. Wā, lae'm
ēk'!axsdāla. Wā, lā'LES āx'ē'dxa sek'!ā'ts!aqē āLE'la, qa's āx'ā'-
20 Lēlōdayōsasa ma'ts!ā'qē āLE'la lāx hē'lk'!ōtēma'yasa sā'laēdāna.
Wā, las ē't!ēd āx'ē'dxa ma'ts!ā'qē āLE'la qa's āx'ā'Lēlōdaōsa
lāx gem'xā'nulēma'yasa sā'laēdāna. Wā, las ē't!ēd āx'ē'dxa
'ne'mts!aqē āLE'la qa's āx'ā'Lēlōdaōsas lāx x'f'ndzasas. Wā,
'nāxwa'ma yil'ā'Lēlōdes. Wā, g'f'l'mēts gwāla, wā, las āx'ē'dxa
25 gwegū'myīmē qa's qōpse'mdēs 'nā'xwa lāx L!ō'p!ēk'asa sā'laē-
dāna. Wā, las lā'nōlisas lāx legwī'lasēs g'ō'kwōs; 'wī'la lā'xa
'nā'laqenwa'lisasēs legwī'los. Wā, las yā'q!eg'a'la. Wā, las
'nē'k'a: 'Gwā'lax'in lā'tsalaē', ā'lōx xē'nit!ēqa lā'xōs 'nā'lāqosē',
Dzā'q!walanukwai', Xa'yōlisāxtāyai'; 'nē'x'LES,' 'nē'k'ēda q!ū'l-
30 'yakwē Kwā'gwa'no. "Wā, g'f'l'ēmīwisē ts!ē'lx'widēda sā'laēdāna,
lē'Las hē'x'idaem dzā'q!ūx'fidelā yā'la."

Wā, len wūlā'q, wā, len 'nēk'eq: "Wā'entsōsen wūlō'L. Wā,
ā'ngwasōx k!wē'xa'ya?" 'nē'k'enlaq.

Wā, hēx'ida'mēs dā'tēda. Wā, la 'nē'k'a: "K'!ō'saāxs a!ē'm
35 k!wē'xa'ya yixen lax wā'idem lōL. Wā, wē'g'il la hō'lēla qen
nō's'idag'i qa's, yis g'ā'lōla k!wē'nux'sen wā'idēmaqōL.

"When the Myth people went to make war against Southeast- 37
Wind, | then Great-Inventor questioned his younger brothers, and |
said: 'Who among you controls the weather?' Thus he said. || Im- 40
mediately a short man spoke, | and said, 'O Myth people! whenever
you wish | for a northwest wind in our world,'—thus said the short |
man, the Crab—'then take four of my | fellow-crabs and hang them
up over the fire of || your house; and as soon as our backs begin to be 45
red, | take us down and put us into four | large clam-shells, and hide
us in | holes of trees,' thus he said—'and if I do not make the |
northwest wind in our world, then take one || of the crabs again out 50
of the hole of the tree and pray to it; | and as soon as you finish
praying to it, put it into the | place where you took it from.' Thus
said the Crab. |

"As soon as the Crab had finished speaking, one (person) who had |
hair over his face and red ochre on his face also spoke. He had two ||
dentalia on each side in his ears, and he had one dentalium shell in 55
his nose. | He said: 'O chief, Great-Inventor! | I am the fern, and I
control the weather. If | we go to make war on Southeast-Wind,
take me | just as I am dressed now, and three of my || tribe here; 60

Wā, hē'maālaxs la'ē wī'nēda nū'x'nē'misē lāx Mēlā'lanukwē. 37
Wā, lā'laē K'lwēk'waxā'wa'yē wūlā'xēs ts!ā'ts!a'ya. Wā, lā'laē
'nē'k'a: 'ya, ts!ā'ts!ā'yē, ā'ngwadzēs 'nē'nā'lanukwaqlōs?' 'nē'x'laē.
Wā, hē'x'idaēm'lā'wisē ts!ē'k'lūxsdē' begwā'nem yā'q!ēg'a'la. 40
Wā, lā'laē 'nē'k'a: 'ya, nū'x'nē'mis, hē'maāxs 'nē'k'elā'xaqōs
qa dzā'q!wax'īdēlaxsens 'nā'lax,' 'nē'x'laēda ts!ē'k'lūxsdē' be-
gwā'nema, yīx q!ō'māsē. 'Wā, lā'laxs āx'ē'dlax mō'sgema lā'xen
q!ō'swutēx, wā, lā'laxs tē'x'stōdlax g'āxenu'x' lā'xa lēgwi'laxsōs
g'ō'kwaqlōs; wā, g'ī'l'mēsēk' lā'x'widg'anu'x' āwī'g'ik', wā, las 45
āxā'xōd g'ā'xenu'x' qas āxts!ō'daōs g'ā'xenu'x' lā'xa mō'sgemē
āwō' xā'laētsa g'ā'wēq!ānemē. Wā, las q!ū'lā'līd g'āxenu'x' lā'xa
kwā'waga'yasa lāx'lō'sē,' 'nē'x'laē. Wā, g'ī'l'mēsen wē'stamās qa
dzā'q!lūx'īdēsens 'nā'lax, wā, las ē't!ēd la āx'ē'dxa 'nē'msgemē q!ō'-
mās lā'xa kwā'waga'yasa lāx'lō'sē. Wā, las ts!ē'lwaqa. Wā, 50
g'ī'l'mēts g'wāl ts!ē'lwaqaq, wā, las ē't!ēd āxbetē'ndeq lā'xēs
g'ā'yane'masōsaq,' 'nē'x'laē q!ōmā'sē.

Wā, lā'laē g'wāl q!ayō'le q!ōmā'sē, la'ē ō'gwaqa yā'q!ēg'a'lēda
sē'yā'ts!ā mēg'wōg'e'mxa g'wōg'ū'myīmē. Wā, lā'laē mē'malēda
ālē'la lāx 'wa'x'sōdatā'yē p!ēsp!ēyō's; wā, lā'laē k'ī'dzēlā'lāxa 55
'nē'mts!aqē ālē'la. Wā, lā'laē 'nē'k'a: 'ya, g'ī'gāmē, K'lwēk'waxā'-
wē, nō'gwaem sā'laēdāna. Wā, len 'nē'nā'lanu'kwa. Wā, hē'maa
qē'nsō lāl winalēx Mēlā'lanukwē. Wā, lā'les ā'em āx'ē'del g'ā'xen
lā'xg'īn lāk' gwā'laā'sa. Wā, hē'misē yū'dukwa gā'yul lā'xen
g'ō'kūlōtēx. Wā, las q!wā'nōlisen lāx 'nā'laqenwa'lisasēs lēgwi'lōs. 60

- 61 and place me on the south side of the fire in your house, | and say,
 "Don't put me too near the fire, else there will be too much in |
 your world! Northwest Wind! East Wind!" Thus you shall say.'"
 "Thus said the | Fern to Great-Inventor. |
 65 "As soon as he stopped speaking, some slow || young man also
 spoke, and said: 'O | Myth people! listen to me! I am Snail. |
 When you are going to make war on Southeast-Wind, and when | the
 southeast wind is blowing strong, and when it is raining, then I am
 the only one who has a way of | calming the southeast wind, and I
 70 also have a way of || stopping the rain.' Thus said the Snail to
 Great-Inventor. | 'Whenever the rain falls with the southeast wind,
 you shall take me | and three of my tribe and put us by | the south
 side of the fire in your house; and as soon as we | put out our tongues,
 75 you shall sing; and this is what you shall say: || "Listen to me, Clear-
 Sky! Look at | me! I put out my tongue; I sweep off with my
 tongue from you the | clouds, Northwest-Wind, East-Wind, Clear-
 Sky!" | Thus you shall say.'
 "Thus he said.
 80 "This is imitated by later (generations of) man. Then || Great-
 Inventor felt glad on account of the words of the Snail. |
 "Then Land-Otter spoke also, and said, | 'O Myth people! turn
 your face, that I may also | tell you what I am to you. When you

61 Wā, las 'nē'k'a: "Gwā'lax'in lā'tsalai', ā'lōx xentlēqa lā'xōs 'nā'-
 lāqosē', Dzā'q'lwalanukwai', Xa'yōlisāxtāyai';" 'nē'x'LES,' 'nē'x'-
 'lāē sā'laēdana lāx Klwēk!waxā'wa'yē. .

Wā, g'f'l'ēm'lā'wisē q'lwē't'ida, la'ē ō'gwaqa yā'q'lēg'a'lēda awi'na-
 65 gēmāla ē'x'sōx" hē't'a begwā'nema. Wā, lā'laē 'nē'ka: 'ya,
 nux'nēmīsaī', wē'g'il hō'lēlal g'ā'xen. Nō'gwaēm q'wēā'ts!ēqa.
 Wā, hē'maa qasō lāl wī'nalex Melā'lanukwē, wā, lā'lē lā'k!wē-
 maslēda melā'sē lē'wa yū'gwa, wā, lēn lōx'aēm gwē'x'idaasnux"
 q'lō'x'widā'masxa melā'sē. Wā, lā'xaen gwē'x'idaasnux"ēm ts!ē-
 70 x'idāmasxa yū'gwa,' 'nē'x'laē q'wēā'ts!ēqax Klwēk!waxā'wa'yē.
 Wā, hē'maa qō yū'gwaqelala melā'sē, wā, lā'LES āx'ē'del g'ā'xen
 lō' yū'dukwa g'ā'yōl lā'xen g'ō'kūlōtēx. Wā, las āxenō'lisa
 g'ā'xenu'x" lā'xa 'nā'lanā'yasēs legwī'lōs. Wā, g'f'l'ēm'lwisenu'x"
 elx'e'lgwis't'idel, wā, lā'LES de'nx'idlōl. Wā, hē'ems wāldemla:
 75 'Wē'g'il la hō'lēlal g'ā'xen, Q'lō'xūlisāxtāyai'. Wē'g'a dō'qwa
 g'ā'xen. La'men e'lx'elgwi'sa, xē'kwasg'in k'lelē'mk' lōl, ā'n'ān-
 wēgā'; Dzā'q'lwalanukwai', Xa'yōlisāxtāyai', Q'lōxūlisāxtāyai',
 nē'x'LES," 'nē'x'laē.

Wā, yū'mis la hā'yig'isōsōxda ā'lēx begwā'nema. Wā, lā'laē
 80 ē'x'idē nā'qa'yas Klwēk!waxā'wa'yē qa wā'idemas q'wēā'ts!ēqē.

Wā, lā'laē ē'tlēd yā'q'lēg'a'lē Xū'mta'la. Wā, lā'laē 'nē'ka:
 "ya, nū'x'nēmīsaī', wē'g'il lā'g'ā gwā'sgemx'idex qen ē'tālisg'in

go to make war on | Southeast-Wind because it never becomes calm, as soon as you start, || four men shall come into my house. | 85 Then they shall pick up the soil from the floor of my house, and they shall | carry it, and shall throw the soil from the floor of my house into the | sea; and the last one shall say,

"O Northwest-Wind! | come and blow against Southeast-Wind!"

'And || immediately the northwest wind will come, and it will 90 blow one | day; then it will become calm, and it will be calm for | four days; and that will be the time when you shall start; | and when you wish the northwest wind to continue to blow, then | all the four men shall call to Northwest-Wind; || and their leader shall say, before he 95 throws the | soil from the floor of my house into the water: "I call you, Northwest-Wind, that | you may come and help me, and blow me to the place where I am going. For four days | you shall do so." Thus you shall say. Then Northwest-Wind will blow for four days. | That is it.' Thus said Land-Otter to Great Inventor, || and the later (gene- 100 rations of) men do so for that reason. | As soon as the southeast wind is strong, when I am going southward and | I find an otter-slide, I pick up the | soil from the ground with both hands. I turn round | to the right and throw it into the water, praying with the || words of 5

gwē'x'sdemk' lā'x'da'xōl. Wā, hē'maa qasō lāl wī'naLEX ME- 83
lā'lanukwē qaxs k'lēsaē q!ō'x'widaē'noxwa. Wā, g'f'l'emlwits ālē-
xwalōl, wā, g'ā'xlē mō'x'la bē'begwānem lāē'l lā'xen g'ō'kwē. 85
Wā, lā'lē k'lā'x'idēl lāx dzexdzegwi'lasen g'ō'kwēx. Wā, lā'lē
g'ō'xsemēleqē. Wā, lā'lē g'ō'xstendēlxa dzexdzegwi'idāsē lā'xa
de'msx'ē. Wā, la 'nē'k'ēda 'nemō'kwē e'lxlā'ya: 'Wā, Dzā'-
q!walanukwai', gē'las yā'yālxg'a Melā'lanukūk!' Wā, hē'x'i-
daemlwisē g'āxlē Dzāq!walanukwē. Wē, lālē 'nemxsaeml 90
'nā'lalē yā'laxdemlā'sē. Wā, lā'lē q!ō'x'widēl. Wā, lā'lē
mō'p!enxwa'slē q!eq!ō'gūsl. Wā, hē'mits lāl ālē'x'widaasda'x'ulōs.
Wā, hē'maa qasō 'nex'l qa dzedzā'q!ūsūtsōxda 'nā'lax. Wā,
lā'lē 'nā'xwaeml lē'lālala mō'kwē bē'begwānem lāx Dzā'q!wa-
lanukwē. Wā, lālē 'nēx'la g'alaba'yē, yīxs k'lē'smaē g'ō'xstendxa 95
dzexdzagwi'lasen g'ō'kwē: 'Lē'lālenlōl, Dzā'q!walanukwai', qa's
g'ā'xaōs wā'x'ēd g'ā'xen yō'x'widen lā'xen lalai'. Maē'mōp!ēnāla-
ga'emlts;' 'nēx'lē. 'Wā, lālē mōp!enxwa'sl 'nālās dzedzā'q!ūsl.
Wā, hē'mēq,' 'nē'x'laē Xū'mtā'la, lāx K!wēk!waxā'wa'yē.

Wā, hē'mis lā'g'ilasōx la hē gwē'gilōxda ā'lēx begwā'nem. 100
G'f'l'maē lā'k!wēmas melā'sa, yī'xg'in lā'laēk' lā'xa 'nē'ldzē, wā,
g'f'l'mēsen hē'laxa xu'mdasē, wā, hē'x'ida'mēsen g'ō'x'widxa
dzexdzegwi'ū'sas, yī'sen 'wā'x'sōlts'lāna. Wā, len x't!p!ēd hē'lk'lo-
wē'sta x't!p!ēda qen k'la'ste'ndēs. Wā, la'men ts!ē'lwaqas wā't-
dēmas Xū'mtā'la. Wā, len hē'em k'la'ste'ndxen g'ō'xek', lāx 5

5 Land-Otter. Then I throw into the water what I am carrying |
northward from the otter-slide; and while I am carrying the soil |
from the otter-slide, my crew beat time on the side of our canoe, |
and they say, 'Don't treat roughly our charm, else our world will be
10 too rough.' | Then I turn round and throw it into the water; || and as
soon as I throw it into the water, I say, 'I call you, Northwest-
Wind, | that you may come and help me, and blow me to the place
where I am going. | For four days you shall do so.'

"And as soon as I have done so four times, I go aboard my | canoe,
15 and we take our paddles, and I tell || my crew to go on and be ready,
and I tell them to go ahead and | paddle together, and four times we
pull our paddles through the water; | and we all begin to paddle;
and I say, | 'Let us paddle away from the northwest, for it is already
coming behind us.' | This I say when I paddle with my crew. ||

20 That is the end of the four ways of calling the Northwest-Wind. | The
first one is the crab, when it is hung over | the fire and hidden in the
holes of trees; | and, again, the fern, when four of them are taken
25 and | painted with red ochre, and dentalia are taken for its || ears
and its nose, and they push into the lower end a | sharp split pine-
stick and place it by the side of the fire; | and, again, a snail, when

6 gwā'laāsa xū'mdasē. Wā, hē'maaxg'in lēk gō'xūlaxa dzexdze-
gwa'sasa xū'mdasē; lā'en lē'elōtē tle'msägendxenu'x' yā'yatslē.
Wā, la 'nē'k'a: 'Gwā'la ā'lelēsaxwa 'na'wālakwēx ā'lōx ā'lelēsēns
'nā'lax.' Wā, hē'misen la x'lp'lidaāsē qen k'la'stē'ndēq. Wā,
10 g'f'lēmēsen k'la'stē'ndēq lē'g'in 'nē'k'a: 'Lē'lālenlōl Dzā'q!wala-
nukwai', qas g'ā'xaōs wā'x'ēd g'ā'xen yō'x'widen lā'xen lalai'.
Maē'mōp!enālagā'emits.'

Wā, g'f'lēmēsen mō'plēna hē gwē'x'idē lē'g'in lā'xsa lā'xen
yā'yatslē. Wā, lanu'x' dā'x'idxenu'x' sē'sē'wayowē qen wā'xē-
15 xen lē'elōtē qa gwā'lalē. Wā, len wā'xaq qa 'nemā'x'idēs sē'x-
'wida. Wā, lanu'x' k'idzēlā'yalasenu'x' sē'sē'wayo, mō'plēna
hē gwē'x'idēda. Wā, lanu'x' sē'x'wida. Wā, len 'nē'k'a: "Wē'g'a
sē'xāsux Dzā'q!walanukwēx qaxs g'ā'x'maēx lā'xens ē'lxlā'yēx,"
'nē'k'enlaxg'in lēk sē'x'wida lē'wun lē'elōtē.

20 Wā, laem gwā't lā'xēxda mō'x'widāla dzedzā'q!walayā. Wā,
hē'mēda g'ā'laba'yasēda q!ōmā'sē, yixs la'ē tēx'stō'yō lā'xa
legwi'lē, qa's lē q!ū'lā'f'idayā lāx kwā'waga'yasa lāx'lō'sē.
Wā, la ēdēlē'lē sā'laedānaxs la'ē āx'ē'tse'wēda mō'wē qa's
gū'ms'itse'wēsa gugū'myīmē. Wā, la āx'ē'dayuwēda ālē'la lāx
25 plēplaspā'yā's lē'wis x'ix'ē'ndzasē. Wā, la l'ēlē'nq!exsdālaxa
ēē'x'baā'kwē xōk' xēx'mesa' qa's lā'nōlidzemē lā'xa legwi'lē.
Wā, la ē'dēlēlēda q!wēā'dzēqē yixs āx'ē'tse'wēda mō'wē qa's

four are taken and | placed by the side of the fire to stop the south- 28
east wind and rain; | and the soil of the otter-slide when it is thrown
into the water || on the north side of the otter-slide. These are the 30
four ways. |

This is another means of calling Northwest-Wind—a piece of 1
kelp, | which is taken fresh from the sea. Now, when we | are again
paddling along, when it is calm and it is a hot day in summer, | as
soon as we see kelp floating on the water, we || go towards it and pick 5
out a large piece of kelp, and the one who is to use it measures it off. |
It is more than half a fathom long. Then he | rises in our canoe and
turns his face northward. | He puts one end of the piece of kelp to his
mouth; and he shouts loud | through the inside of the tubular kelp: ||

"I call you, Northwest-Wind, wo! |

10

"Come, Northwest-Wind, wo! |

"Come quickly, Northwest-Wind! |

"I come to call you again, wo!" |

Every time he says "wo" he turns round to the right and he || puts 15
the end of the tube of kelp into the sea; and bubbles come up, |
because he says with a long breath, "Wo!" as he turns round. As
soon as his | breath nearly gives out, he turns his face again, and

äxe'nöldizema'ē lā'xa legwi'lē qa gwā'lēs melā'sa lē'wa yū'gwa 28
Wā, hē'mēsa dzexdzeq!wā'sa xū'mdasē, yīxs la'ē k'la'stā'nā
lā'xa gwa'laā'sa xū'mdasē. Wā, lae'm mō'x'widāla. 30

Wā, hē'mis 'nem lē'lala'yuxa dzā'q!walanukwēda 'wā'wadē, 1
yīxa' ā'lōmasē g'ā'yōl lā'xa de'msx'ē. Wā, hē'emxaaxg'anu'x'
sēyu'nā'kūlēk lā'xa q!ō'qūla, yīxs ts!ē'lqwaēda 'nā'lāxa hē'ēnxē.
Wā, g'tl'mēsenu'x' dō'qūlaxa 'me'l'x'āla 'wā'wadē. Wā, lanu'x'
gwā'sta lāq qenu'x' āx'ē'dēxa 'wā'lasē 'wā'wadē. Wā, la 'me'ns- 5
'idēda aā'xsilalaq. Wā, la hāyā'xk'!ōt!ēbō'da. Wā, la lā'x'wa-
lexsa laxenu'x' yā'yats!ē qas gwē'gemalē lā'xa gwā'nakwē.
Wā, la āx'ā'lēlōtsa 'wā'wadē lā'xēs se'msē. Wā, la hā'sela lax'sā'la
lāx kwā'k'ō'ga'yasa 'wā'wadē:

"Lē'lalēnlōl Dzā'q!walanukwa, wō!

10

"Ē'tsē'stenlōl Dzā'q!walanukwa, wō!

"Gē'lag'a Dzā'q!walanukwa, wō!

"Ā'lēlē'lla Dzā'q!walanuk", g'ā'x'men ē'tsē'stōla, wō!"

G'l'lnaxwaem 'nē'k'a "wō", lā'ē x'l'plēda hē'k'lowē'sta qa's
äxe'nsēs ō'ba'yasa 'wā'wadē lā'xa de'msx'ē. Wā, la mede'lqūla 15
qaxs g'l'ldēsaē 'nē'k'ēxs la'ē x'l'plēda "wō." Wā, g'l'l'mēs wū'lbē
hā'sa'yasēxs la'ē ē'tlēd gwē'gemx'id qas gwē'bax'idēsa 'wā'wadē

18 turns the end of the tube of kelp | towards the north, and he shouts
again loud; and as soon as | he arrives at the "wo," he turns as long
20 as his breath lasts, and || he puts the end into the sea. When his
breath is at an end | he rises again and turns to the north. | After he
has cried "wo" four times, he lets the piece of kelp sink into the
water. | Then he takes his paddle and paddles. | He says: "Go on,
25 paddle! for the one who has been invited is coming." || Then they
paddle. This belongs to the Kwāg'uł.

1 This is also a means of calling Northwest-Wind of the Koskimo—
four | star-fishes. When the southeast wind is blowing, and | they
wish it to turn into a northwest wind, a man | goes down to the beach
5 at low tide | and searches for four star-fishes; and || as soon as he finds
these star-fishes, he takes them from the beach | and puts them down
by the side of the fire at the house. Then he takes red ochre | and
daubs the four star-fishes all over with it. | As soon as this has been
done, he takes cedar-bark and splits it; | then he takes four strips;
10 then he takes one of the || star-fishes and ties a cedar-bark strip to the
end of one of its arms. Now it is | hanging right over the fire.

And he does the same to the | others. As soon as he finishes hang-
ing them over | the fire, so that they may be smoked by the smoke,

18 lā'xa gwā'nakwē. Wā, la ē'tléd 'lā'q'lūg'a'la hā'sela. Wā, g'í'l-
'mēs lā'g'aa lāx "wō," lā'ē x'í'lp'lédex 'wā'sgē'masasēs hā'sa'yē qa'.
20 mētstē'ndēs ō'ba'yas lā'xa de'msx'ē. Wā, g'í'l'mēs lā'bē hā'sa-
'yas la'ē ē'téd lā'x'wīd qa's ē'tlédē gwē'gēm'x'id lā'xa gwā'na-
kwē. Wā, g'í'l'mēs mō'p'lēna la'ē 'nē'k'a "wō" qa's wē'gūnsēsa
'wā'wadē. Wā, la dā'x'īdxēs sē'wayowē qa's sē'x'wīdē. Wā, la
'nē'k'a: "Wē'g'a sē'x'wīdex qaxs g'ā'x'maēn lē'lānemēx," 'nē'
25 k'exs la'ē 'wī'la sē'x'wīda. Qesē'mxaēxa Kwā'g'ułē.

1 G'a'em ō'gwaqa dzedzā'q!walā'yusa Gō'sg'imuxwē, g'a'da mō's-
gemk' gā'dzeqa. Wā, hē'maēxs mēlā'saē, wā, la wā'laqēla qa
dzā'q'lūx'īdēs. Wā, g'í'l'mēs x'ā'ts!aēsa la'ē lē'ndzēsēda begwā'-
nemē lā'xa l'ēma'isē qa's ā'lēx'īdēxa mō'sgemē gā'dzeqa. Wā,
5 g'í'l'mēs q!lāxa gā'dzeqē la'ē dā'laq qa's lē lā'sdēsa lā'xa l'ēma'isē
qa's lē āx'ā'līlas lāx ō'nā'lisasēs legwī'lē. Wā, la āx'ē'dxa gūgū'm-
yīmē qa's qūpsē'mdalis hā'mēlxē'mdes lā'xa mō'sgemē gā'dze-
qa. Wā, g'í'l'mēsē gwā'la la'ē āx'ē'dxa denā'sē qa's dzex'ē'dēq.
Wā, la āx'ē'dxa mō'ts!aqē lāq. Wā, la āx'ē'dxa 'nē'msgemē lā'xa
10 gā'dzeqē qa's yll'ē'dēsa denā'sē, lā'x ō'ba'ts!āna'yas. Wā, lae'mk'
tē'kwāla lāx neqō'stāsa legwī'lē. Wā, la ē't!ēd hē gwē'x'īdxa
waō'kwē. Wā, g'í'l'mēsē gwā'lēxs la'ē tē'x'walelōts lā'xa neqō'-
stā'wasēs legwī'lē qa kwā'x'asē'wēsēsa kwax'ī'la. Wā, g'í'l'mēsē

and when | they are dry, the man says, "O friends! || take care! I 15
 pray you, Owner-of-the-Weather, | to make your weather right,
 Owner-of-the-Weather! O | Supernatural-One! make your weather
 right and call | Northwest-Wind and East-Wind and Clear-Weather-
 Above."—"Yes," | says the man who himself gives answer. || He 20
 pretends that the star-fish says this. Then the man says, | "Don't
 let me be too near the fire! Don't let me be too near the fire, else
 your | weather will be too good. Don't let me be too near the fire,
 else your weather will be good forever." | Thus he says. |

As soon as he stops speaking, he breaks off the cedar-strings ||
 which hold the four star-fish, and he carries them into the woods 25
 and | hides them under the stump of a tree. Then he leaves them. |

Some people say that he takes them back to the beach, | to the
 place where he took them from. |

This is also one way of calling the wind, and it is | a way of making 1
 it calm, for all the winds, wherever they come from— | the north-
 west wind, and the northeast wind, and the south wind, and the
 southeast wind— | even when they are strong. ||

Whenever we go far away and a mother of twins sits in the canoe, | 5
 or even if it is a man (a father of twins), | as soon as there is no wind—

le'mlemx'semx'idexs la'ēda begwā'nemē 'nē'k'a: "Wā, 'nē'ne-
 mōkwā'! Wē'g'a yā'lālex; la'men hāwā'xelalōl 'nē'nā'lanukwā' 15
 qa wē'g'aōs wāx hē'li'lālexs 'nā'lāqōs, 'nē'na'lanukwā'; yūl, nā'na-
 wālakwā'. Wē'g'il la hē'li'lālexs 'nā'lāqōs qa's lē'lālaōsax Dzā'-
 q'lwalanukwā', Xā'yolisaxtāyā', Qlōxūlisaxtāyā'."—"Wā," 'nē'-
 k'exs la'ē q'lūlē'x's'em nā'nax'ma'ēda begwā'nemē. Wā, la'e'm
 hē'bōla yā'q'ientlalēda gā'dzeqē. Wā, lā'xāē 'nē'k'ēda begwā'nemē: 20
 "Qwā'lax'in lā'tsalai'. Qwā'lax'in lā'tsalai', ā'lōx hā'k'enōs 'nā'-
 lāqōs. Qwā'lax'in lā'tsalai', ā'lōx xē'ntlēqelēsōs 'nā'lāqōs,"
 'nē'x'laē.

Wā, g'il'mēsē q'wē'f'idexs la'ē āle'maxōdxa dēna'sē, yix te-
 gwē'lemasa mō'wē gā'dzeqa qa's lē ā'lē'stas lā'xa ā'lē qa's lē 25
 q'lūlā'lābōlsas lāx āwā'gā'yasa ts'ekumē'lē. Wā, g'ā'x'em bās.

Wā, la 'nē'k'ēda wāō'kwaqēxs le'ma'ē aē'daaqas lā'xa lēma'-
 isē lā'xēs g'ā'yanemasaq.

Wā, g'ae'mxaēg'a'da 'nē'mx'idālak' lē'lālayū lā'xa yā'la lōxs 1
 gwē'x'idaāsnu kwaē q'lō'x'widā'masxa 'nā'xwa qa's g'ā'yōlasa
 yā'lāxa dzā'q'wa lē'wa xā'yolē lē'wa yū'xdāla lē'wa melā'sē,
 yixs wā'x'maē lā'k'lēwemasā.

Wā, hē'maēxganu'x' lē'lek' lā'xa qwē'sāla, yixs k'wā'xsalaēda 5
 yikwī'layag'ul, yixa ts'edā'qē; wā, wā'x'mēsē hē'tlēda begwā'-

8 what is referred to by the Indians as "calm"— | then the mother of twins turns her face | to the north, if they are going south; and
10 she raises her || right hand, and she turns her hands around toward the | south; and she says, "I call you, Northwest-Wind!" | She does so four times. Then she says, "Paddle away from the | north-west wind!" And the man also does the same. |

15 When it is foggy, the mother of twins takes her hat || and lifts it, and she holds it in her right hand, and | she does thus: she brings it down flat to her stomach. | She does so four times as she calls the fog to | get all inside her stomach; and when a man, a father of twins goes hunting | and it is foggy, then he takes his hat and ||
20 draws it four times through the fog, and puts it down behind | the place where he is sitting in the bow of the canoe. Then | all the fog is inside the hat; and when the hunter has no | hat, he catches the fog in his blanket | and hides it in his stomach. Four times he ||
25 does so; and four times also the woman, the mother of twins, | does so with her blanket. When she goes clam-digging, | then she also takes her blanket and with it catches the fog. | Four times she catches it in her blanket. Some | Indians say that the fog is all
30 gone into the || womb of the mother of twins. |

7 nemē. Wā, g'í'l'mēs k'leyá's yá'la, yíxa gwe'yá'sa bā'klumē g'ā-maqala; wā, lē'da ts'edā'q, yí'xa yíkwí'layag'ūl gwē'gemx'id lā'xa gwā'nakwē, yíxs lalaā'ē lā'xa 'ne'ldzē. Wā, la ē'k'lē'staxēs
10 hē'lk'lōtslāna qa's xē'lp'ldēsēs a'yasowē' gwayō'lēlas lā'xa 'ne'ldzē. Wā, la 'nē'k'a: "Lē'lālenlōl, Dzā'q'walanukwē." Wā, la mō'plēna hē gwē'x'idē, la'ē 'nē'k'a: "Wē'g'í' la sē'xātsux Dzā'q'walanukwē!" Wā, hē'emxaā'wis gwē'gilēda begwā'nemē.

Wā, g'í'l'mēsē pe'lxela la'ēda yíkwí'layag'ūl āx'ē'dxēs LETE'mí
15 qas aē'k'lē'stēs. Wā, lae'm dā'lasēs hē'lk'lōtslāna lāq. Wā, la hē gwē'lēda LETE'mí qa's g'ā'xē qāpā'lēlōts lā'xēs tek'lē'. Wā, la mō'plēna hē gwē'x'idē. Wā, lae'm lē'lālaxa pe'lxela qa g'ā'xēs 'wí'laēl, lāx tek'lē's; lōxs hā'na'la'ēda begwā'nem yíkwí'-layag'ūla, wā, g'í'l'mēs pe'lxela, la'ē āx'ē'dxēs LETE'mí qa's mō'-
20 p'lenē xē'lp'ldēs lā'xa pe'lxela qa's qāpala'xsē lāx k'wā'abē-laxsa k'wāxdzā'sas lā'xa ā'g'íwa'yasa xwā'k'lūna. Wā, lae'm'laē 'wíls!ā'wēda pe'lxela lā'xa LETE'mí. Wā, g'í'l'mēsē k'leā's LETE'mílēda hā'n'lēnoxwē, la'ē mō'qwasēs 'nē'x'una'yē lā'xa pe'lxela. Wā, lat'la q'lūlā'tits lā'xēs tek'lē'. Wā, la mō'plēna hē gwē'-
25 x'idē. Wā, hē'emxaā'wisē gwē'gilēda ts'edā'qē, yí'xa yíkwí'layag'ūl yisēs 'nē'x'una'yē, yíxs la'ē dzē'k'axa g'ā'wēq'lānemē. Wā, lae'mxaa āx'ē'dxēs 'nē'x'una'yē qa's mō'qwēs lā'xa pe'lxela. Wā, lae'mxaa mō'plēna mō'xgwaēdzentsēs 'nē'x'una'yē, wā, lae'm 'nē'-k'ēda wāō'kwē bā'klumqēxs la'ē 'wí'la lā'ts!ewēda pe'lxela lāx
30 bā'ts!ēsa yíkwí'layag'ūl. Wā, lae'm g'wā'la.

When an Indian wishes for snow, | twin-children are called; and 31
some eagle-down is taken, | and the down is put on the heads of the
twins. | Then the man who wishes to have snow begins to speak, ||
and says, "O friends! | I beg of you that you call down the snow, for 35
I | have put on you the down, on your heads, the down of our winter
dance. | These are snowflakes at the place where you come from, |
supernatural ones." ||

Sometimes the twin-children begin at once | to cry, for they think 40
it is only done to make fun of | them. That is all about this.

When the Indians wish for rain, | twin-children are called; and 1
perch-oil, | which is kept in small kelp bottles, is taken, and is put
on the hands; | then the hands are rubbed together, so that they get
greasy. || Then it is put with the right hand on the left-hand side of 5
the face of the | twin-child, and with the left hand on the | right-
hand side of the head of the twin-child; for, indeed, | the twin-children
and the person who has invited them sit opposite each other. This is
done four times | to each of them. The person who invited the twin-
children || speaks while he is putting the | hair-oil on the twins, and 10

Wā, g'f'l'mēs wā'laqelēda bā'k'lumaq, k!wē's'ida, lā'ē lē'lālase- 31
'wēda yikwi'lemē g'f'ng'fnānema qa's āx'ē'tse'wēda qe'mxwāsa
kwē'kwē qa's qe'mx'widayuwē lāx x'ēx'ō'msasa yikwi'lemē l!ē-
l!ā'l!ayats!ā'yē. Wā, la'mēs yā'q!eg'a'lēda begwānemē, y!'xa
wā'laqēla qa k!wē's'idēs. Wā, la 'nē'k'a: "Wā, 'nē'nemō'kwē, 35
la'mē hāwā'xelalōl qa's wē'g'ilōs lē'laxōdēlxa nā'ya, qaxg'in
la'mē'k qe'mx'witsōxda qe'mxwēxsanu'x' ts!ē'ts!ēqlēna'yē lāxs
x'ēx'ō'msaqōs. Wā, lā'lōx k!wē'smis lā'xēs g'ā'yanakūlasaōs,
nāna'wālakwē."

Wā, la 'nā't'nemp!ēnēda yikwi'lemē l!ē'lā'l!ayadza'yē hē'x'i- 40
daem q!wē'g'a'la qaxs 'nē'kaē ā'em aē'm!ala'yā, y!sa hē g'wē'-
x'idēq. Wā, lae'm g'wā'lēq.

Wā, g'f'l'mēs wā'laqelēda bā'k'lumaq yū'gwa, la'ē lē'lālase'wēda 1
yikwi'lemē l!ē'l!āl!ayadza'ya. Wā, la āx'ē'tse'wēda dzē'k!wisē,
y!xs g'its!āē lāxa ām'āma'yē 'wā'wadē. Wā, la x'i'x'ts!ānendayā.
Wā, la dzā'kulayūwēda e'e'yasō' qa 'nemā'x'idēs q!ē'lq!ēlsāla. Wā,
la lāx'widayuwēda hēlk'lōts!āna'yē lāx gēm'xenulemā'yasa l!ā- 5
l!ayadza'yē. Wā, la lāx'widayuwēda gēm'k'lōts!āna'yē lāx hēlk'lōde-
nūlema'yasa yikwi'lemē l!āl!ayadzē, qā!axs k'i'mk'aqugēm!l!āēda
yikwi'lemē l!ē'l!āl!ayadzē lē'wa lē'lānēmēq. Wā, la mō'ptēna
hē g'wē'x'idēna'xwāq lā'qēxs 'nā't'nemō'kwaē. Wā, la yā'q!ēnt!a-
tā'yēda lē'lānēmēxa yikwi'lemē l!ē'l!āl!ayadza'ya, laē lāt!ē'tsa 10
dzē'k!wisē lā'xa yikwi'lemē l!ē'l!āl!ayadza'ya. Wā, la 'nē'k'a:

12 says, | "O Supernatural-Ones! you say that you can control the
weather. Let | your world be all wet; for therefore I oil your |
15 heads, that it may begin to rain, and that the || rivers may rise, for
we are waiting for the salmon to jump in the | mouth of the river." |
As soon as the one who has invited them stops speaking, | the twins
will sometimes cry, | and they go out of the house and tell their |
parents about it. ||

20 When an Indian wishes for good weather, he | calls twin children;
and as soon as the | twins come into his house, the person who
invites them | spreads a new mat in the rear of the house. | He takes
25 a cooking-box and pours water into it, and he || picks up four red-
hot stones and puts them | into the water in the cooking-box. As
soon as the water is lukewarm, | the one who invited the twins calls
them | to sit down at each side of the cooking-box, and the | man
30 calls his wife to wash their faces. || Immediately the woman sits
down between them. | She takes the head of the one first born and
washes his head; and when she finishes, she takes | soft, shredded
cedar-bark and wipes off the head of the twin-child; | and as soon as
35 she finishes wiping the head of the twin-child, || the woman takes

12 "Wä, nana'wälakwë, 'në'k'aä'qös 'në'nä'lanukwa. Wë'g'ax'õx
g'a'xsta'yös 'nä'lëqös qaxg'in hë'mëk' lä'g'ila lä'datõdxös
x'ëx'õ'msaqös qa wë'g'iltsox yü'gwax'idëL, qa pä'tidëtsa
15 wä'x'a qanu'x" nä'mëtsë'wa g'a'xëx manä'la k'lõ'tela lä'xwa
õ'x'siwa'yaxsa wax." Wä, g'il'më's'la'wisë q'wë'tid ya'q'ient!a-
lëda Lë'länëmëq la'ë 'nä'tnëm!ëna q'wë'g'a'lë yikwi'lemë L'ë'Lä-
Layadza'ya qa's lë hõ'qüwëlsa lä'xa g'õ'kwë lõxs la'ë në'läxës
g'i'g'aõlnukwë.

20 Wä, g'il'më's wa'laqelëda bā'k'umaq aë'g'tsëda 'nä'la, la'ë Lë'-
'lälaxa yikwi'lemë L'ë'LäLayadza'ya. Wä, g'il'më'së g'a'xëda
yikwi'lemë L'ë'LäLayadzë hõ'gwil lä'xa g'õ'kwë, lä'ëda Lë'länë-
mëq Lëp'lälaxa alõ'masë lë'wa'ya lä'xa õ'gwiwalitasës g'õ'kwë.
Wä, la äx'ë'dxa q'lõ'latslë qa's güxts!õ'dësa 'wä'pë läq. Wä, la
25 k'lip!ë'dxa mõ'sgemë x'i'x'ixsemäla t!ë'sema qa's k'lipstë'ndës
lä'xa 'wä'pë q'lõ'ts!äxa q'lõ'latslë. Wä, g'il'më'së ku'x'stax'i'dëda
'wä'pë, la'ëda Lë'länëmëxa yikwi'lemë L'ë'LäLayadzë Lë'lälax
qa lës k'lüs'ä'lil läx 'wä'x'sõtga'yasa q'lõ'latslë. Wä, lë'da
begwä'nëmë Lë'lälaxës gëne'më qa lës ts!õ'ts!õxüm'x'idëq. Wä,
30 hë'x'ida'më'së lë'da ts!ëdä'që qa's lë kiwä'kiwagõ'dëq. Wä,
lë'da ts!ëdä'që dā'x'idëx x'õ'msasa g'a'lë ma'yulëmsës abë'mpë,
wä, la kwä's'idëx x'õ'msas. Wä, g'il'më'së gwä'la la'ë äx'ë'dxa
q'lõ'yaakwë k'ä'dzekwa qa's dā'sgemdës läx x'õ'msasa yikwi'lemë
L'ä'Layadzë. Wä, g'il'më's gwä'l dādāsgemax x'õ'msasa yiyekwi'lemë
35 L'äLäLayadza'ya la'ë äx'ë'dëda ts!ëdä'qaxa yä'sëkwë qa's

tallow and | smears it on the faces of the two twin-children. | Then 36
 she takes red ocher and brings it three times toward the | face of the
 one, and the fourth time she paints his | face and head; and when
 she finishes the one, she || calls the other one, and she does the same 40
 to him; and as soon | as she finishes, the woman sends the twin-
 child to | sit by the side of his brother, and the woman puts away |
 her cooking-box, the tallow, and the paint-bag of dressed skin. |
 As soon as this has been done, she sits down and she calls her || hus- 45
 band, and she tells her husband to go on and to | pray to the twin-
 children. Immediately | the man arises and sits down in front of
 the | twin-children; and he begins to speak, and says: | "Listen to
 me, you Supernatural-Ones! for this is the reason why I || invited 50
 you, that you may work your supernatural power and make good
 weather | in your world. Supernatural-Ones, let your world become
 summer, | salmon!¹ And thus I pay you with tallow on | your
 faces, and red ocher, and also these | four eagle-tails." Thus he
 says, and he arises || and puts four eagle-feathers on the head of each 55
 of the | children. Then the twins only look downhearted. | That is
 all. |

dzādzak'ams lāx gēgōgūma'yasa ma'lō'kwē yēyīkwī'lema. Wā, 36
 la āx'ē'dxa gwegū'myīmē qa's yū'dux'p!enēnu'wits lāx gō'-
 gūma'yasa 'nemō'kwē. Wā, la mō'p!enaxs la'ē gū'ms'idex gō'-
 gūma'ya lō' x'ō'msas. Wā, la gwā'la lā'xa 'nemō'kwē la'ē ē't!lād
 lē'lālaxa 'nemō'kwē. Wā, hē'emxaā'wisē gwē'x'ideq. Wā, g'ī'l- 40
 'mēsē gwā'lē la'ē 'yā'laqēda ts!edā'qē lā'xa l!ā'l!ayadza'yē qa lēs
 k!wa'k!wagōgūlil lē'wis 'ne'mwōtē. Wā, lē'da ts!edā'qē g'ē'xa-
 xēs q!ōlats!ē lē'wa yā'sekwē lē'wis wādex'semē gū'myats!ē.
 Wā, g'ī'l'mēsē gwā'la g'ā'xāē k!wā'galila. Wā, la lē'lālaxēs
 lā'wūnemē. Wā, la'mē'sē wā'xaxēs lā'wūnemē qa wē'g'is 45
 ts!ē'lwaqaxa yēyīkwī'lemē l!ē'l!ā'l!ayadza'ya. Wā, hē'x'ida-
 'mēsēda begwā'nemē lā'x'ūlil qa's lē k!wā'galil lāx neqemā'lilasa
 yē'yīkwī'lemē l!ē'l!ā'l!ayadza'ya. Wā, la yā'q!eg'a'la. Wā, la 'nē'k'a:
 "Wē'g'il la hō'lēlal g'ā'xen, yūl 'na'na'wālak". Hē'den lāg'ila
 lē'lālax-da'xōl qas wē'g'ilōs 'nē'nawāla'x'sēlal qa aē'k!es'ida- 50
 g'iltōs 'nā'lāqōs, 'nē'na'wālakwē. Wē'g'ax'ōx hē'enxeslō 'nā'lāqōs
 mē'mā'silē. Wā, yū'mēsen ayax-da'xōlō'xda yā'sakwēx la
 āxamē'x-da'xōl lē'wō'xda gwegū'myīmēx. Wā, g'a'mō'sēg'a'da
 maē'mōts!aqek ts!ē'lk!exsdēsa kwē'kwē," 'nē'x'laēxs la'ē lā'x'ūlil
 qa's lē lā'salalōtsa maē'mōts!aqē ts!ē'lts!elk', lāx x'ēx'ō'msasa 55
 g'ī'ng'inānemē. Wā, laē'm'laē ā'em xū'ls'idēda ma'lō'kwē l!ē'-
 l!ā'l!ayadza'ya. Wā, laē'm lā'ba.

¹ Twins are considered to be salmon.

1 When there is no rain in the world | and the rivers are low and the
salmon can not ascend the rivers | because they are very dry, and
we wait in vain | for the salmon to ascend the rivers; then, when we ||
5 get tired waiting for rain to come, we see that | the bodies of the
salmon turn black. Then we take castorium | (of the beaver) and
we give it to a virgin | to dip four times into the river, for four days
10 in the morning. | And the virgin is instructed what to say || every
time she dips the castorium into the river. She says: | "Let your
weather come, Weather-Owner! This one who — | calls you, South-
west-Wind, and Southeast-Wind. Now | you will come and bring
rain, Rain-Wind and Hail-Wind. | Rain, rain, flood." Thus says
15 the virgin every time, || after she has dipped the castorium into the
river. | Sometimes it will rain at once at night, | when the castorium
is used. | Sometimes it may not rain for four days, | for this is a
20 strong rain-caller of the Indians. || And there is one next to cas-
torium. |

Now you will listen (to it). Another one is blue hellebore. |
When there is no castorium, | dried blue hellebore is taken and put

1 Wā, g'í'l'em hē'menala ts!etslē'xasens 'nā'lax, wā, la hē'x'í-
daem k'ō'f'idēda wí'wa; wā, la k'leō's gwē'x'idaas ts!ē'lx'ēda
k'lo'k'ūtela qaxs lō'maē la lale'mxwasa; wā lanu'x' wūl'e'm
nemē'sa lā'xa k'lo'tela qa ts!ē'lx'idēs; wā, g'í'l'mēsenu'x' yā'-
5 yaēx'ida ē'sela qa yū'gwax'idēs lō'xgwanu'x' lēk' dōqūlaqēxs
la'ē ts!ō'ts!al'ēnx'idēda k'lo'talēx'anu'x' lēk' āx'ē'dxa gwā'ya-
'latslēsa ts!ā'wē, qanu'x' ts!ā'wēs lā'xa k'!eyā'la ts!edā'qa qa
lēš mō'p!ēna hapensaq lā'xa wāxa gēgaā'lasa mō'xsa 'nā'la.
Wā, la lē'xsex'itse'wēda k'!eyā'la ts!edā'qa qa wā'idemsēxs
10 la'naḡwaē gwāl hapenaxa gwā'ya'latslēsa ts!ā'wē. Wā, la 'nē'k'a:
"Wē'g'illax'ōs 'nā'lēqōs 'nē'nālanukwēx. G'adēg'a hē'lēm'x'stāsilak'
lē'lalōl l!ā'sbālanukwē, lē'wōx Mēlā'lanukwēx. Wā, lae'ms
g'āxl yū'x'widlesa Yū'gwalanukwax, lē'wa Tsē'lxtselxalig'e'ya.
Yū'gwas, yū'gwas wāmō," 'nē'x'naḡwēda k'!eyā'la ts!edā'qa la'ē
15 gwāl mō'p!ēna hapensa lā'xa wa, yí'xa gwā'ya'latslēsa ts!ā'wē.
Wā, 'nā'f'nēmp!ēna la'ē hē'x'idaem yū'gwax'idxa la gā'nu'f'i-
dayas g'í'lx'demas āx'ē'tse'wēda gwā'ya'latslēsa ts!ā'wē. Wā,
lā'laē 'nā'f'nēmp!ēna lā'laa lāx mō'p!ēnxwa'sē 'nā'lēs k'lēš
yū'gwax'ida, qaxs g'a'maē lā'klwēmas yā'yuk!wā'layūsōxda bā'-
20 klumēx, lē'wa mā'k'ilalāqek' lāxg'a'da gwā'ya'latslēg'asa ts!ā'wē.
Wā, la'mēts hō'lēlal. Wā, hē'mis 'nē'mx'idalēda ā'xsolē.
Wā, g'í'l'em k'leā's gwā'yōlasxa gwā'ya'latslēsa ts!ā'wē, la'ē
āx'ē'tse'wēda ā'xsolēxs lē'mxwaē qa's lē āxstā'nō lā'xa wa.

into the river. | Then the man who throws it into the river speaks, || 25
and says, * * * (manuscript incomplete). |

Blue¹ sea-eggs are not eaten until after | they have been four days
in the house; for | the ancient people said that if they should eat
them at once, | there would be bad weather, and southeast wind
would blow. || for it is said the blue sea-eggs are the grandfather of 30
the southeast wind. Therefore | they are not immediately eaten. |

HUNTING TABOOS

I have been asked by you about notices set up by a hunter, | that 1
his wife may know which way he has gone | into the woods, or when
he goes paddling, for the hunter does not let his | wife know for some
time which way he intends to go because all the women || talk to the 5
other women which way their husbands are going, if they are told
by their husbands | the way they will go. It is heard by | the game
of the hunters,—the animals,—what their wives say, | and therefore
the animals are shy and are in vain hunted by the | hunters.||

If the wife of the hunter is experienced, she will sit in the house 10
watching | her husband when he is getting ready, and she never asks |
where he is going. A little while after the hunter, her husband, has
gone out | the woman arises and goes to the beach to ease herself. |

Wā, la yā'q!eg'a'lēda begwā'nemē, yí'xa la axstē'ndeq lā'xa wa
Wā, la'mēs 'nē'k'a, . . . (manuscript incomplete). 25

Wā,¹ laxaē k'lētslēnox" hēx'id tsāx'idexa lēwa yixs āl'maē.
tsāx'idqēxs lae mōp'lēnxwa'sē 'nālās āxēl lāxa g'ōkwē, qaxs 'nē-
k'aēda g'ālē begwānemqēxs g'il'mēlaxē hēx'idaēmlax tsāx'idēq
lālax'lāē hēx'idaēm lāx 'yí'yāg'es lāxa 'nāla lōxs lēlax memē-
g'ilala qaxs hē'maēl gāgēmpsa Mēlālanukwa lēwa. Wā, hē'mis 30
lāg'ilas k'lēs hēx'id tsāx'itse'wa.

HUNTING TABOOS

Wā, g'a'mēts 'nem wūlāsewosēg'a mamaltlēk'la'yasa hān'enl!ē- 1
noxwē qa q'lālag'ilts genemasēx gwāgwaagasas lō' hē gwagwaaqēda
āl!ē lō' la sēx'wida, qaxs k'lēsaēda hān'enl!ēnoxwē hēlq'lālxēs
genemē geyōl q'lālx gwāgwaagaslas qaēda 'na'xwa tslēdaqa yixs
lāē gwāgwēx'sāla qaēs tslēdax'wūtē lāx laaslasēs lā'wūnemē, yixs 5
nēlase'waasēs lā'wūnemāsēs laāsLa. Wā, hēem'lāwis wūlēttsa
hānāl!ase'wasa hānl!ēnoxwēda g'ilg'aōmasē wāldemas genemas.
Wā, hēem'lāwis lāg'ilas hāwinaēlēda g'ilg'aōmasē wāx' hānāl!asōsa
hānl!ēnoxwē.

Wāx'ēda ēg'ilwatē genemsa hānl!ēnoxwē lā āem k'lwaēl doqwa- 10
laxēs laxes lā'wūnemāxs lāē xwānaēla. Wā, la'mē hēwāxa wūlāx
lāaslas. Wā, g'il'mēsē la gāgāla lāwelsē hānl!ēnoxwē lā'wūnems
lāē lāx'ūlilēda ts!edāqē qa's lā k'!ex'alisa lāxa l!ema'isē. Wā,

¹ Continued from p. 499, line 15.

- 15 After this she goes up the beach, not going fast as she goes up || and she enters her house and sits down on the floor, and she keeps quiet, | and eats a little food. She never eats enough to be satiated, but eats a little food. It is said that | the animals hunted by the husband of the hunter's wife do the | same way as she does, and the animals do not run
20 about when they go about looking for || food, and the animals do not eat enough to be satiated. |

If a sea-hunter hunts sea-otters and fur-seal, | the hunter's wife (that is the wife of the hunter) always | lies down in her bed covered with a new mat. | The reason why the hunter's wife does this is that the sea-
25 otter and the || fur-seal may be asleep when they are hunted by the husband of the hunter's wife. |

The beloved wives of the land-hunters and sea-hunters do | what I have said, because, indeed, the land-hunter and | the sea-hunter get their game easily if their wives sit at home well. |

- If the wife of the land-hunter and of the sea-hunter is not experi-
30 enced, || when she is a young woman who walks about all the time, she is not told by her husband | which way he goes hunting. She is generally | driven away by the hunter her husband when he comes home; for then he does not | get any game, which is hunted in vain, and the hunter is ashamed; | therefore he sends his wife away when | he comes home to his house. ||

- g'il'mēse gwāla laē lāsdēs lāxa L'ema'isē k'lēs yāyanaxs lāsdēselaē
15 qa's lā laēl lāxēs g'ōkwē qa's lā k'wāg'alēla. Wā, lā nenxwaakwa-
lat'lēxs laē hām'x'idaxa hōlālē hēsha'ma'ya. Wā, laem hēwāxa
pōl'ida, qaxs hōlālāēs hām'x'itse'wē. Wā, hēem'lawise gwēg'ilēda
g'ilg'aōmasē hānāl'asōs lā'wūnema hān'laxsemē ts'edāqē gwayi-
lālasas. Wā, la'mēda g'ilg'aōmasē k'lēs awali'lālaxs laē ālā qa's
20 hā'mā'ya. Wā, lā k'lēs pōl'ida yīxa g'ilg'aōmasē.

- Wā'ī hē ālēxwasōsa ālē'winoxwa q'lāsa lē'wa xā'wa, wā lēda
ālē'waxsemē ts'edāq, yīx genemasa ālē'winoxwē āem hēmenēl
kū'lil laxēs kū'lēlasē Lepsamalīla ts'ex'āsē lē'wē lāq. Wā, hēem
lāg'ilas hē gwēg'ilēda ālē'waxsemē ts'edāqa, qa mēxēsa q'lāsa lē'wa
25 xā'wa, yīxs laē ālēxwasōs lā'wūnemasa ālē'waxsemē ts'edāqa.

Wā, hās'taem lāxūla genemsa hān'lēnoxwē lē'wa ālē'winoxwa
hē gwēg'ilen la wāldema qaxs āla'maē hōtemalēda hān'lēnoxwē
lē'wa ālēwinoxwaxs q'lālaaq aēk'ilēs genemaxs āmlēxwāē.

- Wā'ī yāg'ilwatēda genemasa hān'lēnoxwē lē'wa ālē'winoxwē
30 yīxs ālo'stāgasaēxa qāyelkwē, wā, hēem k'lēs nēlasōsēs lā'wūnemē
lāx gwāgwaag'asasēxs hānāl'lēlē. Wā, hēem q'lūnāla hēx'idaem
k'āyasōses hān'lēnoxwē lā'wūnemxs g'āxaē nā'nakwa, yīxs k'lē-
saē yānema lāxēs wā'ī hānāl'ase'wa. Wā, lā max'tlēda hān'lē-
nox" lāg'ilas k'āyaxēs genemaxs g'āxaē nā'nakwa lāxēs g'ōkwē.

I have forgotten that an expert hunter's wife does not lie down 35 with the hunter her husband. | When her husband gets ready, he tells his wife | to go bathing in the river near by; and when they arrive at the river, the hunter goes ahead of his wife back into the woods, || where they lie down and cohabit. After this they come out of the 40 woods at the mouth of the river, and | both take off their blankets, | the hunter and | the hunter's wife. Then at the same time they step into the water, with | the right foot, and they step into the water at the same time with the || left foot, and they sit down | in the water at the 45 same time. And both at the same time sprinkle water over the | right side of the body; and after they have sprinkled themselves four times, | they also sprinkle the left side of the body; | and finally they wash the whole body. After || they have done so, they come out of the water at 50 the same time, and for a little while they sit on the ground; | and when they are dry, the hunter puts on | his blanket and goes away leaving his | wife, and the hunter | goes straight to his house. He takes his weapons, | puts them into his hunting-canoe, and paddles || away to the place 55 where he is going to hunt. Then his wife remains sitting on the bank of the | river; and not long after her husband has left her, she arises slowly | and goes slowly back and | enters her house. She does not go

Hēxoŋen l!elēwēsō lāxa ēg'ilwatē hānl!ēnoxwaxsem ts!edāqa, 35 y!xs k'!ēsāē kūlkūlk'a lē'wis hānl!ēnoxwē lā'wūnema. Wā, g'il-mēsē xwāna!idē lā'wūnemas laē āxk'lālēda hānl!ēnoxwaxēs gē-nema qa's lē la'sta lāxa wāxs neḡwālaē. Wā, g'il-mēsē lāg'aa lāxa wa, laē galagiwa'yēda hānl!ēnoxwasēs gēnemaxs laē ālē'sta lāxa āl!ē' qa's kūlemg'aelsē qa's 'neḡwāla'x'idex'da'xwē. Wā, 40 g'il-mēsē g'wāla laē hōx'wūtt!a qa's lē lāx ōx'siwa'yasa wa qa's 'nemāx'idē xenx'idaxēs 'naenx'ūna'yēda hānl!ēnoxwē lē'wis hānl!ēnoxwaxsemē gēnema. Wā, lā 'nemax'idaxat! t!ēp'stasēs hēlk'lōtsidza'yē lāxa 'wāpē. Wā, lāxaē 'nemāx'idaxat! t!ēp'stasēs gēmxotsidza'yē lāxa 'wāpē. Wā, lāxaē 'nemāx'idaxat! k!wa'sta 45 lāxa 'wāpē. Wā, lāxaē 'nemāx'idexs laē xōs'itsa 'wāpē lāxēs hēlk'lōt!ēna'yasēs ōk!wina'yē. Wā, g'il-mēsē mōp!ēna xōs'itsa 'wāpē lāq laē mōp!ēna xōs'idaxaaxēs gēmxōt!ēna'yasēs ōk!wina'yē. Wā, lāwislē gūsēt!ēdxēs ōk!wina'yē laxēq. Wā, g'il-mēsē g'wāla laē 'nemāx'idaxat! lā'sta lāxa 'wāpē qa's yāwas'idē klū- 50 s'elsa. Wā, g'il-mēsē lemḡ'ūnx'ida laē 'nex'ūndēda hānl!ēno-xwasēs 'neḡ'ūna'yē. Wā, lā qās'ida bāsēs gēnemē. Wā, lā hē'nākūla'ma hānl!ēnoxwē laxēs g'ōkwē qa's āx'ēdēxēs g'wēlg'wā'la qa's mōxsēs lāxēs hānal!aats!ē ḡwāḡwagūma. Wā, lā'mē sēḡ'wida qa's lā lāxēs hānal!aas!ē. Wā, lā'mē āem k!wasē gēnemas lāxa 55 wa. Wā, hēt!ē la gāla lā'wūnemas bās laē k'!ēs ēātsēlaxs laē lāx-welsa qa's k'!ēsē yāyanaxs laē qā'nakūlaxs laē nā'nakwa qa's lā

quickly, and she sits down | and sits still without moving, and she only
 60 eats a little. || She does not allow herself to eat much, so that | what is
 hunted by her husband may do the same. This is called by the
 people of olden times | *ts!egwēlk* ("made short inside"), when she
 does this purifying herself. Some hunters never lie down with their
 wives.

65 When he cohabits with another woman every fourth || day and when
 it is known by the wife of the hunter that her husband has a sweetheart |
 and she is expert at purifying herself on behalf of the hunter, | the
 hunter's wife gives a blanket | to the woman, the sweetheart of the
 hunter her husband, so that it may not | remain a secret that the
 70 woman and the husband of the || hunter's wife are sweethearts. Gen-
 erally the husband of the | woman knows that she has a hunter for her
 sweetheart, but he does not become | jealous because he takes the
 blankets that are given to his wife. | Sometimes forty, or even a hun-
 dred, blankets are given | by the hunter's wife to the husband of the one
 75 who is the sweetheart of the || hunter her husband, and then the whole
 tribe know that the hunter and the woman | are sweethearts.

And this is the reason why the hunter does this. He does not lie
 with his wife, and his sweetheart does not lie down with her hus-
 80 band; and after four days the hunter comes || and lies down with his

58 laēl lāxēs g'ōkwē k'lēsxat! yñēla. Wā, lā k'wāgalīla. Wā,
 ā'misē la seldēla k'lēsxawix'ēla ōgū'la laqēxs ā'maē hēmenēl xāl'la
 60 hā'māpa lāxēs k'lēstlēna'yē hēlq'lāla q'lēk'lēsa qa hās gwēgilē
 hānālase'was lā'wūnemas. Wā, hēm lēgad lāxa gālē bēgwā-
 nems ts!egwēlk'xa hē gwēgilā q'lēqalē. Wā'ēda waōkwē hānēnlē-
 noxwa lā hēwāxa k'lēlēnox' lē'wis genēmē.

Wā, lā ōgū'laem ts!ēdaqe lanaxwa nexwālasō'sēxa maēmoplen-
 65 xwa'sē 'nāla, yix q'lā'las mas genemasa hānLlēnoxwēqēxs lālasēs
 lā'wūnemēxa ēg'ilwatē lāx q'lēqela qaēda hānLlēnoxwē. Wā,
 hē'misa hānLlēnoxwaxsemē genemsa hānLlēnoxwē ts!āsa p!elxe-
 lasgemē lāxa ts!ēdāqē, lālasēs hānLlēnoxwē lā'wūnemē, qa k'lēscē
 t!at!aayaala lāxēs wālālaēna'ya ts!ēdāqē lō' lā'wūnemasa hānLlē-
 70 noxwaxsemē ts!ēdāqa. Wā, lā q'lūnala q'lā'lamē lā'wūnemasa
 ts!ēdāqaxs lā'lanokwaēs genemasa hānLlēnoxwē. Wā, lā k'lēsx
 bābala qaxs hē'maē āx'ēdxa p!elxelasgemē ts!ēwēx qaēs gene-
 mēxa 'na'nemplēna mōx'sokwa lōxs lāk'lēndaēda p!elxelasgemē
 ts!ēwēsa genemasa hānLlēnoxwē lāx lā'wūnemas lālasēs hānLlē-
 75 noxwē lā'wūnemē. Wā, lā 'nāxwa'mē g'ōkūlōtasa hānLlēnoxwē
 q'lālaqēxs wālālaē.

Wā, hē'mis lāgilas hē gwēgilēda hānLlēnoxwē, yixs k'lēsaē
 k'ūlk'ūlk'a lē'wis genēmē. Wā, lāxaē lālas k'lēsx k'ūlk'ūlk'a lē'wis
 lā'wūnemē. Wā, g'īlmēsē mōplēnxwa'sē 'nālās g'āxaēda hānLlē-

sweetheart. At once he cohabits with his sweetheart. In the morn- 80
ing, when daylight comes, the | hunter and his sweetheart arise at
the same time and go down | to the beach and go into the sea-water
and | bathe at the same time. They dive four times and stay under
water a long time; and after || diving they rub their bodies. After | 85
that both come out of the salt water at the same time and sit down on
the | beach; and after their bodies are dry, they | put on their blankets
at the same time, and both | arise at the same time on the beach, and
the hunter goes to his || house, and his sweetheart goes to her own 90
house, and they both do not | go quickly as they are walking. |

The wife of the hunter always gives | food to her husband's sweet-
heart, and she always eats only a little. | The wife of the hunter does
not observe any taboos. This is called || *g'ildēlk* ("madelong inside"), 95
when a man does this with another woman. | The hunters who do this
are those whose wives are foolish | walking about and talking, and
going after men, and who do not know | the taboos to be observed by
a hunter's wife. |

The hunter only tells his wife not || to touch his bed when he goes 100
hunting in the woods, or when he goes paddling. | This is the end of
what is being done by the | hunter's wife. |

noxwē kūlx'id lāxēs lāla. Wā, lā hēx'idaem neṣwālxēs lāla 80
hānl'ēnoxwē. Wā, k'lē'smēsē 'nāx'idxa gaālāxs laē lāx'widēda
hānl'ēnoxwē 'nemāx'ida lē'wis lālēda ts'edāqē qa's lā lentslē's
lāxa l'ēma'isē. Wā, hōxsta lāxa demsx'ē 'wāpa qa's 'nemāx'idē
dās'ida. Wā, lā mōp'ēna dās'ida gēgēyēnsela. Wā, g'il'mēsē g'wāl
dāsa laē gūsētlēda lāxēs ōk!wina'yē. Wā, g'il'mēsē g'wāla laē 85
'nemāx'id hōx'wūsta lāxa demsx'ē 'wāpa qa's lē k'lūs'ālis laxa
l'ēma'isē. Wā, g'il'mēsē lemṣ'ūnx'idē ōk!wina'yas laē 'nemāx'-
idexs laē 'neṣūntsēs 'naenṣ'ūna'yē. Wā, lā 'nemāx'idexs laē
lāx'ūlēs lāxa l'ēma'isaxs laē nā'nakwēda hānl'ēnoxwē lāxēs
g'ōkwē. Wā, lā lālās nā'nak' lāxēs hesaq g'ōkwa laxēs k'lētslē- 90
na'yē yāya'naxs qā'nakūlaē 'nemāla.

Wā, la'mē genemasa hānl'ēnoxwē hēmenālaem l'āwēntasa
he'māōmasē lāx lālāsēs lā'wūnemē qa hēmenēl'em xāl'a ha'mās.
Wā, lāla k'leās aēk'ilasōsa genemasa hānl'ēnoxwē. Wā, hēem
lēgades g'ildēlk', yixa hē g'wēg'ila lē'wa ōgū'la ts'edāqa. Wā, 95
hēem hē g'wēg'ilēda hānl'ēnoxwē yixs nenōlāēs genemasxa ts'edā-
qaxs qāyelkwaē lōxs k'āt'lalāē lōxs l'āsgasaēxa k'lēāsē q'lāi lax
aēk'ilasē'wasa hānl'ēnoxwaxsem ts'edāqa.

Wā, lēx'a'mēs wāldemsa hānl'ēnoxwaxēs genemē qa k'lē'sēs
lābalax kū'lē'lasas, yixs laē hanal'a lāxa āllē lōxs sēx'widaēda 100
hānl'ēnoxwē. Wā, laem lāba lāx g'wa'yilālasasa genemasa
hānl'ēnoxwē.

Now I will talk about the notice for the | wife of the hunter, which
 5 way the hunter her husband goes, || for the bed of the hunter is not
 near the bed of his | wife, and generally the hunter hardly speaks | to
 his wife. When the hunter dreams | that he is making love to a living
 woman, and when he dreams that he cohabits | with the living woman
 10 to whom he makes love, he immediately arises out of his || bed and
 quietly goes, takes his powder-box | and his gun and the mat which
 serves as his seat and his paddle, and | he goes quietly out of the door
 of the house. |

As soon as he goes out of the house, he puts a mark on the | ground
 15 with the tip of his hunting-paddle. || The mark runs in the way in
 which he goes out paddling; and when | his wife arises and sees that
 her husband is not in his bed, | the woman knows at once that her
 husband had a good dream | for hunting. She goes out of the door of
 the house | and looks at the ground. There she sees her husband's
 20 mark, || and then she knows which way he has gone. |

As soon as she knows which way he has gone, she goes back | into
 her house, not fast, and sits down, and she takes some food | and eats it,
 and she chews for a long time what she is eating, | and she swallows it
 25 in very small pieces; that is, if || the hunter's wife is an experienced
 woman. She does not stop eating until her | cheeks ache. |

3 Wä, la'mēsen gwāgwēx'sälal lāxa māmal'tl'ēk'la qaēda ge-
 nemasa hānl'lēnoxwē lāx la gwāgwaagasasēs hānl'lēnoxwē lā'wū-
 5 nema, yīxs k'lēsaē lālililē kūlē'lasasa hānl'lēnoxwē lāx kūlē'lasasēs
 genemē. Wä, lā q'lūnāla k'lēš ālaem yaēq'eg'a'lēda hānl'lēnoxwē
 lē'wis genemē. Wä, hē'mēsēxs g'il'maēda hānl'lēnoxwē mēxela
 l'letaxa q'lūla ts'edāqa. Wä, g'il'mēsa hānl'lēnoxwē mēxala nexwā-
 laxēs l'letasēwē q'lūla ts'edāqa, lā hēx'idaem lāx'ūlil lāxēs
 10 kūlē'lasē qa's seltālēxs laē dāx'idxēs hānhānl'k'edzats'lē g'il'dasa
 lē'wis hānl'emē lē'wis k'lwa'yē lē'wa'ya lē'wis sē'wayowē. Wä, lā
 seltālaxs laē lāwels lāx t'lex'ilāsēs g'ōkwē.

Wä, g'il'mēsē lāwels lāx l'āsanā'yasēs g'ōkwē laē xūt'elsaxa
 āwinak'lūsē yīs gēxtā'yasēs hanal'ax'sa'yasē sē'wayā. Wä, la'mē
 15 gwēbalē xūltā'yas lāx gwāgwaagasas laē sēx'wida. Wä, g'il'mēsē
 lāx'widē genemas laē dōx'walelaxēs lā'wūnemaxs k'lēsaē ku'lila.
 Wä, hēx'ida'mēsa ts'edāqē q'lāl'alelaxēs lā'wūnemaxs mēxalaasa
 ēk'ē lāxēs hānl'lēnoxwēna'yē. Wä, lā lāwels lāxa t'lex'ilāsēs g'ōkwē
 qa's dōx'widēxa āwinak'lūsē. Wä, lā dōx'walelaxa xūltā'yasēs
 20 lā'wūnemē. Wä, la'mē q'lāl'alelax gwāgwaagasas laxēq.

Wä, g'il'mēsē q'lāstax gwāgwaagasas laē āem xwēlaqa la laēl
 lāxēs g'ōk' k'lēš yāya'na qa's lā k'lwāgalila qa's āx'edēxa hēmaō-
 masē qa's hāmx'idēq. Wä, la'mē gēgēg'ilil malēkwaxēs ha'ma'yē
 qa's nex'widēqēxs laē āla la ām'emayastā yīxs ēg'ilwataēda ge-
 25 nemasa hānl'lēnoxwē. Wä, āl'mēsē gwāl hā'māpexs laē ts'ēts'lē-
 nemayax'ida.

When the front of the house is stone| at the place where the hunter 27
sits and when he dreams of making love to the wife of | another man,
he has no way of letting his wife know that he goes out || hunting on 30
account of his favorable dream, for he immediately arises and goes |
out in his canoe. When he goes out of the house, he takes | a long split
piece of cedar-wood and places it on the ground, the end near | the
door of the house pointing down to the beach, and the lower end | is
pointing south; and when the hunter goes straight out from his ||
house, then he puts the cedar-stick on the rock (pointing away from 35
the door); and when he | goes north, he lays the cedar-stick (pointing
north); and when | he goes back into the woods, he puts the cedar-
stick pointing backward at | one side of his house. |

In the same way are the marks which he puts on the| ground about
which I talked first. ||

This is only done by the hunter when he dreams of making love to 40
a | living woman. When he dreams of making love to a dead woman, |
he knows that he will not catch any animal. This is the same | dream
for the hunter and trapper; for when | the trapper dreams of making
love to a living woman, || he knows that something will be in his trap, 45
and he at once goes to | look at his trap to take out what is caught in it;
and when the | trapper dreams of making love to a dead woman, he

Wä, g'fl'mēsē t!ēdzek!wa L!āsanā'yasa g'ōkwasa hānL!ēnoxwē 27
āxēs hānāl!āēdzasē. Wä, g'fl'mēsē mēxela nēxwālaxa genemaxa
ōgū!la begwānema, wä, lä k!eās gwēx'idaas nēlaxēs genemax lālē
hānāl!a! qas ēk'ē mēxa'ya qaxs ā'maē hēx'idaem lāx'ūlila qas lä 30
ālēx'wida. Wä, g'fl'mēsē lālawūlts!a lāxēs g'ōkwaxs laē dāg'flxlā-
laxa g'ilt!a xōk' k!wa'xla'wē qas k'at!ēlsēs ōba'yas lāx max'stā-
'lasas t!ex'flāsēs g'ōkwē, gwēbāla lāxa L!ema'isē, la gwāgwēbāla
lāxa 'neldzē. Wä, g'fl'mēsē lāla hānL!ēnoxwē lāxa neqawilasēs
g'ōkwē la k'at!ālōtsa k!wa'xla'wē lāxa gwālaasa.¹ Wä, g'fl'mēsē 35
gwāgwāaqa lāxa gwānakwē laē k'at!ālōtsa k!wa'xla'wē. Wä, g'fl-
'mēsē aalaaqa lāxa āl!ē laē k'at!ālōtsa k!wa'xla'wē ālēbāla lāx
āpsanā'yasēs g'ōkwē. Wä, hēemxaāwisē gwāla xūlta'yas lāxa
āwinak!ūsē lāxen g'flx'dē gwāgwēx's'ālasa.

Wä, lēx'aem hē gwēg'ilatsa hānL!ēnoxwē yīxs mēxelaē nēxwālaxa 40
q!ūla ts!edāqa. Wä, g'fl'mēsē mēxela nēxwālaxa la lē! tsedāqa,
wä, lä q!ālēlaxs k!eāsālē yānems lāxa g'flg'aōmas, yīxs 'nemāx'is-
'maē mēxa'yasa hānL!ēnoxwē lē'wa k!ēlk'ēlk'!ēnoxwē, yīxs g'fl-
'maēda k!ēlk'ēlk'!ēnoxwē mēxela nēxwālaxa q!ūla ts!edāqa laē
q!ālēlaqē laem māts!āwēs k!ēlg'ayo. Wä, hēx'ida'mēsē la dō- 45
qwaxa k!ēlg'ayowē qas k!ūsēx māts!āwas. Wä, g'fl'mēsē k!ēl-
k!ēlk'!ēnoxwē mēxela nēxwālaxa lē!lē ts!edāqa; wä, lä q!āLE-

¹ Straight down to beach.

48 knows | that his trap did not catch anything, and that his trap is broken by a large animal. | That is the end. ||

MEANS OF HAVING CHILDREN

1 [We will talk about the means of making a woman have children. | There was T!āt!ēndzid, who had been married eight | winters to his wife, and his wife had never been pregnant; | and this is what he
5 said:—] Now, I have been married eight || winters to my wife, and she has never been pregnant. | I am sorry; for that was the reason | I married, that I might have children. Then I went to the Koskimo, | and I told the old man Qwā'x'iladzē that I | felt badly because my
10 wife had not been pregnant in eight || winters. Then Qwā'x'iladzē laughed. He | said:¹ "O my dear! listen to me, and I | will inform you. Just listen! When I first | married Born-to-be-given-Pres-
15 ents-First, she | got no child, and I had her for my wife four winters. || Then I was really sick at heart. | I invited the experts in medicine of the first Koskimo; | and I spoke, and said, 'O you experts in medicine among the | Koskimo, listen to me! I pray you, have mercy on me, | and treat my wife so that she may have children.'
20 Thus I said to || those experts in medicine among the Koskimo.

48 laxēs k'!Elg'ayāxs weyōlaē lōxs L!ēnkwaasa 'wālasē g'ilg'aōmasēs k'!Elg'ayowē. Wā, laēm lāba.

MEANS OF HAVING CHILDREN

1 [Gwā'gwēx's'alalēns lā'xa bā'wēklūl'yō qa bewē'x'widēsa ts!ē-dā'qē. Wā, hē'maē T!ā't!ēnts!idē, yixs la'e ma'lgū'nā'l'ēnxēlaxa ts!ē'wū'nxē geg'a'tsēs gene'mē. Wā, la hēwā'xa bewē'x'wida. Wā, g'a'mēs wā'ldēmsēg'a:] Hē'maaxg'in lē'g'in la ma'lgū'nā'-
5 l'ēnxēlaxa ts!ē'wū'nxē geg'a'tsen la gene'ma. Wā, la hēwā'xa bewē'x'wida. Wā, la ts!ēx'ilēn nā'qa'yē qaxg'in hē'mēq lā'g'ila geg'a'dēx'id qen xū'ngwadēx'idē. Wā, len lā'xa Gō'sg'imoḡwē. Wā, len nē'laxa q!ū'l'yakwē Qwā'x'iladzē, ytsen nā'qa'yaxs 'yā'x'sē'maē qae'n gene'maxs k'!ē'saē bewē'x'widxa la ma'lgū-
01 'nā'l'ēnx ts!ē'wū'nxā. Wā, la da'l'idē Qwā'x'iladzē. Wā, la 'nē'k'a:¹ "ya, ā'dats, wē'g'ak'ā'slēla hōlē'lal g'ā'xen, qen ts!ē-k'lā'l'ēlak'asaōl. Wē'lēla hō'lēlak'aslōl. Wā, hē'k'as'maēxg'in lā'k'asaēk' geg'adk'atsōx G'ā'laxāā'kwē'lakwēx. Wā, lā'k'asōnō k'!ē'as qe'lxēla; wā, lā'k'asen mō'x'ūnxēlaxē ts!ē'wē'nxē geg'a'd-
15 k'atsōnō; wā, lā'k'asē ā'lak'lal'ak'as ts!ēx'ilēn nā'qēk'asē. Wā, lā'k'asen lē'laxē wī'wā'nō'lēnoxwasē g'il'k'asdā Gō'sg'imoḡwa. Wā, len dō't!ēg'a'la. Wē, lā'k'asen 'nēx'a: 'ya, wī'wanō'lēnoxs Gōs-g'imoḡ". Wī'k'aslēla hō'lēlalōl ā'sa'yōlēnlōl qak'ā'sōs wa'xa'ōs wā'no'l'idk'asxen gene'mk'asēx qa qe'lxēlēsōx, 'nē'x'k'asenlax
20 wī'wā'nō'lēnoxwasē Gō'sg'imoḡwē. Wā, lā'k'aslaēnē dō't!ēg'a'lē

¹ The following is spoken in Koskimo dialect.

Then one of them spoke, | and said 'O Chief Qwā'x'iladzē! | let 21
Born-to-be-given-Presents-First go out of the house, else | she will
hear what we are talking about here.' Then | Born-to-be-given-
Presents-First was driven out. ||

"As soon as she had gone out, the expert in medicine spoke, | and 25
said, 'O chief! go and | send the little children to search for one |
male lizard and also for one female | lizard. They shall be husband
and wife; and as soon as || they have brought them, you must take 30
them and put them together, chest to chest, | and tie them together
in that way, while | they are still alive. Then tie them on the right
side of your | waist, and let them be there thus for four days. |
Then untie them and || take some food;' and I chewed it. | 35

"Then I took the fore-feet of one of the lizards | and put them into
the food, and I chewed it again, | and then I put it down on the
floor of the house; and then I also | took the hind-feet of the lizard ||
and put them into what had been chewed. Then | I put it down on 40
the floor of the house. Then I did the same with each one. | Then I
took it up, and I took the fore-feet, | both of them; and I chewed
them together | with the food, and I put it down on the floor of the

'nemō'xwē. Wā, lā'k'as'laēnē 'nē'x'a: 'ya g'ī'gā'ma, Qwā'x'ī'ladzē, 21
w'g'ELElax'ōnō lā'welsk'asLōx G'ā'laxaā'kwē'lakwax, ā'lak'asōnō
wulela' lā'xens dō'det'lālag'ililemk'ā'sax.' Wā, lā'k'as'laēnē k'ā'-
'yasōkwasē G'ā'laxaā'kwē'laxwē.

"Wā, g'ī'l'ē'm'laēnē lā'wels lā'k'asē dō't!eg'a'lk'asē wā'nō'laēno- 25
xwē. Wā, lā'k'as'laēnē 'nē'x'a: 'ya, g'ī'gā'ma, w'k'asLEla 'yā'-
lax'idk'asLESē g'ī'ng'īnā'nemk'asbēdza'wa qa lā'k'asēsē'ā'lāx 'nē'm-
k'asa w'isem gwā'lasa. Wā, hē'kas'mēsēnē 'nē'mk'asa tsledā'x
gwā'lasa. Lā'k'asLēnē hā'yasek'ālal. Wā, g'ī'l'k'as'ēm'xaēnē
g'ā'xk'asL qak'ā'sLESōnō āx'ē'dk'asLEqēnē qak'ā'ts hā'qōdk'asaō- 30
saq. Wā, lā'k'asLāxaas yā'lōdk'asLEqēnē qaxs hē'k'as'maēnē
ā'lēk'as q'ūlā'. Wā, lā'k'ats y'ī'l'āLElō'ts lā'k'asxōs hē'lk'lōdenō-
dza'yēx qenā'sa. Wā, lā'k'asLEXaē mō'p'lenxwa'sk'asLē 'nā'lās
hē gwā'laLēnē. Wā, lā'k'asLaxaas qwē'l'idk'asLaqēnē. Wā, lā'k'ats
āx'ē'dk'asxē mā'malēk!wēmak'asē, qak'ā'sen mā'lēx'widaēx. 35

"Wā, lā'k'asen āx'ēdk'asxē ma'lē' a'yasō'kwatsē gwā'lasē qak'ā'-
sen ā'x'eqēs lā'k'asxē mā'malēk!wēma qak'ā'sen ē't!lēdē mā'lē-
x'widk'asqēnē. Wā, lā'k'asxaen āx'ā'lilaqēnē. Wā, lā'k'asxat!en
ē't!lēdē āx'ē'dk'asxē ma'lē' g'ō'g'egu'yō'sē gwā'lasē qak'ā'sen
ē't!lēdē ā'x'eqās lā'k'asxen lā'k'asē mā'lēkwasōkwa'sa. Wā, lā'k'a- 40
sen āx'ā'lilaq'asaq. Wā, lā'k'asxat!en hē gwē'x'idk'asxē 'nē'mē.
Wā, lā'ēm'xat!en āx'ē'dk'asqēnē qak'ā'sen āx'ē'dk'asēx a'yasō'-
kwasaas, y'ik'ā'sxē ma'lē'. Wā, lā'k'asen ē't!lēdē mā'lēx'widqēnē
lōkwa'sē mā'malēk!wēma. Wā, lā'k'as'ēm'xaen āx'ā'lilaqēnē.

45 house. || Then I took the hind-feet of the other one, | and I chewed them also with the food. | Now I had finished four mouthfuls. | Now they were on the floor of the house. Then I called my wife, and I | asked her to eat what had been chewed; and she chewed it
 50 and || she ate it up. Deinde | in cubiculum vocavi uxorem meam. Deinde nos in lecto collocavimus. | Ego iacui ei in dextra parte et
 55 cum ea concubui. Postquam | perfecì, non sivi || uxorem meam se illo die commovere et sivi eam femina illo die distingere | et supinam illa nocte recumbere. Menstruare quidem modo destiterat. | Numquam rursus menstruavit. Tum | facta est praegnans. Then she had a little boy. | She first had a child when I had been married ||
 60 five winters to my wife; | and now I had this child, Melnēd." Thus said the chief, | speaking the Koskimo language. |

At once I went home, and I was already looking for | lizards on
 65 the trail of Gwadzē. I found two—a || female and a male lizard. At once | I tied them together, chest to chest, and I tied them to my belt | and put it around my waist, and I kept them on my right side. | I went home to Newettee. I arrived there where | I had left my wife. For two days I kept the lizards || on my waist. Statim

45 Wā, lā'k'asen āx'ē'dk'asex a'lemxlā'ya g'ō'g'egū'yō'sē 'ne'mē qak'ā'sen ē'tlēdē mā'lex'widqēnē lōkwā'sē mā'malēk'wēma. Wā, lā'k'as g'wā'la, lā'k'as'ēmxaēnē mō'sgemē mā'lēx'se'makwē lā'k'as āxē'lk'asa. Wā, lā'k'asen lē'lā'lilxen gene'mē. Wā, lā'k'asen āxk'!ā'lak'asqēnē qak'ā'saēs mā'lex'widxē mā'lēg'ikwē. Wā, lā'
 50 k'asēnē mā'lēx'widk'asqēnē. Wā, lā'k'asēnē 'wilq'lesaqēnē. Wā, lā'k'asen lē'lt's!lilak'asxen gene'mē. Wā, lā'k'asenu'x' kū'lx'īd-k'as lē'wē'nē. Wā, hē'k'asen kū'lx'īdk'asē hē'lk'!ōtagā'wa'lila-sen gene'mē. Wā, lā'k'asenu'x' gēx'wī'da. Wā, g'ī'lk'as'mēsen g'wā'lk'as gēxwa' lē'wē'nē; wā, lā'k'asen k'ē'yas 'nēx' qa
 55 lē'kūlilēsen gene'maxē 'nā'la qa ō'kwas'mēsēnē se'nba 'yilā'laxē 'nā'la t!ē'g'ī lē'wē nē'g'ikwē, yī'xē hē'kas'maēnē ā'lēk'as g'wāl k'!ā'ē. Wā, lā'k'as hē'hēk'a ē'tlēd k'!ā'ē'da. Wā, lā'k'as'mēnē qēlxk'!ā'ē's'īdk'asa. Wā, lā'k'as'mēnē qē'lxēlax'īd, yīk'ā'tsē bā'bagūmē. Wā, ā'lk'as qē'lxadex'īdk'asg'anu'x' lā'k'asaēx' sek'!ā'
 60 x'ēnxēlaxē ts!ē'wū'nxē gā'k'āla lōkwā'sen gēnē'mk'asēx. Wā, lā'k'as'maēg'īn qē'lxadk'atsōx Me'lnēdēx," 'nē'k'ēda g'ī'gāma'yē lā'xēs gō'ts!alaēna'yē.¹

Wā, hē'x'īda'mēsen g'āx'nā'nakwa. Wā, g'wā'lēla'mēsen ā'lāxa g'wā'lasē lā'xa t!ē'x'ī'lās Gwadzē'yē'. Wā, len q!ā'xa ma'lē', 'ne'ma
 65 ts!ēdā'qē, 'ne'ma begwā'nemē lā'xa g'wā'lasē. Wā, hē'x'īda'mēsen hā'qōdēq qen yā'lōdēq. Wā, len yī'ē'nts lā'xen wūsē'g'anō, len wūsē'x'its. Wā, lā'ē'm axā'la lā'xen hē'lk'!ōdenōdza'yē. Wā len nā'nakwa lāx Xū'mdasbē. Wā, lā'men lā'g'aa lāq, yīxs a'mlēxwaen gene'mē lāq. Wā, la ma'lp!ē'n'xwa'sē 'nā'lāsa g'wā'-

¹ The following is again Kw'āg'ul dialect.

voluit | uxor mea ut secum luderem. Deinde eam rogavi, et | "Quan- 70
do," inquam, "menstruavisti?" sciebam enim eam tum menstruare. |
"Menstruo," inquit, "quattuor iam dies." Deinde | statui cum ea
illa nocte non coire. || Cum uxor mecum ludere conaretur, | iratum 75
me simulavi. Deinde duas noctes dormii. | When the lizards had
been on my waist four days, | I took a biscuit and chewed it;
and I took the | lizard and cut off the fore-legs of the one, the
male. || Then I put them in with what I had in my mouth and 80
chewed them. When I | had done so, I put it (what I had
chewed) down on the floor of the house, and I again took a biscuit |
and bit off a piece; and I cut off the hind-feet | of the lizard and put
them in with what I was chewing. When | I had finished, I bit off
again a piece of biscuit; and I cut off || the fore-feet of the female 85
lizard, and I chewed them with the biscuit, | and I put (what I had
chewed) down on the floor of the house. Then I bit off another
piece of | biscuit, and I cut off the hind-feet of the lizard and | put
them in with the biscuit I was chewing. Now there were therefore |
four piles of chewed biscuit on the floor. ||

Then I called my wife to come to the place where I was sitting. | 90
She came at once. I put my arm around her, and I gave her | one
of the pieces of biscuit. I told her to eat it. | She ate at once the

lasē āxā'la lā'xēn qenā'sē. Wā, hē'x'ida'mēsēn gēnē'mē 'nēx' 70
qenu'x' amā'lōx'widē. Wā, lēn wūlā'q; wā, lēn 'nē'k'a: "Wē'-
laqwas ē'xentē," qaxg'in q!ā'lēla'mēg'aqēxs ē'xentaē. Wā, la
'nē'k'exs la'ē mō'plēnxwa'sa 'nā'lās la ē'xenta. Wā, lēn lā-
k!wē'masā'masxēn nā'qa'yē qen k'lē'sē nēxwā'lax'īd lē'wē'xa gā'-
nulē. Wā, wā'x'mēsēn gēnē'mē āē'mlq lēn'wa gā'xēn; ā'mēsēn 75
lā'wisbōlaq. Wā, hē't!ēn la mā'lp!ē'nxwa's hē'la mē'xē. Wā,
lāē'm mō'plēnxwa'sē 'nā'lāsa gā'lasē āxā'la lā'xg'in qenā'sik';
wā, lēn āx'ē'dxa bī'sg'ītē qen mā'lēx'widēq. Wā, lēn āx'ē'dxa
gā'lasē qen t!ō'sōdēx ē'e'yasā'sa 'nē'mēxa wī'sēmē. Wā, lēn
ā'x'ēqas lā'xēn la hā'msgēmēsē'wa qen mā'lēx'widēq. Wā, lēn 80
gā'wāl mā'lēkwaq; wā, lēn āx'ā'līlaq. Wā, lēn ē't!ēd āx'ē'dxa bī's-
g'ītē qen ē't!ēdē qē'mx'wid lāq. Wā, lēn t!ō'sōdex g'ō'g'egū-
'yāsa gā'lasē qen ā'x'ēqēs lā'xēn lā mā'lēkwase'wa. Wā, lā'xaē
gā'la; wā, lēn ē't!ēd q!ē'mx'widxa bī'sg'ītē. Wā, lā'xaēn t!ō'sō-
dex ē'e'yasā'sa ts!ēdā'qē gā'lasa qen mā'lēx'widēq lē'wa bī's- 85
g'ītē. Wā, lēn ē't!ēd āx'ā'līlaq. Wā, lēn ē't!ēd q!ē'mx'widxa
bī'sg'ītē. Wā, lā'xaēn t!ō'sōdex g'ō'g'egu'yāsa gā'lasē qen ā'x'ē-
qēs lā'xēn la mā'lēkwase'wa bī'sg'īta. Wā, lāē'm 'wī'la. Lāem
mōsgēma 'mēx'mēgwi'lē mā'lēg'ek' bī'sg'īta.

Wā, lēn lē'lālaxēn gēnē'mē qa gā'xēs lā'xēn k!waē'lasē. 90
Wā, hē'x'ida'mēsē gā'xa. Wā, lēn k!p!ēxō'dēq. Wā, lēn ts!ā'sa
'nē'msgēmē lāq. Wā, lēn 'nē'k'a: 'Hāmx'ī'dasxwa bī'sg'ītē'x.'
Wā, hē'x'ida'mēsē 'wī'la hāmx'ī'dqēxs mō'sgēmaē. Wā, lēn lēl-

95 four pieces. Then | I called her into my room || and barred the door.
Peccavi, | nam uxori in sinistra parte me posui. Deinde | cum uxori
mea concubui. After I had done so, I spoke | and said, "O my
dear! don't wish to move about this | day and night; just lie on
100 your back with legs extended." Thus said I || to my wife. |

Then she obeyed me; and my wife said that she | guessed that I
was treating her with medicine, that she might have a child. | Pos-
tea menstrua | uxoris meae destiterunt. Praegnans erat et puellam
5 peperit. | Etenim in sinistra parte jacebam dum cum uxore || con-
cumberebam. Quare infans erat puella. Now I | had a child; and I
believe in the medicine, for my wife never | had had a child for
eight winters. I | gave her the medicine and she was pregnant at
10 once and when | we had been married nine winters we || had a
daughter. |

The girl was four months old when my wife was pregnant again, |
and she had another girl. | Now we have been married sixteen
winters, I and my wife, | and we have four children, all girls. Eight ||
15 winters we had no children. Now for eight winters we have had |
children. The only reason why I am sick at heart is that the children
are all | girls, for there is no boy. [Thus said | T!āt!ēndzid of the
Seaward-Dwellers.] |

ts!ā!ēlaq lā'xēn g'aē'lasē. Wā, g'il'mēsenu'x̄u la lāts!ā'lila; lē'-
95 g'in lēnē'x̄'idxa t!ēx'ī'lāsēn g'aē'lasē. Wā, la'mēn lē'xleqūlila,
qaxg'in hēk' kū'lx̄'idaā'sē gēmxā'gawalilāsēn gēnē'mē. Wā, lēn
nēxwā'lax'īd lē'wēn gēnē'mē. Wā, lēn g'wāla. Wā, lēn yāq!ēg'a'la.
Wā, lēn 'nē'k'a: "ya, ā'dē, g'wā'la 'nēx' qas yā'wixlilēlōsxwa
'nālalēx lē'wa gānūlēx. Â'ēmlēs t!ē'g'ilōl 'yilā'laL," 'nē'k'ēn-
100 LAXEN gēnē'mē.

Wā, la nā'nagēg'ī g'a'xēn. Wā, la 'nē'k'ēn gēnē'maxs lē'ma'ē
k'ō'tēn laēm pētā'q qa bewē'x'wīdēs. Wā, la'mē g'wāl ē'xēntēn
gēnē'mē lā'xēq. Wā, la'mē bewē'x'wīda. Wā, la 'mā'yō'itsa
ts!ā'ts!ēdagēmē. Qā'laxg'in gēmxāgawa'lilēg'axg'in lēk' nēxwā'-
5 lax'īd lē'wē'n gēnē'mē, lā'g'ilās ts!ā'ts!ēdagēmē. Wā, la'mē'n
xū'ngwadēx'īda. Wā, la'mēn ō'q!ūs'īdxa pētā' qaxg'in hēwā'xēk'
bewē'x'wīdāmasxēn gēnē'maxa ma'lgū'nā'l'ēnxē ts!ē'wū'nxā. Wā,
lēn pāt!ē'dēq; lā hē'x'īdāēm bewē'x'wīda. Wā, lēn nā'nēma-
x'ēnxēlaxa ts!ē'wū'nxē hā'yasek'ā!axg'in lā'g'anū'x̄u xū'ngwa-
10 dex'itsē ts!ā'ts!ēdagēmē.

Wā, hē'mis ā'lē's mō'sgemēk'ilēda ts!ā'ts!ēdagēmāxs la'ē ē't!ē-
den gēnē'mē bewē'x'wīda. Wā, laē'mxāē ts!ā'ts!ēdagēma. Wā,
lā'nu'x̄u q!ā!lax'ē'nxag'ōgwīlaxa ts!ē'wū'nxē gāk'ā'la lē'wēn gē-
nē'mē. Wā, la mō'kūn sā'sēmē ts!ē'daxsā. Ma'lgū'nā'l'ēnxā ts!ē-
15 'wū'nxē k'leā's sā'sēma. Wā, lanu'x̄u ma'lgū'nā'l'ēnxā ts!ē'wū'nxē
la sā'sēmōkwa. Wā, lē'x'a'mēs ts!ēnē'msēn nā'qayaxs 'nā'xwa-
'maē ts!ē'daqēn sā'sēmē, yīxs k'leā'sāē bā'baguma. ['nē'k'ē T!ā'-
t!ēnts!ēdāsa L!a'L!asiqwāla.]

BIRTH

The woman has not had a husband for a long time, when she is 1
with child; | and when she thinks that she is with child, both of
them at once | are careful. |

Her husband takes nothing that he sees || that is hurt by a man, 5
or a bird with blood on its head, or | a seal with blood on its head
or with singed hair. He and | his wife take a little of it, and hide
it at a dry place under | a cedar-tree. They leave it there until the
child of the woman is born. | I have forgotten this. When he first
wipes off with soft || shredded cedar-bark the blood of whatever he 10
sees, he carries it to his house; | and when his wife is lying down, he
asks her to sit upon the floor; | and when she sits there, the man
begins at the back of his wife's head, | holding the bloody cedar-
bark, and passes it down | her back; and as he is passing down the
cedar-bark, he says, || "This would happen to you." He does this 15
four times, | passing the bloody cedar-bark down her back, and says
four times, "This | would happen to you" (he means to the child
that she is bearing); and when | this is done, he goes and hides it
at a dry place under a cedar-tree. |

The man also takes the tail of a deer, and || the ends of the four 20
arms of an octopus, and the tip of the tail of a snake, | and the feet of

BIRTH

Wā, k'lestla gāla lāwadēda ts!edāqaxs laē bewēx'wida. Wā, 1
g'il'mēsē ōq!ūs'id laem bewēx'widēda ts!edāqaxs laē hēx'idaem
'nāxwa aēk'ila.

Wā, laem k'leās k'lēs āx'ētsōsa lā'wūnemē lāxēs dōx'walelē lāxa
yilkwa'yasa begwānemē lē'wa elkūmāla ts!ēk!wa; wā, hē'misa 5
mēgwatē elkūmāla lōxs ts!ex'āsewaē. Wā, hā'staem āx'ēdaatsē
lē'wis genemē, yīxa lā'wūnemē, qā's lā q!ūlāhelsaq lāxa lemwa-
gā'ya wēlkwē. Wā, la'mē hēx'sāl gwēsle lālaal lāx ināyōldemlasa
ts!edāqē. Wā, hēxōlen l!elēwesōxs g'il'maē dēx'tsa q!ōyaakwē
k'ādzekwa lāx elkwāsēs dōgūlaxs g'āxaē dālaq lāxēs g'ōkwē. Wā, 10
g'il'mēsē qelgwilē genemasexs laē āxk'ālaq qa k!wāg'alilēs. Wā,
g'il'mēsē k!waēlexs laēda begwānemē g'āg'ilela lāx ōxlāatā'yasēs
genemē dāxsgemēxa el'elkūla k'ādzekwa, qā's lānaḡwē hāxela
lāx ōdzōxsde'yasēs genemē. Wā, la'mē 'nēg'etewēxs laē nāsa
k'ādzekwē; "Yūems hēyōlaxsdōx." Wā, la'mē mōp!ena nōx"no- 15
kwasa el'elkūla k'ādzekwa. Wā, lāxaē mōp!ena 'nēk'a: "Yūems
hēyōlaxsdōx," lāxa bōxwa'yas genemas nōx"sōs. Wā, g'il'mēsē
gwālexs laē q!ūlāhelsaq lāx lem'waga'yasa wēlkwē.

Wā, hē'mis āxsōsa begwānemē dāyoxsda'yasa gēwasē, lē'wa
mōwē dzēdzelemx'sidzēsa t!eqwa, lē'wa ōba'yas ōxsda'yasa sē- 20

22 a toad. All these he keeps; | and he passes them over his wife when she gives birth to the child. |

And when his wife has been with child for nine months, the man |
25 walks continually. He goes into the house || not fast; but when he goes out, he jumps | out. |

And when his wife feels that she is going to give birth to the child, he asks | an old woman to act as midwife for her and to take care of
30 her. | And when the old woman comes, she at once asks || the woman to lie on her back, knees up, with spread legs. | When she does so, the old woman feels of her | abdomen [to ascertain] the position of the child. She takes | perch-oil and rubs her hands with much of it, and she rubs over | the abdomen of the woman from below
35 the breastbone || to the groins. After she has done so she sits still | and waits. The man meanwhile is running about quickly. | He goes very slowly when he enters a | house, and he is very fast when he comes out. Now the old | woman takes the ends of the tentacles
40 of the octopus and the || deer-tail and the snake-tail and the toad-feet, | and also four chitons; and she takes four | shells of (medium-sized) clams, and puts them down next to the fire. | First she takes the tongs and picks up the deer-tail | and puts it on the fire. When the

21 lemē; wā, hē'misa g'ōg'egūyāsa wūq!āsē. Wā, hē'staem āxēlax'sē, qa's nōyolēxēs genēmē qō māyōl'idlō.

Wā, g'il'mēsē hēlogwilē genemasēxs laē hēmenāla'mēda begwā-nēmē la yāx'i'lāla qāsa. Wā, g'il'mēsē laēl lāxa g'ōkwaxs laē
25 k'lēs yīnēlexs laē laēla. Wā, g'il'mēsē g'āxāwūlsexs laē dzēlx'e-wēlsa.

Wā, g'il'mēsē plēp!ēxwēlē genemasēxs laē āxk'lālaxa mamayūl-tsilaēnoxwē q!ūlyax' ts!edāqa qa lās mamayūltsilax genemas.
Wā, g'il'mēsē lāda q!ūlyakwē ts!edāqexs laē hēx'idaem āxk'lālaxa
30 ts!edāqē qa t!ēx'ālilēs k'lōsala; wā, hē'mis qa 'yīlālēs. Wā, g'il'mēsē hē gwaēlēda ts!edāqaxs laē plēx'widēda q!ūlyakwē ts!edāqēx tek'lās lāx gwaēdzasasa g'inānemē. Wā, hē'mis la āx'ēdaatsēxa dzēk'wisē, qa's q!ēlq!ēlts!ānēdēsa q!ēnemē, qa's lā lexūltsemēs lāx tek'lāsa ts!edāqē g'āyabala lāx benba'yas l!ēmāk'lūbanās
35 lāg'aa lāx na'xwas. Wā, g'il'mēsē gwaēlexs laē selt'alilā. Wā, la'mē olastogwalilā. Wā, laēmēda begwānemē ālax'id la yax'i-lālaxs qāsaē. Wā, la'mē lōmax'id lālāl seltalaxs laē laēl lāxa g'ōkwē, qa's ālt!ēqelēxs g'āxaē ētewūlsa. Wā, la'mēda q!ūlyakwē ts!edāq āx'ēdxa dzēdzelemsidza'yasa teq!wa lē'wa dōyoxs-da'yasa gēwasē, lē'wa ōxsde'yasa sēlemē, lē'wa g'ōg'igūyowasa
40 wūq!āsē, wā, hē'misa mōsgēmē q!anāsa. Wā, lā āx'ēdxa mowēx-la xālaētsa g'āwēq!ānemē qa's mēxenōlīsēlēs lāxa legwilē. Wā, hē'mis g'il āx'ētsōsēda ts!ēslāla qa's k'!p!ēdēs lāxa dōyoxsda'yasa gēwasē, qa's aaxlalēs lāxēs legwilē. Wā, g'il'mēsē ts!ēx'i-

hair begins to burn, || she puts the burnt hair into one of the | clam-shells. When she thinks it is enough, she passes the | deer-tail up and down the back of the woman, who is sitting up. | She does this four times; and she says four times, | "This would happen to you;" and after she has done so, she throws it into the || fire. She does this 50 with all the other things; and when they | all have been burnt to a crisp, she pours some water on the remains of the deer-tail. | After doing this, she stirs it, and then she lets | the woman drink it. Then she takes the burnt tentacles | of the octopus and pours some water over them, stirs them, || and gives it to the woman and lets her drink 55 it. |

Then she takes some perch-oil, pours a little of it on the | burnt snake-tail, and she does the same with the | burnt toad-feet. She stirs it, so that it forms a paste, | and rubs it on the stomach of the woman, first the || snake and then the toad, so that her stomach is 60 blackened. | When this is done, she takes water and pours it on the | burnt chiton, and stirs it until it is watery. When | the birth-pains come often, the old | woman takes the chiton water and gives it to the woman to drink; || and after drinking all of this, she waits to 65 see what is going to happen. When | the pains come in quick succession, | the old woman pulls up her petticoat and places her

dēda hābesas laē āxts!ālas ts!ax'mōtas hābesas lāxa 'nemēxla 15 xālaēsa. Wā, g'il'mēsē k'ōtaq laem hēlaxs laē nōx'witsa ts!ax-motē doyoxsdēsa gēwasē lāx āwig'a'yasa ts!edāqaxs k!waēlaē. Wā, laemxaē mōp!enaxs nāas. Wā, lāxaē mōp!ena 'nēk'a: "Yū-ems hēyōlaxsdōx." Wā, g'il'mēsē g'wālexs laē ts!exlendeq lāxēs legwīlē. Wā, lā hē'staem g'wēx'idxa waōkwē. Wā, g'il'mēsē 'nā- 50 xwa la ts!ōlkūxs laē gūq!eqasa 'wāpē lāxa ts!ōts!almotē doyoxs-dēsa gēwasē. Wā, g'il'mēsē g'wāl xwētaqēxs laē nāqamats lāxa ts!edāqē. Wā, la'mē ēt!ēd āx'ēdxa ts!ōts!almōtasa dzēdzelembal-ts!āna'yasa teq!wa, qa's gūq!eqēsa 'wāpē lāq. Wā, lāxaē xwēt!ē-deq. Wā, lāxaē ts!ās lāxa ts!edāqē, qa nāx'idēsēq. 55

Wā, lā āx'ēd lāxa dzēk!wisē, qa's xāl!aqē gūq!eqas lāx ts!ōts!almotas ōxsde'yasa sēlemē. Wā, lāxaē hēem g'wēx'idxa ts!ōts!almotas g'og'egūyāsa wūq!āsē. Wā, lā xwēt!ēdeq qa gen-k'ēs. Wā, lā dzex'semts lāx tek!āsa ts!edāqē. Hēem g'alēda sēlemē. Wā, lā māk!lēda wūq!āsaq. Wā, ā'mis la ts!ōlē tek!ās. 60 Wā, g'il'mēsē g'wālexs laē āx'ēdxa 'wāpē qa's gūq!eqēs lāx ts!ōts!almōtasa q!anāsē. Wā, lā xwēt!ēdeq qa 'wāpalēs. Wā, g'il'mēsē nenxwaakülē sēx'sēx'aēna'yasa g'inānemaxs laēda q!ūlyakwē ts!edāq āx'ēdxa q!ana'stāla 'wāpa qa's nāqāmasēs lāxa ts!edāqē. Wā, g'il'mēsē 'wī!a nāx'idqēxs laē ēt!ēd ōlastogwalīta. Wā, g'il- 65 'mēsē lōmax'id la nenxwaakülē sēx'sēx'aēna'yasa g'inānemaxs laē nēxostōdēda q!ūlyakwē ts!edāqxēs sāxsda'yē, qa's dzēxwalīlēxs

68 legs | on the floor as she sits down. She takes much soft shredded cedar-bark and | places it between her knees; and after this has
 70 been done, || she calls the woman to sit on her knees. | The woman has her legs outside of the thighs of the old | woman, and the old woman puts her arms around her. The | old woman puts her arms around the waist of the woman; and when the child is about to be
 75 born, | the old woman blows down each side of the neck || of the woman; and after the child has been born, she tries to get the | afterbirth; and when it does not come quickly, she takes a small dish | and places it in front of the woman, and she puts her finger down her throat | until she vomits. Then the afterbirth comes out. |
 80 Then the woman moves away, and they call her husband. || As soon as he comes, they take a knife, and twisted cotton thread | with which they tie the umbilical cord of the child. | After this has been done, they cut it off; and when it is off, they take a washtub | and pour it half full of water. Then the old | woman puts her left foot
 85 into it, and || she places the child on it so that it sits on the instep, | while she is holding it with her left hand. She washes it with the right hand; | and when this is done, she takes soft shredded cedar-bark | and wipes the child's body with it. After this is done, she takes red ocher | and puts a little in its mouth in order to make its

68 k!waēlaē. Wā, lā āx'ēdxa q!lēnemē q!ōyaak' k'ādzekwa, qa's āx'ōlilēs lāx āwāgawa'yasēs ōkwāx'a'yē. Wā, g'il'mēsē gwāl'ali-
 70 lēxs laē lē'lalaxa ts!edāqē, qa lās k!wak'āx'ēq. Wā, la'mē l!ē-
 l!āsōt!ēna'yē g'ōg'ēgūyawasa ts!edāqē lāx ēwanōlg'a'yasa q!ūlyakwē ts!edāqa. Wā, la'mē k'ip!ēxāwa'yēda ts!edāqaq. Wā, lāda q!ūlyakwē ts!edāq k'ibōyewēxa ts!edāqē. Wā, g'il'mēsē sēx'idēda g'inānemaxs laē pōxwots!ōdēda q!ūlyakwē ts!edāqex 'wāx'sanōl!axa
 75 wa'yasa ts!edāqē. Wā, g'il'mēsē lāwāyēda g'inānemaxs laē lālōl!axa maēnē. Wā, g'il'mēsē k'lēš geyōl g'āxexs laē āx'ētsē'wēda lālogūmē, qa's lā k'āgemlilās lāxa ts!edāqē. Wā, lā gēlx'witsēs q!wāq!wax'ts!āna'yē. Wā, g'il'mēsē hōx'widexs laē lāwāyēda maēnē. Wā, g'il'mēsē lāwāxs laē lēqūlil!axa ts!edāqē. Wā, la'mē lē'lālase'wē lā'wūnemas.
 80 Wā, g'il'mēsē g'āxexs laē āx'ēdxa k'!āwayowē lē'wa medekwē yāwābedzowa. Wā, hē'mis la yil'idxa ts!eyōxl'a'yasa g'inānemē. Wā, g'il'mēsē gwālexs laē t!ōts!ēdeq. Wā, g'il'mēsē lāwāxs laē āx'ēdxa ts!āts!ē, qa's gūxts!ōdēsa k'oxsta 'wāp lāq. Wā, la'mē dzēx'stēda q!ūlyakwē ts!edāxsēs gēmōlts!ēdza'yē g'ōgūyō lāq. Wā, hē'mis la
 85 q!ēl'alelōdaatsēsa g'inānemē, qa k!wālēs lāx āwig'alts!ēdza'yasēs laē dālasēs gēmōlts!ēna'yē lāqēxs laē kwāsasēs hēlk'ōts!āna'yē lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa q!ōyaakwē k'ādzekwa, qa's dēg'it!ēdēs lāq. Wā, g'il'mēsē gwālexs laē āx'ēdxa gūgum-yimē, qa's tōbēnsēs lāq, qa hālābalēs k'lix'itsa 'yāx'sāmē g'aēs

bowels move, so that the bad things || in the belly of the child come 90 out; and when this is done, she puts an | old blanket around the child. Now, if it is a boy, it is called Tsāxis, | because it is born at Tsāxis, and that name is given to him. |

When the child is ten months old, straps are put on him. Then his father invites | his tribe, and all the men go into his house. || They sit down and watch the singeing of the hair of the child; for 95 they put | a comb under the hair of the child, take dried split cedar-wood, | and light the end in the fire. With these | they singe off the hair of the child. When it is all off, | they take the knee-straps of skin and put them around the knees, || and the ankle-straps of skin 100 are put around the ankles, and | the arm-straps are put on and the wrist-straps. When this is done, | they put red ocher on the child's head; and after this is done, they | put a silk handkerchief around the head. Then all the | men paint themselves with ocher; and after all this is done, || the father gives a silk handkerchief to each | man. 5 After the father has given a silk handkerchief to them, he | says, "This is given by my child Dēyad." He is no longer called | Tsāxis. |

I have forgotten about the afterbirth of the child, which is kept in the house for || four days. Then the man takes | yew-wood and cuts 10 one end of it so that it is sharp like | a needle. It is four finger-

lāx tek'läsa g'inānemē. Wä, g'il'mēsē gwāla laē q!enēpsemtsa 90 p!elp!elxamādzēsē lāq. Wä, la'mē lēgades Tsāxisē yīxs bābagūmaē, qaxs hāē māyulēmē Tsāxisē. Wä, la'mē yāla lēqelasōs.

Wä, lä hēlogwīlaxs laē kūnṣwēdekwa, yīxs laē lē'lālēs ōmpaxēs g'ōkūlōtē, qa lās 'wī'laēl lāx g'ōkwasxa begwānemx'sā. Wä, la'mē 'nāxwa k'lūsēmīlxa la ts!ex'iltsemdex se'yās, yīxs āxābāyāēda 95 xegemax se'yāsa g'inānemaxs laē āx'ētse'wa lemṣwa xōk' k'wa'x-lāwa. Wä, la'mēsē mēx'bentsō' lāxa lēgwīlē. Wä, hē'mis la ts!ex'eltsemdayox se'yāsa g'inānemē. Wä, g'il'mēsē 'wī'lāxs laē āx'ētse'wēda qēqex'p!ēg'a'yē k'lūts!a, qa's qēqex'p!ēg'indayowē lāq. Wä, lāxaē qēqex'sīdzentsōsa k'lūts!ē qēqex'sīdza'ya, lē'wa qē- 100 qex'seyap!a'yē, lē'wa qēqex'tslāna'yē. Wä, g'il'mēsē gwālexs laē qōbēltsemtse'wē x'ōmsasēsa gūmsē. Wä, g'il'mēsē gwālexs laē qex'imtsōsa sīlk'ē lālaṣwīwa'ya. Wä, g'il'mēsē gwālexs laē 'nāxwa gūms'idēda 'nāxwa bēbegwānema. Wä, g'il'mēsē 'nāxwa gwālexs laē ōmpasē yāx'witsa 'na'nemē sīlk' lālaṣwīwē lāxa 'nāxwa 5 bēbegwānema. Wä, g'il'mēsē 'wīlxtōsa sīlk'ē lāelalaṣwīwa'yaxs laē 'nēk'ēda ōmpē: "Hāsdoxwa Dēyadēxen xūnōkwēx. La'mōṣ gwāl Tsāxisla."

Hēxōlēn lēlēwēsē'wa maēnasa g'inānemē yīxs g'il'māē mōp!en-xwa'sē 'nālās āxēl lāxa g'ōkwaxs laēda begwānemē āx'ēdxa 10 l!emq!ē qa's k!aṣ'widēx āpsba'ya qa ēx'bēs, qa yūwēs gwēx'sa

widths | long. When he finishes what he is making, he takes twisted | sinew of the black bear and the afterbirth, in the evening, 15 and he pushes || the point of the yew peg into its hollow end, where the | umbilical cord has been cut off. When it is three | finger-widths in, he takes the | twisted sinew and ties it on. He ties the end of the | afterbirth around the end of the thing that has been 20 pushed in and that is like a needle of yew-wood in || the hollow end of the afterbirth. He ties it as firmly as possible, | and it is in this way: |

When this is
it around it.
asleep | in the



done, he takes an old mat and | wraps
Late at night, when everybody is
village, the man himself takes the

25 clam-digging stick || and the afterbirth that has been tied up, and he digs a hole at a place where | all the men walk on the street. He | just wishes the old mat containing the afterbirth to fit into the | hole that he digs, and he puts it into it. He wants it to be 30 one span | deep under the surface of the soil. || Then he covers it up and levels down the | soil. He takes a bucket with water and pours it | over it, so that it can not be seen that the soil has been moved. When this has been done, | he goes home. | . . .

12 q!enayowē. Wā, lā mōden lāxens q!wāq!wax'ts!āna'yēx, yix
'wāsgemasas. Wā, g'il'mēsē gwālē āxa'yasēxs laē āx'ēdxa mede-
kwē atlemsa l!ā'yē lē'wa maēnēxa la dzāqwa. Wā, lā lēnle-
15 q!eqas ēx'ba'yasa l!emqlē lax kwax'ba'yas g'āx'saasas t!ōts!en-
da'yē lāxa ts!eyōxlā'yē. Wā, g'il'mēsē lā yūdux'den lāxens
q!wāq!wax'ts!āna'yēx yixa lālaēltsa l!emqlāxs laē āx'ēdxa mēde-
kwē atlema qa yil'alelōdēs. Wā, la'mē yālōts lāx ōba'yasa
maēnaxs laē l!engēlēlē ōba'yasa hē gwēx's q!ēna'yō l!emqla lax
20 lōlp!ēge'yasa maēnē. Wā, la'mē lalak!ūt!aqēxs laē yil'alelōdeq
g'ā gwālēg'a (fig.).

Wā, g'il'mēsē gwālexs laē āx'ēdxa k'lāk'lobāna, qa's q!ēnēp-
semdēs lāq. Wā, g'il'mēsē gāla la gānōlexs laē 'nāxwa mēx'ē-
dēda g'ōkūlāxs laē xamax'ida'mēda begwānemē āx'ēdxa k'lāk'kwē
25 lē'wa q!ēnēpsemāla maēnaxs laē qas'ida, qa's lā 'laplida lāxa
hēmenala'mē qāyatsa 'nāxwa bēbegwānemaxa t!ex'ila. Wā, la'mē
āem 'nēx' qa hēldzeqelēsa k'lāk'lobanasgemāla maēnē lāxēs
'lāpa'yaxs laē āxbetents lāq. Wā, la'mē āem 'nēx' qa 'nemp!en-
g'ik'elisēxa dzeqwa lāxens q!wāq!wax'ts!āna'yēx yix 'wālabetel-
30 dzasas; yixs laē dzemēgendeq. Wā, g'il'mēsē la 'nemāk'ilēda
dzeqwāxs laē āx'ēdxa 'wābets!āla nagats!ā, qaxs lā gūqelselas
lāq qa k'lesēs āwūlx'es yawēnkwa dzeqwa. Wā, g'il'mēsē gwālexs,
g'āxāē nā'nakwa lāxēs g'ōkwē. . .

Now I will talk about the woman, the wife of || the man, when she 35
gives birth to her child. Then the man heats | some water; and
when it is hot, he | puts a little oil into it, and gives it in a spoon to
his wife. | He puts in front of her the hot water and the oil, and | his
wife continues to drink it, || that the two "pillows" and the blood of 40
the womb may come off. | Much soft cedar-bark is also given by the
man to his wife | to sit on, and when it is soaked with blood | he
changes it. Then he puts the bloody cedar-bark | into a basket.
When the "pillows" come out and || the blood, and the child is 45
four days old, | the man washes his wife in hot water, and she wipes
her body with | soft shredded cedar-bark; and after doing so, | she
throws the cedar-bark that had been used as a towel on the other |
cedar-bark in the basket. Then the man goes up to the || rear of the 50
house, and hangs up behind the post the basket with the cedar-
bark. | There he leaves it to dry. After this has been done, | he
cuts off the hair of his wife down to her neck. | When the umbilical
cord comes off from the child, and he wishes | the child to become
rich, he ties up the cord and puts it || into a box in which he keeps 55
his expensive copper. Therefore | the child will be able to obtain
coppers easily when he becomes really a man. | That is all about
this. |

Wä, la'mēsen gwāgwēx's'āla lāxa ts!edāqē, y!x genemasa 35
begwānemaxs laē māyul'ida. Wä, la'mē ts!Elx"stag'ilēda begwā-
nemaxa 'wāpē. Wä, g'il'mēsē ts!Elx"stax'idēda 'wāpaxs laē
xāl!astentsa L!ē'na lāq. Wä, lā ts!āsa k'ats!enaqē lāxēs genemē.
Wä, lā hāngemlīlāsa 'wābets!ā!axa ts!Elx"sta lē'wa L!ē'na. Wä,
la'mē hēmenālag'ilī'mē genemas 'yōsaq, qa hālabalēs lawāk'ilīsa 40
ma!tsemē qēx'qenōlitsa g'inānemē lē'wa elkwa lax bāts!ās. Wä,
hē'mis la q!ēnem ts!ēwēsa begwānemaxēs genema q!ēnemē q!ō-
yaa'x" k'ādzekwa qa k!waxlawēsōs. Wä, g'il'mēsē LEX'itsa elkwāxs
laē Llayōq. Wä, lāna'xwē !exts!ōts lāxa lexa'yēda el'elkūla k'ādze-
kwa. Wä, g'il'mēsē lāwiyēda qēx'qenōlisasa g'inānemē lē'wa 45
elkwāxs laē mōp!en'xwa'sē 'nālāsa g'inānemaxs laē ts!elqwēt!ēdē
genemasa begwānemē lāxa ts!Elx"sta 'wāpa. Wä, lā dēg'it!itsa
q!ōyaakwē k'ādzekwa lāxēs ōklwina'yē. Wä, g'il'mēsē gwā!exs
laē !exts!ōyewē dēg'idanās k'ādzek" lāxa ōkūya'yasa el'elkūla
k'ādzek" !exts!ā lāxa lexa'yē. Wä, lēda begwānemē lāg'ostā lāx 50
ōgwiwalīlāsēs g'ōkwē, qa's lā tēx"u'walelōtsa k'ādzegwatslē lāx
āwāp!a'yasa lāmē. Wä, la'mē lem'xwaq. Wä, g'il'mēsē gwā!exs
laē tsex'idex se'yāsēs genemē, qa tsētsēg'inōlxawakwēs. Wä,
la'mē lawāyē ts!eyōx!a'yas xūnōkwās. Wä, g'il'mēsē 'nēx" qa
q!ēq!adēs laē y!lts!emdeq lāxa ts!eyōx!a'yē qa's lā g'its!ōts 55
lāxa g'il!dasē g'its!ewatsēs la'xūla L!āqwa. Wä, hē'mis lāgilas
hō!emālē xūnōkwāxa L!āqwāxs laē ālax'id la begwānema. Wä,
la'mē gwā!wis!a lāxēq.

TREATMENT OF INFANTS

- 1 **Washing the New-Born Child.**—When the child is born, | it is taken out of the hole by the midwife, who cuts | the navel-string after she has tied the end with twisted yellow cedar-bark. She |
 5 takes a wash-basin and pours cold water into it. She || puts four stones, not very large, into the fire. Then the woman takes | well-rubbed yellow cedar-bark, and with it she wipes the body of the child, | so that what the midwife calls the "tallow" of the body of the child | that is just born comes off; and after she has wiped the body of the child, she takes | a pair of tongs and picks up one of the
 10 red-hot stones; and || the midwife speaks to the red-hot stone, and | says: "I pray to you, Supernatural-One, to give to our darling | the power to withstand sickness." |

- And after she has finished her speech, she puts (the red-hot stone) |
 15 into the wash-basin of the child. Then she takes another || red-hot stone, speaks to it also, and | says, as she holds the child in the left hand, and | the tongs in the right hand: "I pray to you, Supernatural-One, | that the curses of those who are jealous | of the name of his father may not harm him." ||
 20 And after her speech is at an end, she puts (the stone) into the same place where she put down the first one | she prayed to. Then she

TREATMENT OF INFANTS

- 1 **Washing the New-Born Child.**—Hēmēxs g'ālaēmāyōl'idayowēda g'inānemē, wā, lā q'!ēlēlēmsa māmāyōltsila ts'edāqa qa's tlōts'endēx ts'eyōxlā'yasēxs laē gwāl yīlōyōdēq yīsa mēdek'wē dēxwa, wā, lā ā'x'ēdxa kwādzats'lē qa's gūxts'lōdēsa 'wāpē wūda'sta lāq. Wā, lā
 5 mōsgema k'!ēs āwā tlēsem āxlāla lāxa lēgwīlē. Wā, la'mē ā'x'ēdēda ts'edāqaxa aēk'!aakwē q'!ōyaak' dēxwa qa's dēg'itēs lāxa g'inānemē qa 'wi'lāwēsa gwe'yāsa māmāyōltsila yasex'ūnēsa g'inānemāxs g'ālaē māyōlēma. Wā, g'il'mēsē gwāl dēg'itaxa g'inānemāxs, laē ā'x'ēdxa ts'lēslāla qa's k'!lplidēs lāxa x'ixsemāla tlēsema. Wā, lā yāq'le-
 10 g'a'lēda māmāyōltsila ts'edāq lāxa x'ixsemāla tlēsema. Wā, la 'nēk'a: "Wā, la'men hāwāxelōl nawālak' qa's lāsaōsasēs k'!ētslēna'yōs lābedēx'sa ts'lēts'lax'q'!ōlēmē lāxg'anu'x' wāwālk'inēk'."
 Wā, g'il'mēsē q'!ūlbē wāldemas laē k'!lpsstents lāxa la q'!ōts'!ā 'wāp lāxa kwādzats'lēlaxa g'inānemē. Wā, lā ētlēd k'!lpsēmdxa 'nems-
 15 gemē x'ixsemāla tlēsema. Wā, lāxaē ēdzaqwa yāq'leg'a'la. Wā, lāxaē 'nēk'a lāxēs q'!ēk'!ēqēlāēna'yaxa g'inānemē. Wā, la dalasēs hēlk'!ōlts'lāna'yē lāxa ts'lēslāla: "Wā, la'men hāwāxelōl nawālak' qa's lāsaōsasēs k'!ētslēna'yōs lābedēx'sa hāngwa'yāsa ōdzegēmē qēlās lēgemas ōmpasēk'."
 20 Wā, g'il'mēsē q'!ūlbē wāldemas laē k'!lpsstents lāxa laasasa g'ilx'dē ts'elēwaqasō's. Wā, la ētlēd k'!lplidxa 'nemsgēmē x'ixsemāla

takes with her tongs another red-hot | stone. She speaks, and says: 22
 "Now I | pray to you, Supernatural-One, to protect our darling,
 that | no trouble may befall him as he is growing || up." | 25

When her speech is at an end, she puts the stone where she put the |
 former ones, and she takes with her tongs the (last) | red-hot stone,
 speaks, and says: "Now, I | pray to you, Supernatural-One, to give
 to our darling that he may grow up without trouble, || and that he 30
 may never be weakly." |

As soon as her speech is at an end, she puts the stone into the water
 in the | dish basin in which she is going to wash the child. She
 feels of the water to ascertain | whether it is warm; and when its
 temperature is right, | she takes out the four stones and puts them
 down. || Then she puts her left foot into the water in the basin, | 35
 and lets the child sit on the instep of her foot. | She takes well-
 rubbed yellow cedar-bark and | puts it into the water, and washes
 the child with it, so that all the "tallow" of the body may come off |
 and the blood. When this has been done, she wipes the body with
 soft yellow || cedar-bark. | 40

Forming the Head of the Child.—When the body of the child is
 dry, | she takes a kelp bottle containing oil of silver-perch, | opens
 the end, and pours some oil into her right hand. She | rubs it

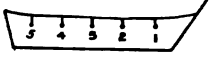
t!ēsēma. Wā, lāxaē yāq!ēg'a!a. Wā, lāxaē 'nēk'a: "Wā, la'men 22
 hāwāxelōl nawālak" qa's dādamā'yēLōsaxg'anu'x" wāwalk'inēk' qa
 k!ēāsēltsek' ōdzemālatš lāxa q!wāx'nākūlaēnēLaxg'anu'x" wāwal-
 k'inēk'." 25

Wā, g'il'mēsē q!ūlbē wāldemas laē k'!ipstents lāxa laasasa g'ag't-
 li'yē x'ix'ixsemāla t!ēsēma. Wā, la ēt!ēd k'!ip!idxa 'nemsgemē
 x'ixsemāla t!ēsēma. Wā, la yāq!ēg'a!a. Wā, la 'nēk'a: "Wā,
 la'men hāwāxelōl nawālak" qa's lāsaōsasēs hēlōlēlaēna'yōs k'!ēs
 q!ūltš!ēnoxwa lāxg'anu'x" wāwalk'inēk'." 30

Wā, g'il'mēsē q!ūlbē wāldemas laē k'!ipstents lāxa q!ōts!āli!axa
 kwādzats!ēlasēxa g'inānemē. Wā, lā p!a'stata 'wāpē qa's p!ēx'wi-
 dēx ts!ēlxstaēna'yas. Wā, g'il'mēsē hēlālē la ts!ēlxstaēna'yas laē
 āxwūstālaxa mōsgemē ts!ēts!ēq!ūltsem t!ēsēma qa's āx'ālilēs. Wā,
 lā dzēx"stasēs gēmxōltšidza'yē lāx 'wābets!āwasa kwādzats!ēlaxa 35
 g'inānemē. Wā, lā k!wāg'altšidzentsa g'inānemē lāxēs āwig'al-
 tsidza'yē. Wā, lā āx'ēdxa aēk!aakwē q!ōyaak" dēxwa qa's āxsten-
 dēs lāxa 'wāpē qa's kwās'idēxa g'inānemē qa 'wi'lāwēs yāseḡ'ū-
 na'yas lē'wa elkwa. Wā, g'il'mēsē g'wāla laē dēg'itlitsa q!ōyaakwē
 dēx" lāq. 40

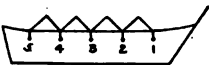
Forming the Head of the Child.—Wā, g'il'mēsē lemḡ'ūn'idēda g'inā-
 nemaxs laē āx'ēdxa 'wā'wadē pents!ē'watsa dzēk!wisē. Wā, lā
 qwēlexstendēq qa's x'ixts!ānendēs lāxēs hēlk!lōltš!āna'yē. Wā, lā

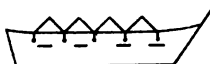


45 on the body, face, and || head of the child, and she does not stop until the | child is covered with fish-oil. Then she takes a well-rubbed, split, medium- | sized (piece of) kelp, covers it with the oil of the silver-perch, and after | this is done she puts it around the head of the child just above the | ears. The piece of kelp goes four times
50 around the head. || It is two finger-widths wide. | After this has been done, she takes the cradle and puts it down in front of her. |

1 Cradling the Child.—She takes a well-prepared soft | skin of the kid of a mountain-goat and spreads it out behind her. She puts | the child on it. Then she takes well-twisted, thin, | long, cedar-withes, and places them lengthwise on the cradle; and the husband of the ||
5 woman who has given birth to the child takes his drill, and drills a hole one | span away  from the head of the cradle, | in this way: | and when the hole goes through, he drills another hole | four finger-widths away from the first one that he | drilled; and he continues
10 drilling holes four finger-widths apart towards the || foot-end of the cradle along its side; and after he has drilled these holes, he takes | a narrow strip of deer-skin and pushes it through the first hole, and places | the end of the long cedar-withe along with it. He sews on (the cedar-withe) | firmly. After he has done so, he takes another

LEXwitas lāx ōk!wina'yasa g'inānemē lē'wis gōgūma'yē lē'wis
45 x'ōmsēs. Wā, āl'mēsē gwālexs laē ālak'lāla lēqē 'wī'wūlx'lalāsa g'inānemasa dzēk!wisē. Wā, lā āx'ēdxa aēk!laakwē q'lōyaak" lēpsaak" hēla 'wā'wadā qa's aēk!lē q'lēlētsōtsa dzēk!wisē lāq. Wā, g'il'mēsē gwālexs laē qex'semts lāx x'ōmsasa g'inānemē ēk!lago-dāla x plēp!esp!ē'yās. Wā, lā mōp!enē'staxa 'wā'wadē lāx x'ōmsas.
50 Wā, la ma'lden lāxens q!wāq!wax'ts!āna'yē yix 'wādzewasasa 'wā'wadē. Wā, g'il'mēsē gwāla laē āx'ēdxa xaāplē qa's k'ag'alilē: lāxēs l!āsaliē.

1 Cradling the Child.—Wā, la āx'ēdxa aēk!laakwē papēq!waak-klūts!ōx qa'nēxē qa's lēp!ālilēs lāxēs āla'yē. Wā, lā q!edzōlilasa g'inānemē lāq. Wā, lā āx'ēdxa aēk!laakwē selbek" wīswūlen g'ilsg'ilt!a dewēxa qa's k'atāgendēs lāxa xaāplē. Wā, lā lā'wūnemasa
5 māyōla ts!edāq āx'ēdxēs selemē qa's selx'sōdēxa 'nemp!enk'ē lāxens q!wāq!wax'ts!āna'yē g'āg'ilela lāx ōxtā'yasa xaāplē g'a gwālēg'a (fig.). Wā, g'il'mēsē lāx'sāwē sela'yas laē ētlēd selx'ēdxa mōdenē lāxens q!wāq!wax'ts!āna'yēx āwālagālaas lō' g'ilx'dē selēs. Wā, lā hāna! selaxa mēmōdenas āwālagālaas gwe'yōlela lāx
10 ōxsda'yasa xaāplē lāx ōgwāga'yas. Wā, g'il'mēsē gwāl selaxs laē āx'ēdxa ts!ēq!adzō k'!elx'iwakwa qa's nēx'sōdēs lāx (1). Wā, lā k'at!alēlōts ōba'yasa g'ilt!a wīl selbek" dewēx laqēxs laē t!emg'aalēlōts aelās. Wā, g'il'mēsē gwāla laē ētlēd āx'ēdxa ōgū'la ts!ēq!adzō

strip | of deer-skin and puts it through the second hole; and the||
long withes are not tight, in this way, and he 15
sews them on. | When this has been  done, he
again takes a strip of deer-skin, which is called |
"Sewing of the cradle-sewing," and pushes it through the third
hole, | and he sews on the cedar-withes. He continues doing so
through the | fourth and fifth holes; and after he has done so,
he does the same on the left-hand side of the || cradle. Then he 20
finishes the "strip for holding in the child," for that is the name
of | (the cedar-withe) (2). |

Then the man takes a piece of cedar-wood and cuts it | thin, one finger-
width wide; | and after he has done so, he puts four of these into the
cradle || a little more than half way down the depth of the cradle, 25
in this way: |  These are called "back-holders."
At the same time the midwife | splits cedar-
withes about the thickness of the little fin-
ger, about | one span less two finger-widths shorter than the
inside of the | cradle; and when she has split enough of these,
she takes four thin || cedar-sticks a little shorter than 30
the back-holder, | and she takes the  split long cedar-
bark, | and ties them on like this: When | this is
done, she places it on the back-holder. This is
called | the "back-  rest," and when it has been put
in, it is like this: ||

k'elx'iwakwa qa's nēx'sōdē lāx (ma'lē). Wā, lā k'lēš lek'ūtālaxa
g'ilt'la dewēxa, g'a gwālēg'a (fig.). Wā, lāxaē t'emg'aalelōts. Wā, 15
g'il'mēsē gwāla laē ēt'lēd āx'ēdxa ts'lēqladzō k'it'lx'iwak'uxa lēgadās
t'emāk'āgēsa t'ex't'emag'exsē qa's nēx'sōdēs lāx (yūdūx').
Wā, lāxaē t'emg'aalelōtsa dewēxē. Wā, ā'mēsē la hē gwē'nākūlax
(mōwē) lō' (sek'la). Wā, lāxaē hēm gwēx'idxa gemxanōdza'yasa
xaāp'lē. Wā, g'il'mēsē gwāla t'ex't'emag'exsē qaxs hē'maē lēgēms 20
(mā't).

Wā, lā āx'ēdēda begwānemaxa k'wa'xlā'wē qa's k'lāx'widēq qa
peldzowēs. Wā, lā 'nemdenē 'wādzewasas lāxens q'wāq'wax'ts'lā-
na'yēx. Wā, g'il'mēsē gwāla laē āx'ālexsas lāxa xaāp'lēxa mōwē.
Wā, la'mē bābanalagawē 'wālasgemasasa xaāp'lē g'a gwālēg'a (fig.). 25
Wā, hēm lēgades lādenēg'ēx'dema. Wā, lālēda māmayōitsila
ts'lēdāq papex'sālaxa texemēxa yō 'wāg'itens selt'lax, mālđenbala
lāxens q'wāq'wax'ts'lāna'yēx yix ts'ekwagāwā'yas lāx ōts'lāwasa
xaāp'la. Wā, g'il'mēsē hē'alē pa'yas laē āx'ēdxa mōts'laqē wiswūltō
k'wa'xlāwa. Wā, hālsela'mēsē ts'leits'ekwagawēsa lādenēg'ēx'de- 30
ma. Wā, la āx'ēdxa ts'leits'eq'astowē g'ilsg'ilt'la dzexek' de-
nasa qa's yibedzōdēxa texemē qa g'ēs gwālēg'a (fig.). Wā, g'il'mēsē
gwālēxs laē pax'ents lāxa lādenēg'ēx'dema. Wā, hēm lēgades
lādenēg'ē. Wā, la'mē g'a gwālē lāx ōts'lāwasa xaāp'lēg'a (fig.).

- 35 Now the cradle is placed on its side, for you know that the back-rest | is so placed that it does not reach up to the back of the head of the child. It | is put in in this way that the child may have a long neck when it grows up. If | the back-rest should reach to the occiput, the child would have a | short neck when it grows up; therefore || the neck of the child is bent backward when it is put into the cradle. |

When the back-rest is finished, the midwife takes | shredded cedar-bark and measures the length of the | inside of the cradle, so that it is the same length as the back-rest. Then she cuts | it off
45 and puts it on the back-rest. There are four layers of the || under-bedding. This is un-rubbed cedar-bark. After the under-bedding has been finished, | she takes well-rubbed cedar-bark and | measures the length of the inside of the cradle, beginning at the head of the | cradle down to where the feet of the child are to be. Then she | cuts it off, and she spreads it over the under-bedding. This is called ||
50 "soft bedding." There are four layers of this over the under-bedding. Now it is in | this way, the soft bedding is the first to go in at the place | where the head of the child lies. |



When this is done, she takes mountain-goat wool | well spun, and
55 spreads it over the soft bedding. || The soft wool does not extend

- 35 Wā, laem qogwīlēda xaāplē qa's q'lālaōsax gwālaasas Lādenēg'a-
'yaxs, yīxs k'lēsaē lāg'aā lāx āwāp!a'yasa g'īnānemē. Hēem
lāg'ilas hē gwālē qa g'ilt!Exowēsa g'īnānemē qo q'ūlyax'wīdlō. G'il-
'em lāg'aēda Lādenēg'a'yē lāxens 'megwāp!a'yaxsens x'ōmāēx, lāē
ts!ēk!ūxōwēda g'īnānemaxs lāē q'ūlyax'wīda. Wā, hē'mis lāg'ilas
40 L!ōt!exālēda g'īnānemaxs lāē xaāpt!āla lāxēs xaāplē.

Wā, laem gwālēda Lādenēg'a'yē. Wā, lā āx'ēdēda māmayōl-
tsila ts!edāqxa k'ādzekwē qa's mens'idēs lāx 'wāsgemg'eg'aasasa
ōts!āwasa xaāplē qa 'nemāsgemēs lē'wa Lādenēg'a'yaxs lāē t!ōs'i-
deq qa's ts!āk'eyīndēs lāxa Lādenēg'a'yē lāx hā'mōxsagālaēna'yasa
45 ts!ax'ts!ā k'lē's q!ō'yāak' k'ādzekwa. Wā, g'il'mēsē gwālēda
ts!āx'ts!āxs lāē āx'ēdxa aēk!aakwē q!ō'yāak' k'ādzekwa qa's mens-
'idēs lāx 'wāsgemasas ōts!āwasa xaāplē g'āg'ilēla lāx ōxtewīlts!āsa
xaāplē lāg'aa lāxa āxālaaslas g'ōg'egūyāsa g'īnānemē. Wā, lāxāē
t!ōs'ideq. Wā, lā lēpeyīnts lāxa ts!ax'ts!āwē. Wā, hēem lēgades
50 telxts!āwē. Wā, laemxāē hā'mōx'sagālaxa telxts!ā. Wā, lā'mē
g'a gwālēg'a (fig.). Wā, hēem ālēs 'nema telxts!ā lāg'aa lax
āxālaaslas x'ōmsasa g'īnānemē.

Wā, g'il'mēsē gwālēxs lāē āx'ēdxa p!alēmasa 'melxlowēxa lā
aēk!aak' yībekwa qa's lēpeyīndēs lāxa telxts!ā. Wā, lā'mē hēem
55 walālaxa p!alēm telx'ūnēyē ōba'yasa Lādenēg'a'yē lāx ōx!aatā'yasa

beyond the upper end of the back-rest towards the back of the head 56 of the | child, and the child lies on its back | on it. |

She takes some more well-spun mountain-goat wool for the cover of the | child. This is called "woolen cover." Now, when || this is 60 done, she takes the well-rubbed soft skin of the mountain-goat kid | and spreads it over the cover, namely, the cover-mat of mountain-goat kid. | After this has been done, she takes wool not spun, and | puts it in where the feet and the legs of the child will be, beginning at the | calf of the legs and down to the feet. This is called || "soft 65 wool for the feet." When this is done, she takes wool and | pats it between her hands to press it together thin. | Then she lays it on the soft cedar-bark, | where the back of the head of the child will be. This is called | "soft wool for the head." Then she takes well-rubbed || cedar-bark and pats it between her hands until it becomes 70 rounded; and | she puts it down over the soft under-bedding at the back of the | child until it reaches down to the soft wool for the feet. It is called "put | under for passing water." |


Then she takes well-rubbed cedar-bark, || not very much, and pats 75 it between her hands until it becomes thin; and | she folds it up until it is three finger-widths | wide and of the same length as the width of the | head of the cradle, just like a small pillow. She lifts

g'inānemē yīxa p'ālemē telx'ūnē. Wā, lā'mē neledzewē'ya g'inā- 56 nēmaq.

Wā, lāxaē āx'ēdxa ōgū'la'maxat! aēk'laak" yībekwa qā 'nawidzēsa g'inānemē. Wā, hēm lēgades p'ālem 'nawidzē Wā, lā'mē gwāla. Wā, lā āx'ēdxa hāp'!ēna'yasa qā'nēxē aēk'laak" q'ō'yaak". 60 Wā, hēm lepeyēsa p'ālemē 'nawidzē, yīxa qā'nēxē 'nākūyē. Wā, g'il'mēsē gwālexs laē āx'ēdxa p'ālemē k'lēs yībekwa qā's tēx'ēdēs lāx k'atālaaslas g'ōg'egūyāsa g'inānemē, g'āg'ilela lāx āwābēdza'yas lāg'aa lāx g'ōg'egūyās. Wā, hēm lēgades p'ālem telxsīdzē. Wā, g'il'mēsē gwālexs laē āx'ēdxa p'ālemē qā's aēk'lē 65 lāqilālāsēs ē'eyasowē lāq qā q'lesmenkwēs qā peldzowēs. Wā, g'il'mēsē gwālexs laē paqeyints lāxa telxts!ā k'ādzekwa lāx āxālaaslas āwāp'!a'yasa g'inānemē. Wā, hēm lēgades p'ālem tel-q'wap!ē. Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk'laakwē q'ō'yaak" k'ādzekwa qā's lāqilālāsēs ē'eyasowē lāq qā k'ilx'semēs. Wā, lā 70 pāx'its lāx walālaasasa ōba'yasa telxts!ā lāx ōdzoxsda'yasa g'inānemē lāg'aa lāx telxsīdzē. Wā, hēm lēgades k'!exsaak" k'!āk'!el-gūdzowē.

Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk'laak" q'ō'yaak" k'ādzek" k'lēs q'lēnema qā's lāqilālāsēs ē'eyasowē lāq qā peldzowē. Wā, lā 75 q'lanēpi'lālaq qā yūdux"denēs lāxens q'wāq'wax'ts!āna'yēx yīx 'wadzōsgemasas. Wā, lā hēm 'wāsgēmē 'wādzegeg'aasasa x'ōmdzasasa xaāp!ē hē gwēx'sēmē qenōlē Wā, lā 'wibendxa p'ālem tel-

up the end of the wool | under the head and puts the small pillow
80 under the || soft woolen pillow, for the back of the head of the child
rests on it when its neck is bent back, | so that it may have a long
neck when it grows up. It is called | "cedar bark pillow near the
bottom." |


When this is done, she takes wool and does as she did | before with
85 the preceding cushion. She places || it on the upper side of the
woolen pillow, where the head of the child will | rest, and it is called
"wool next to the pillow." | Then she takes well-rubbed yellow
cedar-bark, | which is very soft, and measures with her hand until it
is | one span long. There she cuts it off. She gathers up one end of it, ||
90 so that it is round, splits off a narrow strip of yellow cedar-bark,
and ties up | one end of it so that it is like this:
This is called | "cedar-bark cushion for the side of
the face." Two of these are made, and the ends | 
of these show on each side of the face above the ears when the child
lies on its back in the cradle. | These cedar-bark cushions are made
95 so that the child may have a rounded || face when it grows up. |

After this she takes yellow cedar-bark and measures off a
length of | one span and two finger-widths. There she | cuts it
off. Then she splits a narrow strip of cedar-bark, | gathers up one

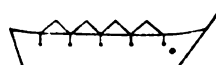
q!wap!ē qa's āxabodēsa qenōlbida'wē lāx āwābā'yasa p!alemē
80 telq!wap!ē qa hās āxālē ōxlaatā'yasa g'inānemē qa l!ōt!exālēs qa
g'ilt!exowēs qo q!ūlyax'widlō. Wā, hēm lēgades max'ts!ā k'ā-
dzeq^u telgwap!ē.

Wā, g'il'mēsē gwālexs laē āx'ēdxa p!alem qa's hēmēxat! gwēx'-
idqēs gwēg'ilasaxa max'ts!ā k'ādzeq^u telgwap!ē. Wā, āxdzōts
85 lāx ēk!adza'yasa p!alemē telgwap!ē laxaax āxāsLas ōxlaatā-
'yasa g'inānemē. Wā, hēm lēgades p!alem mag'ap!ē telgwap!ē
Wā, g'il'mēsē gwālexs laē āx'ēdxa aēk!aakwē q!ō'yaaq^u dēxwa
qa ālēs telqwa. Wā, lā bāl'itsēs q!wāq!wax'tslāna'yasa 'nemp!en-
k'axs laē t!ōts!endxa dēxwē. Wā, la'mē lēx'ūndeq qa lēx'ēnēs
90 āpsba'yas. Wā, lā dzexāxōdxa ts!eq!adzowē dēxwa qa's k'!lx'īdēs
lāx āpsba'yas qa g'ēs gwālag'a (fig.). Wā, hēm lēgades dēx'
telgelgūnōlemē. Wā, lā malts!aqē āxa'yas. Wā, hēm nēnibala
lāx ēwanolema'yasa g'inānemaxs laē t!ēx'tslāxēs xaāp!a, yīxs
hē'maē lāg'ilas ēxenōlemāxēs telgelgūnōlemayē qa k'!lx'ēmē-
95 gōgūma'yasa g'inānemē qō q!ūlyax'widlō.

Wā, g'il'mēsē gwālexs laē āx'ēdxa dēxwē qa's bāl'īdēsēs q!wās
q!wax'tslāna'yēxa 'nemp!enk'ē, hēmisa maldenē 'wāsgemasas laē
t!ōts!endeq. Wā, lā dzexōdxa ts!eq!adzō. Wā, lā aēk!a q!ap!ē-

end well, and ties the thin end with the strip of yellow cedar-bark in || this way:  This is called "cedar-bark head-presser." 100
It is | put on the forehead of the child so that its face
may be flat- tened a little, and so that the | forehead
may not grow to be too round, and so that | the upper end of the
nose may be flat, and the eyes not set deep in the face. | The cedar-
bark cushion for the side of the face and the forehead-presser together
bring the face of the child to a good shape, || in the way the Indians 5
want to have it. |

When the cedar-bark forehead-presser is finished, she takes wool and | pats it with her hands until it becomes thin and pressed-together. | Then she measures it across the forehead of the child, | beginning at the eyes, and going to the back of the head. This is || to be laid under the forehead-presser, and it is called "soft wool for 10 the forehead." |

When this has been done, she takes a drill and drills a hole | one span from the head-end of the | cradle; and when the hole goes through, she drills another hole | the same distance as the one she made on the upper side of the cradle; and || when it goes through, she 15 takes a red-hot, long, thin stone and | pushes it into the hole, in order to enlarge it and to make it smooth, | in this way:
This is called "hole for the twisted hair | rope of  the head-presser." |

x'ídxā āpsba'yē qa's yll'idēsa tsīēq'adzowē dēx' lāxa la wīlbēs'g'a gwālēg'a (fig.). Wā, hēm lēgades dēx' t'lāk'emē. Wā, hēm 100 āxāla lāx ōgwiwa'yasa g'inānemē qa pāpagemālēs gōgūma'yas lō' qa k'lēsē xēnlēla qōqūyā ōgwiwa'yas. Wā, hē'mis qa pex'enēs ēk'!ē-ba'yas x'indzasas qa k'lēsēs wālwūnxstā. Wā, laem g'awalālēda dēxwē t'lāk'emē lē'wa telteīgūnōlemē nā'naqē'staaxa gōgūma-
'yasa g'inānemē lax gwe'yāsa bāk'lumē qa gwēx'sdems. 5

Wā, g'il'mēsē gwālēda dēxwē t'lāk'emēxs laē āx'ēdxa p'lalemē qa's lāq'ilālēsēs ē'eyasowē lāq qa pēldzowēs. Wā, hē'mis qa q'ēsmel-
kwēs. Wā, laem hēm men'yatslē ōgwiwa'yasa g'inānemē g'āg'il-
lēla lāx gēgēyagesas lāg'aa lāx ōxlā'yas. Wā, hēm la telgwabē-
'wēsē dēxwē t'lāk'imāya. Wā, hēm lēgades p'lalem telqwiwē. 10

Wā, g'il'mēsē gwālēxs laē āx'ēdxa selemē qa's selx'sōdēxa 'nem-
p'lenk'ē lāxens q'lwāq!wax'tslāna'yēx g'āg'ilēla lāx ōxtā'yasa
xaāp'lē. Wā, g'il'mēsē lāx'sāwē selā'yas laē ēt'lēd selx'ídxā hē-
'maxat! walāla g'āg'ilēla lāxa āpsaxdza'yasa xaāp'lē. Wā, g'il-
'mēsē lāx'sāxs laē āx'ēdxa x'ixsemāla g'ilt!a wīl lēx'en t'lēsem qa's 15
l'lēnx'sōdēs lāxēs sela'yē qa lalēx'ēdalēs. Wā, hē'mis qa qēstowēsēs
sela'yēxa g'a gwālēg'a (fig.). Wā, hēm lēgades nēx'sālatsa se'ya-
k'!enē lamagenōlema'yē.

After she has done so, she takes the long hair of a woman and ||
 20 makes it into a string. She stops when the string is five spans |
 long. Then she puts one end through the hole. | It serves to tie
 down the forehead-presser, | so that it fits closely to the forehead of
 the child on the upper part of the | nose. It is called "hair rope for
 head-presser." ||

25 After this has been done, she takes strips of dressed deer-skin, |
 and measures off a strip three finger-widths wide and cuts it off. |
 Now it is a long strip. Then she measures off three | spans, and she
 cuts off | four of these. These are called "deer-skin head-strips." ||

30 There are four of these three | finger-widths wide, and three | spans
 long. When this is done, she | takes cedar sticks and splits them
 into thin pieces one finger-width wide, | and half a finger-width ||

35 thick, and a short span long. | After she has made | four of these, she
 takes two more cedar-sticks and measures | the width of the head-
 piece of the cradle near the bottom. | She breaks them off in this
 length. Then she takes another measure at the end of the back-rest ||

40 and she breaks it off. She takes a strip of | narrow split cedar-bark,
 and with it she ties them together, making a grate of the | four pieces

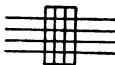
Wā, g'il'mēsē gwālexs laē āx'ēdxa g'ilsg'ilt!a se'yasa ts!edāqē qa's
 20 mēt!ēdēq. Wā, g'il'mēsē sek'!ap!enk'ē 'wāsgemasas lāxens q!wā-
 q!wax'ts!āna'yē laē gwāla. Wā, lā nēx'sōts lāxa nēx'sālat'sa se'ya-
 k'!enē lamagenōlema'ya. Wā, hēem lek'lūdayōxa dēxwē t!ā-
 k'emē qa ālēs q!esāla lāx ōgwiwa'yasa g'inānemē lō' ēk'!eba'yas
 x'indzasas. Wā, hēem lēgades mēdek' se'yak'!en lamagenōlemē'.

25 Wā, g'il'mēsē gwāla laē āx'ēdxa ālāg'im t!emāk'imē. Wā, lā
 mens'idxa yūdux'denē lāxēs q!wāq!wax'ts!āna'yē laē t!ōs'ideq.
 Wā, la'mē g'ilsg'ildedzōwa. Wā, la ēt!ēd mens'idxa yūdux'p!enk'ē
 lāxēs q!wāq!wax'ts!āna'yē lāxa ālāg'imē qa 'wāsgemats. Wā, la
 mōx'sē t!ōsa'yas hē gwēx'sē. Wā, hēem lēgades ālāg'imdzō t!e-

30 māk'imē. Wā, la'mē mōxsa yūdux'den lāxens q!wāq!wax'ts!ā-
 na'yēx yix āwādze'wasas. Wā, lā yūdux'p!enk' lāxens q!wā-
 q!wa'xts!āna'yēx yix āwāsgemasas. Wā, g'il'mēsē gwālexs laē
 āx'ēdxa k!wa'xlāwē qa's pāpex'sendēqxa 'nemdenas āwādze-
 'wasē lāxens q!wāq!wax'ts!āna'yēx; wā, lā k'lōden lāxens q!wā-

35 q!wax'ts!āna'yēx yix wāgwasas. Wā, lā ts!ex'ts!āna'yē āwāsgē-
 masas lāxens q!wāq!wax'ts!āna'yēx. Wā, g'il'mēsē gwāla mō-
 ts!aqē āxās laē āx'ēdxa mālts!aqē ōgū'la k!wa'xlāwa qa's mens'idēs
 lāx 'wādzegewasas ōxtewilts!āwasa xaāp!ē lāxa mag'ixsē laē k'ō-
 xs'endēq. Wā, lā ēt!ēd mens'itsa 'nemts!aqē lāx ōba'yasa lā-

40 denēg'ē. Wā, laxaē k'ōxs'endēq. Wā, lā āx'ēdxa dzexekwē
 ts!ēq!adzō dēxwa. Wā, la'mē k'!elg'emnoxs' yixs laē yibedzōdxēs

of cedar-wood that she split before. The four pieces of cedar-wood 42 are held by those | which she broke last. After they have been tied together, they are in this way. (They form the head-rest.¹) | This is put under what has already been put in at the || head end of the 45 cradle. Then she takes the four pieces of dressed deer-skin | (for pressing the forehead), three spans in length, and puts them under the middle | of the head-rest in this way,  and she straps them over the cedar-bark | forehead-presser; and after she has tightened them over the forehead, | she puts the head-string over it, and || puts the other end on the other 50 side of the cradle. She pulls it through backward and forward | many times on each side of the head of the cradle. This is really put on tightly by the midwife. |

When this has been done, she takes yellow cedar-bark, splits it into | narrow strips, and makes a mat one | span and four finger-widths || long and of the same width. | This is called "yellow cedar- 55 bark woven head-cover." | It is used to cover the head of the child when | he sleeps in the cradle with the forehead-presser on, and it covers the small part of the face that shows | and the cedar-bark forehead-presser. ||

When this has been done, she takes cedar-bark, and splits it into | 60 long, narrow strips, and she makes a thin | rope. When she thinks

g'ilē xāya mōts!aqē yīxs hē'maē yīpdemasa małts!aqē k!wa'xlō ālē 42 k'ōqwēs. Wā, g'il'mēsē g'wāl k'!lk'aqēxs laē g'a g'wālē'g'a lādap!ē.¹ Wā, la'mē āxabōts lāxa la'ma!āl āxts!ā qa q!ēdzexsēs lāxa ōxtē-wilts!āwasa xaāp!ē. Wā, lā āx'ēdxa mōksa ēelāg'im t!ēmāk'imē 45 xa yūdux'p!enk'as āwāsgemasē qa's āxabōdēs nēnegoyā'yas lāxa lādap!ē lāxa g'a g'wālē'g'a (fig.). Wā, hēem qek'ē'yēxa dēxwē t!ēmāk'imē yīxa ālāg'imē t!ēmāk'imē. Wā, g'il'mēsē g'wāl lak!ūti-!ālasōxs laē qek'ēyīndayowēda mēdek'wē sē'yak'!en lāq qa's lā nēx-so'yō lāxa āpsōtāgā'yasa xaāp!ē. Wā, lā q!ēp!enx'sō lāxa 'wāx'sa- 50 nōlemā'yasa xaāp!ē, yīxs laē ālak'!āla lek'!ūlasō'sa māmāyōłtsila.

Wā, g'il'mēsē g'wālēxs laē āx'ēdxa dēxwē qa's dzedzēxs'ēndēq qa ts!ēłts!Eq!astowēs. Wā, lā yībedzōdeq. Wā, lā 'nēmp!enk' lāxens q!wāq!wax'ts!āna'yēx, wā, hē'misa mōdenē laxens q!wāq!wax'ts!ā-na'yēx yīx 'wāsgemasas. Wā, hēemxaāwisē 'wādzowēs 'wāsgemasē. 55 Wā, hēem lēgades dēx' yībedzewak' 'naxumē Wā, laem 'nāxumēsa g'inānemaxs laē t!āk'imālxēs dēxwē t!āk'imā'yaxs laē mēxts!āxēs xaāp!ē. 'wī'la 'naxwāla lāxa xal!āla nēlālas gōgūma'yas lē'wis dēxwē t!āk'imāya.

Wā, g'il'mēsē g'wālēxs laē āx'ēdxa denasē qa's dzedzēxs'ēndēq 60 qa g'ilsg'iltstowē ts!ēłts!Eq!astā. Wā, la melx'ideq qa's wī'ēnēs

¹ See fig. on p. 660.

- 63 she has twisted enough | she stops, and puts it on to the cedar-bark loops. She | pulls it backward and forward (lacing it on). Its name now is "string for lacing the child into the cradle." ||
- 65 When this has been done, she takes cedar-bark, splits it, and | twists a long rope. When she has enough for | hanging the cradle, she stops making the rope; and she takes the | cradle-rope and ties its end to the | end of the elastic branch, from which the cradle is
- 70 suspended. || Then she puts up the branch near to the place where the mother of the child is sitting; | and after it has been done she ties the end of the thin rope | to its end.¹ This is called the "pulling-rope," which is used when the child cries. | Now she has finished the work at the cradle. This is all about the ways of the | Nāk!wax'da'x^u and Kwāg'u! and the various things that belong to
- 75 the || cradle, and their names. |
- 1 **Treatment of the Infant.**—After four days | the kelp band around the head of the child is taken off. | The head of the child is well oiled with oil of the silver-perch. When | this has been done,
- 5 the kelp band around the head is also oiled, || and then it is put back around the head of the | child. It is put on tight; and when this has been done, | the child is put into the cradle, and | the skin strips and the head-string are put on tightly; and | after the woman

- 62 denema. Wā, g'il'mēsē k'ōtaq laem hē!asgem lāxēs melāg'ilāqēxs laē gwāla. Wā, āx'ālelōts lāxa tlex't!emag'exsē. Wā, la'mē nēx'sawilāla lāq. Wā, hēm lēgades densen t!emak'ēdemē.
- 65 Wā, g'il'mēsē gwālexs laē āx'ēdxa denasē qa's dzedzēxs'endēq. Wā, lā melx'ideq qa g'il't!ēs denema. Wā, g'il'mēsē hē!āla lāx tēgwēlemsa xaāplē laē gwāl mela. Wā, la āx'ēdxa tēgwēldemasa xaāplē. Wā la āx'ālelōtsa tēgwēlemsa xaāplā lāx ōba'yasa xūselaba'yasa tēgwēldemasa xaāplē. Wā, g'il'mēsē gwālexs laē
- 70 lāg'alīlas lāxa 'nēxwāla lāx k!waēlasas ābempasa g'inānemē. Wā, g'il'mēsē gwālexs laē mōx'bentsa wilē denem lāx ōba'yas.¹ Wā, hēm lēgades nēxayo denem, yīxs q!wāg'alaēda g'inānemē. Wā, laem gwāla ēaxelaxa xaāplē. Wā, laem gwāla yīx gwēg'ilasasa Nāk!wax'da'xwē lē'wa Kwāg'u!axa 'wāxax'idalaasasa gwēlgwālasa
- 75 xaāplē lō' lēlēgēmas.
- 1 **Treatment of the Infant.**—Wā, g'il'mēsē mōp!enxwa'sē 'nālāsēxs laē qwēloyowēda 'wā'wadē qex'semēs x'ōmsasa g'inānemē. Wā, la aēk!a q!elsētse'wē x'ōmsasa g'inānemasa dzēk!wisē. Wā, g'il'mēsē gwālexs laē q!elēdzōtse'wēda 'wā'wadē qex'semēsa x'ōmsasa
- 5 g'inānemē. Wā, g'il'mēsē gwālexs laē qex'semdayō lāx x'ōmsasa g'inānemē. Wā, la'mē lēk!ūtela. Wā, g'il'mēsē gwālexs laē xaaptslōdayō lāxēs xaāplē. Wā, la'mē 'nāxwa la lāk!ūtē!lālasē'wēda ālāg'imē t!emāk'imē lē'wa se'yak'linē lamagenōlemē. Wā, g'il-

¹ See Vol. V, pl. 31, Publications of the Jesup North Pacific Expedition.

has cared for the child (the cradle) is hung up on the branch of the || cradle. | 10

If the child is a girl, the mother of twins, | a good-looking woman, is called to come to the house of the parents of the child | when they untie the head-band the second time. This is after eight | days, when the mother of twins is coming to put her tongue to the eyes and face of the child; || and then she presses her mouth on the child's face, 15 so that she may be good-looking when she grows up. When | the child has had the head-band of kelp around its head for eight days, | they call a woman, the mother of twins, to come in the | morning, and to take the child out of the cradle. As soon as | she comes, she sits down where they put down the cradle. She first || unties the head-line, and opens the | ends of the skin strips. Then 20 she turns back the forehead-presser, | takes the wool off the forehead, and she also takes off the cedar-bark | cushions on the sides of the face. | Then she unlaces the cedar-bark rope. And when | all this is off, she takes off the bedding of the child; and when all this is off, || she takes the child in her arms out of the cradle. (I forgot that 25 she | unties the kelp head-band of the child, before the woman | puts her feet into the water.) The father of the child brings her the | wash-basin, and puts it down where the mother of twins is sitting, | for she will wash the child. Then they pour || cold rain-water into 30

‘mēsē gwāla aaxsilāxa g’inānemē laē tēx’walēlem lāxa tēgwēlemasa xaāp!ē. 10

Wā, g’il’mēsē ts!āts!adagemē laē lē!ālase’wēda yikwilayag’ōlē ēx’sōk’ ts!ēdāqa qa g’āxēs lāx g’ōkwasa g’ig’aōlnokwasa g’inānemē qō ēt!ēde! qwēloyōlē qex’sema’yas x’ōmsaxa maigū’nalp!enxwa’sla ‘nālā! qa el’elxstowēsa yikwēlayag’ulē ts!ēdāqa g’inānemē lō’ qa plēp!eq!ūgemēsēq qa ēx’sokwēs qō q!ūlyax’wīdlō. Wā, g’il’mēsē 15 maigū’nalēxsē ‘nālāsa g’inānemē qex’semālēs x’ōmsaxa ‘wā’wadē qex’semēsa x’ōmsa, laas lē!ālase’wēda yikwilayag’ōlē ts!ēdāqaxa gaāla qa g’āxēs qwēltsemdxa g’inānemē lāxēs xaāp!ē. Wā, g’il’mēsē g’āx k!wāg’alīla lāx ha’nēlasasa xaāp!ē. Wā, lā hēm g’il qwē!ētsōsēxa se’yak!enē lamagenōlemē. Wā, lā ēt!ēdxa ‘wax’s- 20 bax’idxa ālāgīmē t!emāk’imē. Wā, lā nelōdxa dēxwē t!ak’imē. Wā, lā āxōdxa plālemē telqwiwē. Wā, lāxaē āxōdxa dēxwē telte!gūnōleme. Wā, lā qwē!ā!axa t!ex’t!emag’exsē. Wā, g’il’mēsē ‘wī!āxs laē ‘wī!a āxālax ma’masa g’inānemē. Wā, g’il’mēsē ‘wī!āxs laē q!elwūlts!ōdxa g’inānemē lāxēs xaāp!ē. (L!elēwayenlaqēxs 25 qwē!ōdaaxa ‘wā’wadē qex’semēs x’ōmsasa g’inānemax, k’lēs’māē dzēx’stēda ts!ēdāqaxa ‘wapē.) Wā, lā ōmpasa g’inānemē, āx’ēdxa kwādzats!ēlaq qaxs g’āxē hāng’alīlas lāx k!wāēlasasa yikwilayag’ōlē ts!ēdāq qaxs hē’māē kwāsā!xa g’inānemē. Wā, lā gūxts!ōyowa ‘wūda’sa tsātsoxlē lāxa kwādzats!ēlaq. Wā, lā k!lpstānowēda 30

- 31 the wash-basin, and put | one red-hot stone into the water in the wash-basin | for the child. When the water is just getting warm, they take out | the stone. The mother of twins puts her | left foot
35 into the water in the wash-basin, || and puts the child on her instep. | Then she takes well softened yellow cedar-bark, and | she squirts water on it out of her mouth four times, and she says, | "Now, my darling, I give you my good health, for I never get sick, | and every-thing comes to me without difficulty. You shall grow up well, ||
40 and you shall marry princes of the chiefs of the tribes." |—|

After she has prayed, she takes a | small chamber-vessel that she kept hidden, and which is almost full of | her urine. She holds it in
45 her right hand || and speaks again, and says: "Now, | my darling, I will put on your body this of which all kinds of sickness are afraid, | that it may protect you against danger, and that the spirits may be afraid of you." |

And when her prayer is at an end, she pours this water into the chamber-vessel | in which she is going to wash the child. She
50 takes yellow cedar-bark, and dips || it into the urine and water. Then she begins at the | right-hand side of the head of the child and washes it with the yellow cedar-bark, going along the right side of the body; | and after she finishes the right side, she | washes the left side

- 31 'nemsgemē x'ixsemāla t'lēsem lāxa la q'lōts!ā 'wāp lāxa kwādzats!ē-laxa g'inānemē. Wā, g'il'mēsē k'oḥ'stax'idexs laē k'lipwūsta-nowēda t'lēseme. Wā, lāda yikwilayag'ōle ts!edāq dzēx'stasēs gemxōltsidza'yē g'ōgū'yō lāxa 'wābets!āwasa kwādzats!ēlaxa g'inā-
35 nemē. Wā, la k'wāg'altsidzetsa g'inānemē lāxēs āwig'altsidza'yē. Wā, lā āx'ēdxa aēk'laakwē tātēlq!waakwē q'lōyaak' dēx' qa's mō-plenē sēlboqasēs 'wāpāēl'exawa'yē lāq. Wā, la 'nēk'a: "Wā, āda-tsagā, la'men lāsasen hēlēt's!ēna'yē lāl, yixg'in k'lēsek' ts!ex'q!āē-noḥwa lōxgūn ā'mēk' wālālatsa dādek'asē; wā, hē'mis qa's hēlem-
40 g'ustāōs g'ig'āgemdālx lōlāelgēma'yasa g'ig'egāma'yasa lēlqwāla-la'yē qa's lā'wūnemx'idlōs."

Wā, g'il'mēsē gwāl ts!ēlwaqaxs laē āx'ēdxēs q'lūlālekwxēs kwā-kwādzemēxa hālselaem k'lēš qōt!axa kwāts!ēxa hēs'maxa yikwila-yag'ōle ts!edāq āsmēsa. Wā, lā dālasēs hēlk'lōts!ēna'yē lāxa
45 kwākwādzemē. Wā, la ēdzaqwa yāq!ēga'la. Wā, la 'nēka: "Wā, ādatsagā, laemk' lāl'gada k'ilem'gasa 'nāḥwa ts!ēts!ex'q'lōlema lāg'aalelāl lāl qa dādamewēlōl qa's k'ilemaōsasa hāyāfīlālagasē."

Wā, g'il'mēsē q'lūlbē ts!ēlwaga'āyās laē gūxstentsa kwāts!ē lāxēs kwādzas!axa g'inānemē. Wā, la āx'ēdxa dēxwē qa's dzōp-
50 stendēs lāxa kūkwēqela 'wāpa. Wā, hē'mis g'āg'ilela hēlk'lōtē-ma'yasa g'inānemaxs laē kwās'idēq hāxela lāx hēlk'lōt!ēna'yas gūsētasa dēxwē. Wā, g'il'mēsē gwālxa hēlk'lōt!ēna'yaxs laē ēt!ēd

of the body. After this she wipes the body with | soft yellow cedar-bark, head and body. || After doing this, she lays the child face down 55 across her knees, | with the head towards the left (of the mother of twins); | and she puts the thumb of her right hand at the left of the | small of the back of the child, and she puts the middle finger | at the right hand of the small of the back, and pulls them together towards the middle; || and while she is doing so, she says: "Dear girl, you shall 60 have a slender waist | when you grow up; and you shall not eat so much, | so that you will be stout." |

She pulls together thumb and middle finger four times | over the back of the child, and she repeats four times || what she said before. 65 After doing so, she turns the | child on its back, so that it lies on the knees of the woman; and she puts two | fingers of her right hand into her mouth, the first | and second one, wets them, and | presses them on the face of the child. First the region under the || eyebrows on 70 each side of the nose is pressed into shape. Then she | presses the face of the child all over. This is called by the Indians | "putting the face of the child into shape;" and after this has been done, she | licks the child's eyes; and the mother of twins says before | licking the child: "O darling! now I give you my good looks, || and the power of 75 my eyes, that you may not have bad eyes hereafter when you grow

kwäs'idex gemxöt!ena'yas. Wä, g'il'mēsē gwālexs laē dēg'itasa 53 tātēlq!waakwē q!ō'yaak^u dēx^u lāx x'ōmsas lē'wis ōk!wina'yē. Wä, g'il'mēsē gwālexs laē hāx^uk'āx'intsa g'inānemē lāxēs ōkwāx'a'yē 55 gwēxtāla^a g'inānemē lāx gemxöt!ena'yasa yikwilayag'ōlē ts!ē-dāqa. Wä, la āx'ālelōts qōmāsēs hēlk'!ōlts!āna'yē lāx gemxōdēg'a'yas qenāsasa g'inānemē. Wä, la āx'ālelōtsēs 'nōlax'ts!āna'yē lāx hēlk'!ōdēg'a'yas qenatsa. Wä, la k'imge'nākūlas lāx negēg'a'yas āwig'a'yasa g'inānemē. Wä, la 'nēk'axs hāē gwēg'ilē: "Hēlōx^uLES 60 ādatsagā qasō q!ūlyax^uwīdlō; k'!ēsLES q!ēq!ēk'!ēSL lāx ha'mapē, ālas penl!ēslōl."

Wä, la mōp!ēna k'imge'nākūlasēs qōma lē'wēs 'nōlax'ts!āna'yē lāx āwig'a'yasa g'inānemē. Wä, la mōp!ēndzaqwa āem nege'tōd-xēs g'ālē wāldema. Wä, g'il'mēsē gwālexs laē nehtsē'stendxa g'inā- 65 nemē qa nēlk'āx'ēlilēs lāx ōkwāx'a'yas. Wä, la p!aq!esasa mālē lāx q!wāq!wax'ts!āna'yasēs hēlk'!ōlts!āna'yēs ts!ēmāla^ats!āna'yē lē'wē 'nōlax'ts!āna'yē. Wä, la k!ūnqē q!wāq!wax'ts!āna'yas laē p!ēp!ēq!ūgemaxa g'inānemē hēem g'il p!ēq!wasōsē benk'!ōt!ēna'yas aenas lō' 'wāx'sōt!ēna'yas x'indzasas. Wä, la 'nāxwa p!ēq!wi- 70 'lāla^a gōgūma'yasa g'inānemē. Hēem gwe'yōsa bāk'lumē naqē'stendex gōgūma'yasa g'inānemē. Wä, g'il'mēsē gwālexs laē el'elxstōd gīgē'yagesas. Wä, la 'nēk'ēda yikwilayag'ōlaxs k'!ēs'maē el'elxstōdēq: "Wä, ādatsagā, la'men lāsasg'in ēx'sōk!wēnōk^u lāl lōgūn ēx'semstoēnēk' qa's k'!ēsēlōs 'yāg'ilxstōl qasō q!ūlyax^uwi- 75

76 up, | and that the princes of the chiefs of the tribes may fall in love with you, | and that your beauty may be praised by all the princes | of the chiefs of the tribes." |

80 When her speech is ended, she takes oil of the silver-perch and || oils the body of the child; and after oiling the body of the child, | she oils its head; and she does not stop until the head of the child | is soaked with oil. When | this has been done, she puts the kelp band around the head of the child; | and she puts on the bedding, and ||
85 everything else that belongs to the head of the child. After doing this she | gathers the cedar-bark with which the body has been wiped, and puts it into a | water-tight box,—the same one into which she put the cedar-bark on which the mother of the | child sat after giving birth to the child; and into which the first excrement of the child, |
90 and what was used for wiping its body, were put. This || box is called "cedar-bark box." |

When the mother of twins finishes taking care of the child, | she is paid four pairs of blankets. | The midwife who took care of the woman
95 receives the same pay. | They take off the kelp || head-band every eight days, and put it back around the head | after putting oil on the head of the child. | It is kept on for four moons. After four moons |

76 *dełō qa's māmawidālagēlōs yīs lōlāelgēma'yas g'ig'igāma'yasa lēlqwāla'ya; hē'mis qa's x'āx'ēlsgēmēsewēlōsasa 'nāxwa lōlāelgāma'yas g'ig'igāma'yasa lēlqwāla'ya, ādatsaga."*

Wā, g'il'mēsē q'ūlbē wāldemas laē āx'ēdxa dzēk'wisē qa's q'el-
80 *sīt'lēdēs lāx ōk'wina'yasa g'inānemē. Wā, g'il'mēsē 'wī'la q'elēkwe ōk'wina'yasa laē q'eltsemdex x'ōmsas. Wā, ā'mēsē gwālexs laē ālak'lāla la lēqsa dzēk'wisē x'ōmsasa g'inānemē; wā, g'il'mēsē gwālexs laē qex'semdex x'ōmsasa g'inānemasa 'wā'wadē qex'semēs x'ōmsē. Wā, ā'mēsē 'wī'la āx'ālelōdālas mēmamasa g'inānemē*
85 *lē'wa gwēlgwālas x'ōmsasa g'inānemē. Wā, g'il'mēsē gwālexs laē q'ap'lēx'idxa dēg'ēdayo dēx' lē'wa k'ādze kwē qa's āxts'lōdēs lāxa aemxaakwēg'ildasa yīx la g'ēts'lewatsa k'wa'xlawēsē'was ābempasa g'inānemaxs g'ālāē gwāl māyola, lē'wa g'ālē āmāx'idayosa g'inānemē lē'wa dēg'idanāq la 'wī'la g'ēts'lā lāq. Hēm lēgadēda g'il-*
90 *dasas k'ādzegwats'lē.*

Wā, g'il'mēsē gwāla yīkwilayag'ōlē ēaxelaxa g'inānemaxs laē
hālāqasō'sa mōxsa p'elxelasgema. Wā, hēmxaāwisē 'wāxa hāla-
gemaxa māmāyōltsila ts'lēdāqaxa aaxsilāxa ts'lēdāqaxs g'ālāē
māyolasā g'inānemē. Wā, la hēmenālaem qwēloyowēda 'wā'wadē
95 *qex'semēsa x'ōmsēxa malgū'nālexsa 'nāla qa's xwēlaqē qex'emdayōxs laē gwāl q'eltsemtse'wē x'ōmsasa g'inānemē lālaa lāxa mōsgēmē 'mekūla. Wā, g'il'mēsē mōsgēmgilaxa 'mekūlāxs laē*

they stop putting on the kelp head-band around the head of the child. | And after this it is put into the cedar-bark || box; and nothing is 100 taken off from all the things belonging to the child, | for they will be taken off only when it is ten months old. |

As soon as the child is ten months old, the cedar-bark, | the yellow cedar-bark, and the wool bedding of the child are put | into the cedar-bark box; and after the hair of the child has been singed off, || and the anklets and arm-rings have been put on,—for the mother of 5 twins | also singes off the hair from the head of the child, and | puts on the anklets and arm-rings,—she goes and hides the cedar-bark box | under the rock under which the cedar-bark is hidden. |

This is the custom of the Kwäg'ul, Nāk'lwax'da'x^u, Gwa'sela, || and Awik' lēnox^u. | 10

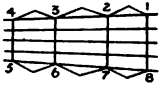
The reason why the long-heads of the Koskimo and | Gwats'lēnox^u, G'āp'lēnox^u, L'lasq'lēnox^u, and | L'lal'lasiqwāla, and Nāqemg'ilisāla are different, is that | the kelp head-band is kept on for twelve days at a time, until the girl || is ten months old. It is a little different 15 when the child is a boy, | for then the kelp head-band is tied around for ten days, | and is taken off after eight months. | The head of the child is also rubbed with oil of the silver-perch in the same way | as the Kwäg'ul women do with their children. ||

gwāl qex'semālē x'ōmsasa g'inānemaxa 'wā'wadē qex'semēsa 98 x'ōmsē. Wā, g'il'mēsē gwālemx's laē lats!oyo lāxa k'ādzegwatslē g'ildasa. Wā, lāla k'lēās lawo'yo lāxa 'nāxwa gwēlgwālasa g'inā- 100 nemē, yixs āl'mēlē lawālexs lāl hēlogwilala g'inānemē.

Wā, g'il'mēsē hēlogwilaxs laē 'wī'la lawōyewē k'ēk'adzek^u lē'wa dēxwē lē'wa plēpalemē gwēlgwālasa g'inānemē qa's lā lats!oyo lāxa k'ādzegwatslē g'ildasa. Wā, g'il'mēsē gwāl ts!ex'iltsemtse'wē x'ōmsasa g'inānemē lē'wa kūnxwēdem yixs hē'maēxa yīkwilaya- 5 g'ōlē ts!edāq ts!ex'iltsemdex x'ōmsasa g'inānemē. Wā, hēemxaāwis kūnxwētaq. Wā, hēemxaāwis la q'lūlālaxa k'ādzegwatslē g'ildas lāxa k'ādzek'waasē.

Wā, hēem gwayi'lā'latsa Kwākwūkwakwē lē'wa Nāk'lwax'da'xwē lē'wa Gwa'sela lē'wa Awik' lēnoxwē. 10

Wā, g'a'mēs lāg'ilas ōgūqāla g'ilsg'iltēma Gōsg'imuxwē lē'wa Gwats'lēnoxwē lē'wa G'āp'lēnoxwē lē'wa L'lasq'lēnoxwē lē'wa L'lal'lasiqwāla lē'wa Nāqemg'ilisāla yixs mālexsag'iyuwaē 'nālās qex'semālēs ts!āts!ādagemē xunōx^uxa 'wā'wadē qex'semēs x'ōmsa, lālāa lāxēs hēlogwilaēna'yē. Wā, lā xāl!a ōgūqāla laqēxs bābagū- 15 māē, yixs neqap'lēnxwa'saē 'nālās qex'semālēs x'ōmsaxa 'wā'wadē qex'semēs x'ōmsa. Wā, la mālgūnāltsemg'ilaxs laē āxōyā. Wā, la hēemxat! q'eltsemdayōsēx x'ōmsasa g'inānema dzēk'wisē lāx gwēg'ilasasa Kwākūg'ōlaxsemaxēs xūnōkwē.

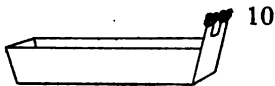
- 20 Now you know why the women of the Koskimo have long heads. | All the bedding in the cradles of the Koskimo women | and Kwāg'ul women is the same. Therefore | the mountain-goat wool is prized highly when it is bought by the Koskimo women from the | Kwāg'ul. ||
- 25 The only difference is in the lacing of the child among the Koskimo women. | They use deer-skin, and they cut a narrow strip | half a finger-width wide and | very long. Two pieces are cut off. After they have been cut off, | the woman takes the back-rest and lays it
- 30 down flat || where she sits. Then she takes the long strips of thin dressed cedar-withes | and puts them on the edge of the back-rest, in this way: She takes the | narrow strip of deer-skin and uses  it to sew on at (1). | After that she measures off the cedar-withes and sews it on at
- 35 (2), | and then she also sews it on at (3), || and finally at (4). She does the same | at the other edge of the back-rest. After doing so, | she places the back-rest on the back-rest holder. Then it is finished. | It is called "deer-skin rope sewed on to back-rest." | This is the old style of the Koskimo women. ||
- 40 If a child dies, the cradle and | the clothing are taken to the cedar-bark cave; but when | the child grows up to be healthy, they

- 20 Wä, laems q!äl'alelax läg'ilas g'ilsg'iltema ts!edäqasa G'ösg'imuxwē. Wä, la 'nāxwaem 'nemāx'isē gwēlgwālasa xaāp!āsa Gōgūt's!axsemē lē'wa Kwākūg'olaxsemē, yixs hē'maē läg'ila q!eyōxwa p!alemasa 'melxlowaxs k'elxwase'waasa Gōgūt's!axsemē lāxa Kwāg'ulē.
- 25 Wä, lēx'a'mēs ögüqälaxa t!ex'tlemag'exsē lāxa Gōgūt's!axsemē, yixs laē äx'ēdxa k'!elx'ēwakwasa gēwasē qa's t!ösödēxa ts!ēq!adzowē läqxa k'!ödenē lāxens q!wāq!wax'ts!āna'yēx yix 'wādzewasas. Wä, la g'ilsg'ildzowa. Wä, la malēxa t!ōsa'yas. Wä, g'il'mēsē gwāla ts!edäqē t!ōsaqēxs laē äx'ēdxa lādenēg'a'yē qa's pax'alilēs lāxēs
- 30 k!waēlasē. Wä, lä äx'ēdxa g'ilsg'ilt!a wiswūltowē selbek^u dewēxa qa's k'at!alelödēs öba'yas lāxag'a gwālēg'a (fig.). Wä, lä äx'ēdxa ts!ēq!adzowē k'!elx'iwakwē qa's t!emg'aalelödēs lax (1). Wä, g'il'mēsē gwāla laē k'!eselaxa dewēxē laē ēt!ēd t!emg'aalelödēx (2). Wä, g'il'mēsē gwālexs laē ēt!ēd t!emg'aalelödēx (3). Wä,
- 35 g'il'mēsē gwālexs laē ēt!ēd t!emg'aalelödēx (4). Wä, lä hēemxaat! gwēx'idxa āpsenxa'yasa lādenēg'a'yē. Wä, g'il'mēsē gwālexs laē pāx'entsa lādenēg'a'yē lāxa lādenēg'ēx'dema. Wä, laem gwāla. Wä, hēem lēgades k'!elx'iwak^u t!emāk'ägēsa t!ex'tlemāg'exsē. Wä, hēem ālak'lāla g'ildzesē gwālaasas lāxa Gōgūt's!axsemē.
- 40 Wä, g'il'mēsē lē'lēda g'inānemē laē 'wīlaem layowa xaāp!ē lāxa k'ādzek!waasē lē'wēs gwēlgwāla lāxēs 'wāxax'idālaasē. Wä, g'il-

keep the cradle and the | back-rest, and they hide the clothing and the | cedar bark forehead-presser in the cave. They keep || the cradle 45 in case the first-born child should have a younger sister. |

Twins.¹—They only change the cradle when a woman has twins; | for if she should have twin-children after having many other children, | the cradle is put away. |

Then a wood-worker is asked to make for the twins cradles || with 5 notched head-pieces. Then the wood-worker goes to work at once | trying to finish the cradles with the notched head-boards | before the twins are four days old; and when | the cradles with the notched head boards are finished, and the twins are three days old, | they put two feathers from the || tail of the eagle into two holes drilled in the notched headboard | of the cradle, two at each side, in this way: |



Now the twins are wrapped up well in | soft yellow cedar-bark and in red cedar-bark. The faces of the | twins are painted red, and also those of the mother || and father. And the father of the twins must 15 sit still; | he is not allowed by his tribe to do anything; he is not even allowed to get fire-wood | and water. His relatives | always sit by his side in the house in order to get the fire-wood | and the

‘mēsē hēlemg’ustā q!wāxēda g’īnānemē lā axēlase’wēda xaāp!lē lē’wis 42
ladēnēg’a’yē. Wā, lāla ‘wīlaem la q!lūlā gwēlgwālas lē’wēs
dēxwē tlakema’yē lāxa k’adzek!waasē, yīxs hē’maē lāg’ilas āxēla-
se’wēda xaāp!lē qō ts!a’yanōx^ulēs g’ālē māyōlēma. 45

Twins.—Wā, lēx’a’mēs l!āyowatsa xaāp!āxs yīkwīlāē yīxa ts!ē- 1
dāqē, yīxs ā!maē yīkwīlēxs laē q!ēyōkwēs sāsēmē. Wā, ā’mēsē
g’ēxase’wēda xaāp!lē.

Wā, lā g’ag’ō’nase’wēda g’īt!ēnoxwē qa’s xaāpēlēx yīkwē!ats!āma-
lēxla qēqexeg’ē’yō xēxaap!a. Wā, hēx’ida’mēsē ēāx’idēda g’īt!ē- 5
noxwē qaxs hayalomālaē gwālamasxa mālēxla qēqexeg’ē’yō xēxa-
āp!āxs k’lēs’maē mōp!ēnēla yīkwī!ēmē g’īng’īnānema. Wā, g’l-
‘mēsē gwāla mālēxla qēqexeg’ē’yo xēxaāp!āxs laē yūdūxūxsēk’ēlēda
yīkwī!ēmē g’īng’īnānema laē lasēdayowēdamaēma!ts!aqēg’a’yōl lāx-
nāxsdey’asa kwēkwē lāxa la maēmaldzek^u selē lāxa qēqexeg’iwa- 10
‘yasa xēxaāp!ēxa g’a gwālēg’a (*fig.*).

Wā, laem āem q!ēq!ēnēpsemlīfēda yīkwī!ēmāxa aēk’!aakwē tatēl-
q!waakwē dēxwa lē’wa k’ādzekwē. Wā, la gomēx^usa gūg’um-
yema yīkwī!ēmē g’īng’īnānema. Wā, hēemxaāwisē gwālē ābempas
lē’wēs ōmpē, yīxs ā!maē la seldēla ōmpasa yīkwī!ēmē g’īng’īnā- 15
nema yīxs k’lēsāē hēlq!ōlem āxax’sālasēs g’ōkūlōtē, wāx’ma lēqwa
lē’wa ‘wāpē la k’lēs hēlq!ōlem la āx’ēdeq. Wā, la’mē hēda lēlē-
lāls la hēmenala k’wāmēlēq qa’s āxēxa ‘nāxwa āx’ēxstsō’sxa lēqwa
lē’wa ‘wāpē lē’wa hē’maōmasē qaxs k’lēsāē hēlq!ōlem a’mēlas-

¹ See also pp. 631-635.

20 water and food || for the couple, and the twins who belong to the Salmon, are not allowed to have misfortune | — |.

As soon as the twins that belong to the Salmon are four days old, | when the navel-string comes off, they take the cradles with the | notched head-boards, put them down on the floor one on the right-hand
25 side of || another woman who has been the mother of twins, and they put down | the other one on the left-hand side; and when everything is ready, | they put the bedding into the two cradles with notched head-boards. There is | no difference between the bedding of twins and that of single children. | The only difference is that a cradle with a
30 notched head-board is used, and that the four || feathers from the tail of an eagle stand on the | notched head-board of the cradle, and that the faces of the twins are | always painted red every fourth day, together with the faces of their parents, and that this continues | until the twins are ten months old. |

As soon as the woman who has had twins before, finishes arranging
35 the bedding || in the cradle that was put down at the right-hand side of the | woman who has had twins before, she takes on her arms | the first-born child belonging to the Salmon. She takes off the | wrappings of yellow cedar-bark and of red cedar-bark; and, after taking them all off, | she takes the split kelp and puts it around the head of
40 the child belonging to the Salmon. || And this is different in regard to

20 nōkwa hayasek'āla lē'wis yīkwī'lemē l!āl!eyadza'ya g'ing'inā-nema.

Wā, g'il'mēsē mōxsēk'ilēda yīkwī'lemē l!āl!eyadza'ya g'ing'inā-nemē yīxs laē lawāyē ts!eyōxlā'ya. Wā, la'mē āx'ētse'wēda mālexla qēqexeg'eyowē xēxaāp!a qa's lā hānalī'lema 'nemēxla lāx hēlk'!o-
25 tagawalīlāsa ōgū'la'maxat! yīkwīlayag'ōl ts!edāqa. Wā, hāng'alī'lema 'nemēxla lāx gēm̄xagawalīlās lāx laēna'ya's 'wī'la gwa'la'fē āxts!āwē gwēlgwālāsa mālexla qēqexeg'eyowē xēxaāp!a, yīxs k'leāsāē ōgū'its gwēlgwālās lāx gwēlgwālāsa 'nemōk!wēdza'yē mayō'lema lax ōgū'lā lāxa qēqexeg'eyowē xēxaāp!ā lē'wa maēmo-
30 ts!aqē ts!elts!Elk's nāxsde'yasa kwēkwaxs laē lā'la'la lāx āg'iwa'yasa qēqexeg'eyowē xēxaāp!a; Wā, hē'misa yīkwēlemē g'ing'inānemxs laē hēmenalaēm gūmsa lē'wēs g'ig'aōlnokwaxa maēmoxsa 'nāla lālaa lāx hēlōgwīlax'demlāsa yīkwī'lemē g'ing'inānema.

Wā, g'il'mēsē gwāla yīkwīlayag'ōlē ts!edāq hēlax gwēlgwālās
35 ōts!ā'wasa 'nemēxla qexeg'eyō xaāp!axa ha'nī'fē lāx hēlk'!ōtaga-walīlāsa yīkwīlayag'ōlē ts!edāqa. Wā, g'il'mēsē gwāla laē q!elēlī-laxa g'ālē mayō'īdayō l!āl!eyadzē g'inānema. Wā, lā āxōdex q!enēp!ēna'ya's dēx' lē'wa k'ādzekwē. Wā, g'il'mēsē 'wī'lāxs laē āx'ēdxa 'wā'wadē lepsaakwa qa's qex'semdēs lāx x'ōmsasa l!āl!e-
40 yadzē g'inānema. Wā, hēm ōgūqālayōsa yīkwī'lemē g'inānema,

twins; | that they do not put on the head-band until the navel-string 41
comes off on the | fourth day; and after putting the head-band
around the head of the | child belonging to the Salmon, the woman
who has had twins (before) speaks | and says (Prayer for the twins):
"O friend! || that is the reason why you come. You come to benefit 45
those who have come to be your | parents, and you have come to
make them rich and to | defend them against sickness, O friend
Salmon! you, Supernatural-One!" |

As soon as the prayer has been ended, she puts the child belong-
ing to the Salmon | into the cradle with the notched head-board,
and she || follows the way that is done with those who are not twin- 50
children. |

When this has been done, she turns her face to the other | cradle
with the notched head-board, arranges everything in it; and after
that, | she takes in her arms the child belonging to the Salmon, takes
off the bedding | of yellow cedar-bark and red cedar-bark; and when
it is all off, she takes the || split kelp and puts it around the head of the 55
child | belonging to the Salmon; and after this she puts it into the |
cradle with the notched head-board; and the woman who had borne
twins before speaks, | pressing with her left hand on the chest of the
child belonging to the Salmon, | and says (a prayer for the second ||
twin-child in the cradle): "O friend! I beg you, Supernatural-One, 60
to | grow up well with your brother, Yāyaxwē'ya, and that you do |

yixs āl'maē qex'semtse'wē x'ōmsasēxs laē lawāyē ts!eyōxla'yasxa 41
la mōp!enxw'as 'nāla. Wā, g'il'mēsē g'wāl qex'semdex x'ōmsasa
L!āl!eyadza'yē g'inānema, wā, la yāq!eg'a'lēda yikwilayag'ōlē ts!e-
dāqa. Wā, lā 'nēk'a (ts!elwaqaxa yikwi'lemē g'inānema): "YūL,
qastā, hēq!amaaqōs g'āxēlē qa's g'āxaōs ēk'anōmaxōs g'āxaqōs 45
g'ig'aōlnōkwa. Wā, hē'mēs g'āxēlōs qa's q!ēq!ōmg'ilaōsaq"; wā,
hē'mis qa's dadamāyaōsaq", qastā, meyōxwa'na, yūL, 'nawalak".

Wā, g'il'mēsē q!ūlbē ts!elwaqlēna'yas, laē q!ēlts!ōtsa L!āl!eya-
dza'yē g'inānem lāxa qexeg'eyowē xaāp!a. Wā, la'mē āem neget-
te'wēx g'wāyilālasē qaēda k'!ēsē yikwi'lema. 50

Wā, g'il'mēsē g'wālexs laē g'wēgemg'ilil lāxa 'nemēxla qexeg'e-
yowē xaāp!a qa's hēli'lālēx g'wēlgwālas. Wā, g'il'mēsē g'wālexs laē
q!ēlēlilaxa L!āl!eyadza'yē g'inānema. Wā, lā āxālex q!ēnēpsema-
'yasxa dēx" lē'wa k'ādzekwē. Wā, g'il'mēsē 'wi'lāxs laē āx'ēdxa
lēpsaakwē 'wā'wadē qa's qex'semdēs lāx x'ōmsasa L!āl!eyadza'yē 55
g'inānema. Wā, g'il'mēsē g'wālexs laē q!ēlts!ōtsa g'inānemē lāxa
qexeg'eyowē xaāp!a. Wā, lā yāq!eg'a'lēda yikwilayag'ōlē ts!e-
dāqa lāxēs lēxwālaēna'yasēs g'emxōlts!āna'yē lāx ōbā'yasa L!āl!ē-
yadza'yē g'inānema. Wā, la 'nēk'a (ts!elwaqaxa ālē xaāpts!oyo
yikwi'lema): "YūL, qastā, la'men hāwāxelalōL 'nawalak" qa's 60
wāg'ilōs hēlmālag'ilislōl lē'wōx 'nemweyōtēx Yāyaxwē'ya, yix qa's

63 not leave us! Make your parents happy! | for they will always give
away property, so that you may always obtain | new names, O
65 Ek! 'ēqelag'ila! friend Salmon! || you, Supernatural-One! Do not come
to bring us misfortune! Come to do good! You bring | wealth, you,
Abalone-Maker! You have come from the sea to us with your |
brother, Supernatural-Salmon, friend." |

As soon as the prayer is ended, she puts on the bedding | of yellow
70 cedar-bark and of red cedar bark and that of wool; and || after this
has been done, she puts on the cedar-bark forehead-presser, and the
pillow; | and when this has been done, she puts down the cradle with
notched head-board. She | puts the first one, with the child belonging
to the Salmon, on the | right-hand side of the bed of the mother (of
the new-born twins); and she puts the | other cradle with the
75 notched head-board, and the || child belonging to the Salmon in it,
on the left-hand side of the mother; | and after the mother of twins
has done this, she puts in order the sleeping-place | of the twin-
children and of their mother. |

She takes cedar-poles, not thick, and | one fathom long, sharpens ||
80 the points, and drives them into the floor, one of them backwards |
from the place where the heads of the mother of twins | and of her
husband are; and the other one she drives into the floor at the |
place where their feet are; and she drives one into the floor | outward
from the place where their heads are, and the other one outward from

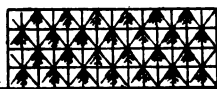
62 k'lesēlōs awēq!wālalōl; wā, hēmīś qa's hēmenālamaōs ēk'!ēqela-
masxōx g'ig'aōlnōkwēx qa hēmenāla'mēsōx 'wā'walasdemx'sila qa
alēg'esēs lēlēgemōs yūlaxs ēk'!ēqelag'ilaēx, qāst mēyōxwa'na,
65 yūl 'nawalak' 'yak'anōmasōs lāxēs g'āx'ēna'yōs yīxs ēk'anōmaaōs
yīxs q'ōmx'salisaaōs yūl ēx'ts!emg'ila, yūlaxs g'āx'salisaēx lōgwa
'nemweyōtek' 'nawalak' mēyōxwa'na, qāst."

Wā, g'il'mēsē q'ūlbē ts!elwaq'lēna'yas laē mamēlalas 'wāxax'idāla-
asasa dēxwē lē'wa k'ādzekwē lē'wa plālemē. Wā, g'il'mēsē gwā-
70 lēxs laē āx'ālelōtsa dēx' t!āk'emēs lē'wis hēlewabā'yē. Wā,
g'il'mēsē gwāla laē k'ag'ililāxa qexeg'eyowē xaāp'la, yīxa g'ālē
q!ēlts!ōdaatsēsa l!āl!eyadza'yē g'inānema qa's lā k'ag'alilās lāx
hēlk'!ōdenōlemaalilās kūlē'lasas ābempas. Wā, lā k'ag'ililāxa
'nemēxla qexeg'eyowē xaāp'la, yīxa ālē q!ēlts!ōdaatsēsa l!āl!eya-
75 dza'yē g'inānema qa's lā k'ag'alilās lāx gēmxañōlemaalilās ābempas.
Wā, g'il'mēsē gwāla yīkwilayag'ōlē ts!edāqa laē ēax'ēdex kūlē'la-
sasa l!āl!el!eyadza'yē g'ing'inānem lē'wēs ābempē.

Wā, la'mēs āx'ēdxa mōts!aqē dze'seqwaxa k'lesē lēs!ēkwa. Wā,
lā 'nāl'nempl'enk' lāxens bālāqē āwāsgemasas. Wā, lā dzōdzo'x-
80 bendeq wīlētā'yas. Wā, lā dēx'walilāsa 'nemts!aqē lāxa ālōdetā-
lilāsa kūlē'lasasa yīkwīlē ts!edāqa lē'wis l!āl!el!eyadza'yē sā-
sema lē'wis lā'wūnemē. Wā, lā ēt!ēd dēx'wa'lilāsa 'nemts!aqē lāx

where their feet are; || and after this has been done, she takes an 85
olachen-net and | hangs one corner to the top of the rear post at the
head, | and she hangs one corner to the rear post at the foot of the
bed; and | after this has been done, she takes red cedar-bark and
measures off two spans. | There she cuts it off. She || splits it into 90
narrow strips. After she has split them, she | folds them in the
middle, and hangs them to the net | which has been hung up. They
are placed two spans apart. | When she reaches the end of the bed of
the | mother of the twins, she puts them in, two spans || under the 95
first row. There are four rows of red cedar-bark. | Then she takes
the tail of a white-tailed eagle, pulls out the feathers, | and, when
she has them all off, she takes spun nettle-bark. | This is used
to tie on the feathers, which are hung between the | red cedar-
bark, in this way:

takes two thin
the two | posts



been hung, and

over the outside posts. Then she takes a new, | large mat and places
it across as a roof, and she also puts a new | mat at each end

Now it is done. || Then she 100
poles and puts them across
over which the net has
she places the | other pole

wālaasas g'ōg'egūyās. Wā, lā ētlēd dēx'wā'lilasa 'nemts!aqē lāx 83
l'āsōdetā'yas; wā, lā ētlēd dēx'wā'lilasa 'nemts!aqē lāx l'ās'alilās
g'ōg'egūyās. Wā, g'il'mēsē gwālē āxa'yas laē āx'ēdxa p!egwayāxa 85
dzāxūn qa's gēxūtōdēs āpsenxa'yas lax ōxtā'yasa ālōdetālilē lāma.
Wā, lā gēx'wūtōts āpsenxa'yas lāxa lāmasa ōx'sīdzālilē. Wā,
g'il'mēsē gwālā laē āx'ēdxa l'āgēkwē qa's bāl'idēsa ma'p!enk'as
āwāsgemasē lāxens q!wāq!wax'tslāna'yaxs laē t!ōs'ideq. Wā, lā dze-
dzexs'endeq qa t!ēlts!eq!astowēs. Wā, g'il'mēsē gwāl dzexaqēxs 90
laē bes'ideq qa naengexlālēs. Wā, tētegūdzōdālas lāxa p!egwayo
la gē'wila. Wā, la maēma!p!enk'ē āwālagālaasas lāxens q!wā-
q!wax'tslāna'yēx. Wā, g'il'mēsē lābendex 'wāsgemasasa kū'lēlasasa
yīkwilē laē ētlēdxa ma!p!enk'ē lāxens q!wāq!wax'tslāna'yēx lāx
ba'nēlēlāsēs gālē āxa'ya. Wā, lā mōts!agē'nakūlaxa l'āgēkwē. 95
Wā, lā āx'ēdxa naxsde'yasa 'mel'melba kwēkwa qa's nexālēxā ts!el-
ts!elk'as. Wā, g'il'mēsē 'wī'lāmasqēxs laē āx'ēdxa medekwē gūn.
Wā, hē'mis la yīl'emsēxs laē tētak'odalasa ts!elts!elk'ē lāx āwāgawa-
'yasa l'āgēkwē g'a gwālēg'a (*fig.*). Wā, la'mē gwālā. Wā, la
āx'ēdxa ma!ts!aqē wīswūl dzōxūma qa's k'ādetōdēs lāxa ma!ts!aqē 100
l'ēlāma yīx la gēxūtālaxa p!egwayowē. Wā, la k'ādetōtsa 'nem-
ts!aqē dzōxūm lāxa l'āsālilē l'ēlāma. Wā, la āx'ēdxa ts!ex'asē
'wālas lē'wa'ya qa's lēpeyīndēs lāq qa sālas. Wā, ts!ēts!ex'as-
'emxaāwisē 'nāl'nem lēl'wa'yē sāseba'yas 'wāx'sba'yasa kū'lē'lāsa-

5 of the bed of the || mother of the twins and her Salmon children. After this has been done, | she takes eagle-down and puts it on the red cedar-bark, | and the feathers which hang from the net on the rear of the wall of the bedroom. |

When this has been done, she takes the after-birth of the twins and washes it, so that all the blood comes off; and after doing so. 10 she || hangs it up near the bed of the | mother and of the twins; and she takes the wrapping of the children, and | puts it into the cedar-bark box, which she places at the | outside of the head of the bed that she made for the mother of the twins, for that is the name of the | bed of the twin mother and of her children. When this has 15 been done, the || woman who has had twins before speaks, and says to the mother of the new-born twins and her | husband, to her who is still sitting on the floor where she gave birth to the | twins near the fire of the house, and she says: | "Now, take care, friends! for you will take up in your arms these | cradles with the supernatural ones, 20 when you go to this house which I made for them; for you || will really take care of both of those whom you have obtained by good luck, your | friends, so that they can not complain of us if they should get sick. | I say so, that you may do everything in the right way. | (I mean that the Salmon children are jealous; | for it kills one of the || 25 twins if one of them is treated well. And | the one whom you do not treat well will become weak at once, go away, and leave behind his |

5 sa yikwile LE'wis L!äl!EL!Eyadza'yē sāsema. Wä, g'il'mēsē gwālex-
laē āx'ēdxa qemxwāsa kwēkwē qa's qemx'widēs lāxa L!äl!Egēkūla
LE'wa ts!Elts!Elk'ilāsa la k'lōgwig'alī p!Egwa'yōs k'ū'lē'lasa.

Wä, g'il'mēsē gwālexs laē āx'ēdxa maēnasa yikwilemē g'ing'inā-
nema qa's aēk'lē ts!ōx'wideq qa 'wi'lāwēs elkwa. Wä, g'il'mēsē
10 gwāl ts!ōxwaqēxs laē gēxwalīlas lāxa 'nēxwāla lāxa k'ū'lēlasasa
yikwile LE'wis sāsemē. Wä, lā āx'ēdxa q'lenēpemx'dās qa's āx-
ts!ōdēs lāxa k'ādzegwats!ē g'ildasa. Wä, lā hāng'alīlas lāx L!āsōde-
tālīlasēs āxa'ya yikwiletslē g'aēlasa, qaxs hē'maē lēgēms k'ū'lē-
'lasasa yikwile LE'wis sāsemē. Wä, g'il'mēsē gwāla, laēda yikwi-
15 layag'ōlē ts!Edāq yāq!Eg'a'la. Wä, la 'nēk'a lāxa yikwile LE'wis
lā'wūnemaxs hē'maē k'lūdzilē mayolēlasasa yikwīlasa ma'lōkwē
yikwilems lāxa 'nēxwanālisē lāx legwīlasa g'ōkwē. Wä, lā 'nēk'a:
"Wāg'fī la yāl!āLEX 'nē'nēmōk' qa's 'nēmāx'ida'mēlōs q!Etelilal-
xa xēxaāpts!āla 'nā'nawalakwa qasō g'āxl lāxg'in g'ōkwēlek' qaōx,
20 qaxs ālak'!alīlaqōs 'nēmāla! aēk'ilal qaōxs wāwaik'ina'yaqōs, 'nē'ne-
qaxsmōk', qa k'leāsēs q!Emk'lālayōltsōx qō lelagūlx'ēdlaxō. Wä, hē-
'mēsēn lāg'ila 'nēx' qa's wālemk'āfaxda'xwaōs aēk'ila lāxēs 'nāxwa-
laōs gwayilēlasLEq". (Hēden 'nē'nak'ilē yīxs ōdzegemak'aēxwa
L!äl!Eyadza'yēx g'ing'inānema, yīxs hē'maē g'ayalatsa 'nēmōkwē
25 lāxa yikwilemē g'ing'inānemxs aēk'ilase'waēxa 'nēmōkwē qa's hē-
x'ida'mēs lēlagūlx'idaxa k'lēsē aēk'ilase'wa qa's lā lōwa'itsēs

brother, and will go home to the Salmon tribe from which he 27
came.) | That is what I mean, friends! that you may take good care
of those | whom you obtain by good luck." Thus says the woman
who has had twins before, || to the woman and her husband. | 30

As soon as her speech is ended, the young mother of twins | and
her husband arise, and both take up at the same time the cradles
with the notched head-boards. | Together they go,—the woman who
has had twins before and | husband and wife,—side by side, going
towards the bed in the room; || and when they reach it, they put 35
down the cradles on each side of the | place where the mother of the
(new-born) twins is going to lie down. Now she lies down between
the twins, | and her husband sits down near her bed. | After this
the woman who has had twins before takes a rest, for they | never
pass four days without changing the || kelp head-bands of twin- 40
children. |

When four days have passed, the woman who has had twins
before unties | the head-band of the twin-children. She takes |
perch-oil and oils their heads and | also their bodies. When the
heads of the twin-children are soaked with perch-oil, || she takes the 45
kelp head-bands and | puts them around their heads, with the
right tightness; | and after she has done so, she paints their faces.
She paints them both in the same way, | and she also puts the same |

‘nemweyōtē qa’s lā nā‘nakwa laxēs g’a‘ya‘nakūlasē māesila.) Wā, 27
yū‘mēsen ‘nē‘nak‘ilō ‘nē‘nemōk’ qa’s ā‘mēlōs yāl!āl laxēs aēk’i-
laslaōs, qaōs wā‘wālk’ina‘yēx,” ‘nēx’laēda yīkwīlayag’ōlē ts!edāqa
lāxa yīkwilē hayasek’āla. 30

Wā, g’il‘mēsē q!ūlbē wāldemas laē ‘nemāx’id lax’ūlilēda yīkwilē
hayasek’āla qa’s ‘nemx’idē dāg’ililaxa qēqexeg’eyō xēxaāp!a qa’s
lā g’ālag’iwālēda yīkwilayag’ōlē ts!edāqa. Wā, la ‘nemāgōlemālēda
yīkwilē hayasek’ālaxs laē gūyōtēla laxēs kūlē‘laslē. Wā, g’il-
‘mēsē lāg’aa lāqēxs laē ‘nemx’id hāng’alilas lāx ‘wāx’sanōdza‘yas 35
kūlē‘laslasa yīkwilē. Wā, la‘mē kūlkwagōdxēs yīkwīlemē. Wā,
ā‘mēs la k!wāg’alilē lā‘wūnemas lāxa ‘nēxwālalilē lāxa kūlē‘lasē.
Wā, la‘mē gūwāl lāxēq yāwas’idēda yīkwīlayag’ōlē ts!edāqa, qaxs
k’lēsāē hāyāqax mōp!enxwāsa l!āl!eyadza‘yē qex’semālēs x’ōm-
saxa ‘wā‘wadē. 40

Wā, g’il‘mēsē mōp!enxwāsa g’āxaasa yīkwilayag’ōlē ts!edāq qwē-
lōdex qex’sema‘ya x’ōmsasa l!āl!el!eyadza‘yē; wā, la āx’ēdxa
dzēk!wēsē qa’s q!els’idēs lāx x’ōmsasa l!āl!el!eyadza‘yē. Wā,
lā ōgwaqax ōk!wina‘yas. Wā, g’il‘mēsē leqasa dzēk!wēsē x’ōmsasa
l!āl!el!eyadza‘yaxs laē āx’ēdxa ‘wā‘wadē qex’semēs x’ōms qa’s 45
qex’semdēs lāx x’ōmsas. Wā, la hēf’ālē lek!ūtālaōna‘yas. Wā,
g’il‘mēsē gūwālexs laē gūms’idex g’ōgūma‘yas ‘nemāla lē‘wa ‘ne-

painting on the faces of the mother and father; that is, two bands
 50 running across the eyes, || one beginning at the end of the eyebrows
 and passing the ends of the | eyes to the lower end of the cheeks, the
 other across the | middle of the eyes down to the lower end of the
 cheeks.¹ | After this has been done, she puts the children into the
 cradles; | and the woman who has had twins before comes back
 55 every four days to || untie the head-bands of the twin-children, and |
 to oil with perch-oil their heads and bodies. | This continues for four
 months. |

After four months she stops putting the head-bands around the |
 60 heads of the twin-children. All the time || the faces of the children
 and of their parents are painted with ochre, until the twin-children
 are ten months old. | Mostly the | children continue painting with
 ochre even when they are grown up. | That is all about this. |

I did not talk about this. When the woman who has had twins ||
 65 first puts the twin-children into the cradles with the notched | head-
 boards, when they are four days old, another person who has had
 twin-children, a man, | is called to come and sit down, and the |
 numaym of the father of the (new-born) twin children is called to. |
 70 come into his house. When they are all inside, || the chief of the
 numaym of the father of the (new-born) twins speaks, | and says: |

48 mōk^u. Wā, la'mē 'nemax'isē gūmsa'yas. Wā, hēemxaāwisē gwāla
 gūmsa'yasa ābēmpas lē'wis ōmpē, yīxs lālexstālaaxa maēmāts!aqē
 50 g'āg'ilēlaxa 'nemts!aqē gūms lāx ōba'yas aenas la 'wābendālax
 gē'yagesas lāg'aa lāx benba'yas āwōdza'yas. Wā, lā nexsemdālaxa
 'nemts!aqē gūmsē lāx gē'yagesas g'āx'alela lāx benba'yas āwō-
 dza'yasg'a gwālēg'a.¹ Wā, g'il'mēsē gwālexs laē xaāpts!ōts. Wā,
 hēmēnāla g'āxēda yikwilayag'ōlē ts!edāqxa mōp!enxwa'sē qa's
 55 qwē!ōdēx qex'sema'yas x'ōmsasa L!āL!EL!eyadza'yē g'ing'inānema
 qa's q!ēls'idēsa dzek!wēsē lāx x'ix'ōmsas lē'wis ōck!wina'yē. Wā,
 lā mōsgemg'ilaxa 'mekūla hē gwēg'ilē.

Wā, g'il'mēsē mōsgemg'ilaxa 'mekūlāxs laē gwāl qex'semāla
 x'ōmsasa L!āL!EL!eyadza'yē. Wā, lāla hēmēnālaem gūmsasō'sa
 60 gūgūm'yemē lē'wis g'ig'aōnōkwē lāg'aa laqēxs laē hēlogwilaxa
 L!āL!EL!eyadza'yē g'ing'inānema. Wā, 'nāl'nemp!ena hēmēnā-
 la'ma g'ing'inānemē gūmsasa gūgūm'yemāxs wāx'maē la q!ūlsq!ūl-
 yakwa. Wā, laem gwāl lāxēq.

Wā, len k'lēs gwāgwēx'sex'id lāqēxs g'il'maē gwāla yikwilaya-
 65 g'ōlē ts!edāq xaāpts!ōtsa yikwī'lemē g'ing'inānem lāxa qēqexeg'e-
 yowē xēxaāp!axs laē mōxsēk'ilaxs laē lē'lālase'weda ōgū'la yikwi-
 layag'ōlē begwānema qa g'āxēs k'waēla. Wā, la 'wī'la lē'lālase-
 'wē 'nē'mēmotasa ōmpasa yikwī'lemē L!āL!EL!eyadza'ya qa g'āxēs
 'wī'laēlela lāx g'ōkwās. Wā, g'il'mēsē 'wī'laēlexs laē yāq!ēg'a!ē
 70 g'igāma'yasa 'nē'mēmotasa yikwīlē begwānema. Wā, la'mē 'nēk'a:

¹ On each side of the face one vertical line running from the outer end of the eyebrows, and one from the middle of the eyebrows down to the level of the mouth.

"This is the reason why you were called to come into the house of 72 the twins, | that you may make a dance for these children belonging to the Salmon, for | we will let our world know about these who came from the sea, from the house of Swimmer (the Salmon). || We will 75 take these supernatural ones who belong to the Salmon out of this house. | Now he shall carry them in his arms." Thus he says, and calls the name of the | man who has had twins before, and he also calls a woman who has had twins, whom he calls | his wife, although the | man who has had twin-children may not be her husband. ||

As soon as his speech is ended, the man who has had twin-children | 80 goes to where the woman who has had twin-children is seated, | and for a short time they act as though they were husband and wife. He asks for ochre | and eight tail-feathers of an eagle. | Then the elder brother of the (new-born) twin-children || is called by the man who 85 has had twin-children before to come and sit down by his side | and by the side of the woman who for the time being acts as his wife. |

When Salmon-Head, the elder brother of the twins, comes, he sits | down with them, and they paint themselves with ochre,—the three (the man and the woman) | and Salmon-Head, for this is the name of the woman's child || born before she has given birth to twins. | 90 As soon as a woman gives birth to twins, | the name of her elder child is Salmon-Head; and if the child born before the twin children

"Yixs hāē lē'lālag'il qa g'āxēs 'wī'laēLEla lāxa yīkwī'latslē g'ōkwa 72 qa's wāg'i kwēxelaxa L'lāl!EL!eyadza'yē g'ing'inānema qens wāg'i nēlalxens 'nālax yīsa g'āxs'alisēx g'āx'id la g'ōkwas mēmeyoxwa'na. Wā, la'mēsēns lāwilsaltsōxwa L'lāl!EL!eyadza'yēx 'nā'nāwalakwa. 75 Wā, la'mēsōx q'lēlālōx," 'nēx' lēx'ēdex lēgemasa yīkwilayag'ōlē begwānema. "Wā, yu'mēsōx genemaxs" 'nēx' lēx'ēdex lēgemasa genemasxa yīkwilayag'ōlē ts!ēdāqa, yixs wāx'maē k'lēs lā'wadēsa yīkwilayag'ōlē begwānema, 'nēk'ē.

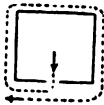
Wā, g'il'mēsē q'lūlbē wāldemas laē hēx'ida'ma yīkwilayag'ōlē 80 begwānem q!ap!ēg'alī lē'wa yīkwilayag'ōlē ts!ēdāqa. Wā, la'mē yāwas'id hā'yasek'ōgwalīla. Wā, la'mē dāk'lalax'da'xūq gūgūm'yema lō' maigūnalts!aqa ts!ēlts!ēlk'sa naxsde'yasa kwēkwē. Wā, hē'misē 'nōlāsa yīkwī'lemē L'lāl!EL!eyadzē g'ing'inānema. Wā, la'mē lē'lālasō'sa yīkwilayag'ōlē begwānem qa g'āxēs k'wāg'ilīlāxa 85 yīkwilayag'ōlē begwānem lē'wis yāwas'idē genema.

Wā, g'il'mēsē g'āxē Hēx't!a'yē yix 'nōlāsa L'lāl!EL!eyadza'yē k'wā-g'ilīlāq. Wā, lāx'da'xwē gūms'itsa gūgūm'yemē lāxēs yūdukwaē la lō' Hēx't!a'yē, qaxs hē'maē lēgemasa g'alagawa'yē māyōlēmsa ts!ēdāqaxs k'lēs'maē yīkwīla. Wā, la ētlēd bewēx'wida. Wā, 90 g'il'mēsē māyōl'itsa ma'lōkwēs yīkwī'lemē, wā, la hēx'idaem la lēgadē 'nōlāsēs Hēx't!a'yē, wāx'ē ts!āts!adagemē 'nōlāsa yēkwī-

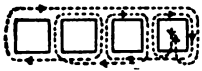
- 93 is a girl, her name is Salmon-Head-Woman. After | they have been painted, they put red cedar-bark around the heads of the three
 95 children; and || then the man who has had twin-children before takes eight | tail-feathers of the eagle, and puts one over the middle of the forehead in the | red cedar-bark head-ring of Salmon-Head, and he puts one in the head-band behind; | he puts one over the forehead of the woman who acts as his wife, | and one behind. There are two on her. Then he does the same on his own head-band
 200 as he did with the woman || who acts as his wife. Then he asks for eagle-down; | and when it has been given to him, he | takes it and scatters it so, that the down is fine; and | after doing so, he puts it on Salmon-Head; and after | putting it on, he puts it on the younger
 5 brothers of Salmon-Head, the || two twins. And after he has put down on them | he puts down on the woman acting as his wife, and finally on himself. | After he has done so, he and the woman who acts as his wife arise, | and he calls Salmon-Head to stand between them. Then | the man who has had twin-children speaks, and says: ||
 10 "Stand up, friends! and let us go out and | follow the rules of Salmon-Chief!" Thus he says. And all stand up. | They all have on the one side of the | cedar-bark head-rings a tail-feather of the
 15 eagle, | and four feathers are on the head-band of the || parents of

- 93 'lemē g'ing'inānema la lēgadx'its Hēx'tlēga. Wā, g'il'mēsē gwāl
 gūmsaxs laē 'nāxwa qex'intsā L!āgekwe lāxēs yūdukwaē. Wā, lā
 95 āx'ēdxa yikwilayag'ōlē begwānema maigu'nāts!aqē ts!elts!elk'sa
 naxsde'yasa kwēkwē. Wā, lā L!āg'eyōtsa 'nemts!aqē lax neqēwa-
 'yas L!āgekuma'yas Hēx't!ayē. Wā, lā L!āap!entsa 'nemts!aqē
 laxaaq. Wā, lā L!āg'eyōtsa 'nemts!aqē lāxēs genembōla. Wā, lā
 L!āap!entsa maits!aqē lāq. Wā, hēemxaāwisē gwālē hāsaqē la
 200 gwālaatsē genembōla. Wā, lā dāk'ālax qemxwāsa kwēkwē, yīxa
 yikwilayag'ōlē begwānema. Wā, lā ts!āsō'sā qemxwa. G'il'mēsē
 dāx'idqēxs laē k!ūlk!ūlpsālaq qa ām'āmayastowēsa qemxwa. Wā,
 g'il'mēsē gwāla, laē qemx'widex Hēx't!ayē. Wā, g'il'mēsē gwāl
 qemxwaqēxs laē qemx'widex ts!āts!ayās Hēx't!ayēxa ma'lōkwē
 5 yikwi'lem L!āl!el!eyadza'ya. Wā, g'il'mēsē gwāl qemxwaqēxs laē
 qemx'widxēs genembōla. Wā, g'il'mēsē gwāla laē q!ūlx's'em qem-
 x'wida. Wā, g'il'mēsē gwāla laē lax'ūlī lē'wis genembōla. Wā,
 la lē'lālax Hēx't!ayē qa lās lālexwawēq. Wā, lā yāq!eg'a'lēda
 yikwilayag'ōlē begwānema. Wā, la 'nēk'a:
 10 "Wāg'il la q!wāg'illex, 'nē'nemōk", qens lālag'il hōqūwūls qens
 nā'naxbaamēx wāldemas māesilā," 'nex'laēxs laē 'nemāx'id q!wā-
 g'illēda 'nāxwa bēbegwānem la 'nāxwa lālanālis qēqex'ema'yē
 L!āgex'xu 'na'nemts!aqē ts!elts!elk'sa naxsde'yasa kwēkwē.
 Wā, la maēmots!aq ts!elts!elk'ē q!waq!wanā'yax qex'ema'yē L!ā-

the (new-born) twins. Then the parents who had twin-children before | take up the cradles with notched head-boards. And their leader is | Salmon-Head, who is followed by his father; and last by his mother. | Then follows the man who has had twin-children before; and | next to him, the woman who acts as his wife; and behind follow || all the men. They go out of the house of the twin-children. | Salmon-Head and those next to him— | that is, the father of the (new-born) twins, and behind him the mother of the (new-born) twins,—that is, | the parents of Salmon-Head. Next to them is the man who had twin-children, | who is carrying one of the twin-children in its cradle with the notched head-board; || and next to him follows his wife with the | other cradle with the notched head-board and the other twin-child in it; | and behind them goes the numaym of the father of the young twins. | Now, Salmon-Head turns to the | right when he comes out of the door of the house, || and the whole number follow him; and when they come to the space between | the house in which the twins were born and the next one, they walk through the passage, | come out behind the house, and they walk behind the house in which the twins were born. | They come out at the right-hand side of the house | in this way: Then they walk along the front of the house from which they started, || and walk (past) | the house in which the twin-children were born and the next house, and) through the passage between (that



gex'sa yikwilē hā'yasek'āla. Wā, la'mē q'elēlilēda yēyikwilaya-
g'ōlxa 'nāl'nemēxla qēqexeg'eyowē xēxaap'la. Wā, la g'ālagiwa'yē
Hēx'tla'yē. Wā, lā māk'ilē ōmpasēq; wā, lā elxla'yē ābempa-
sēq; wā, hē'mis la māk'elēda yikwilayag'ōlē begwānemq. Wā,
la'mēs māk'ilē genembolāsēq. Wā, la'mēsē 'wī'la la elxla'ya
'nāxwa bēbegwānemqēxs laē hōqūwels lāxa yikwī'lats'lē g'ōkwa.
Wā, lā hē'nakūlē g'ālabayāsē Hēx'tla'yē lē'wa māk'ilāq yīxa
yikwilē begwānemq. Wā, la elxla'ya yikwilē ts'edāqa, yix g'ig'a-
ōlnōkwās Hēx'tla'yē; wā, hē'mis māk'ilaqēxa yikwilayag'ōlē be-
gwānema lāxēs k'alaēna'yaxa xaāpts'lālasasa l'lāleyadza'ya qexe-
g'eyowē xaāp'la. Wā, la māk'ilaqēs genemē ōgwaqa k'ālaxa
'nemēxla qexeg'eyowē xaāp'la xaāpts'lālatsa 'nemōkwē l'lāleya-
dza'ya. Wā, hē'mis la elxla'yaa 'nē'mēmotasa yikwilē begwāne-
ma. Wā, la'mē hēgem'nakūlē Hēx'tla'yē lāx gwāgawa'yaasasēs
hēk'lōlts'lāna'yaxs g'ālaē lāwels lāx tlex'ilāsa yikwī'lats'lē g'ōkwa.
Wā, lā qās'id 'wī'la lāxēs 'wāxaasē. Wā, g'il'mēsē lāg'aa lāx āwāga-
wa'yasa yikwī'lats'lē g'ōkwa lē'wis āpsālasē laē qāqesōlsa qā's lā
nēla lāx ālanā'yasa g'ōkūla. Wā, g'āxē ālak'axa yikwī'lats'lē
g'ōkwa. Wā, g'āxē nē'id lāx hēk'lōdenwa'yasa yikwī'lats'lē g'ōkwa;
g'a gwāleg'a (*fig.*). Wā, g'āxē l'lāsanōdālaxēs g'āg'ililasē g'ōkwa
qā's lēxat! qāqeselsa āwāgawa'ya gemxagawalasē g'ōkwa. Wā, la

- 36 and the next) house to the left, and | do the same as they did with
the first one. In this way they go around four houses | to the left
in this way: When they have | gone around the
four houses  proceeding toward the left, until
they come to the last | house they go along
40 the rear of the four houses and || come out of the right-hand side
of the house in which the children were born and they all go in. |
When they are inside, the father of the young twins, | and his
wife, and Salmon-Head, and also the man who had twin-child-
ren, | and (the woman acting as) his wife, who are carrying the
cradles with the notched head-boards | in which the twin-children
45 are, stand up, and || stand in a row. Then the father-in-law of the |
father of the young twin-children stands up and gives a copper
plate as a marriage gift to his | son-in-law to give away to his tribe.
He gives him no names | for the twin-children, for the right to give
50 names | to twins belongs to a grown up male twin; || often a grown
up twin-woman names them. |

Now, the tribe invited by the father of the young twins come | and
see the two twin-children, and they just | mention the name of the
copper until the property of the father-in-law of the | father of the
young twins is ready for the potlatch. This is called "buying the
55 copper" when || it is done in this way. |

- 36 hēm̄xat! gwēx̄'idēs g'ilx̄'dē gwēx̄'idaasa, ylx̄s mōsgemaē g'ig'ōkwē
gemxsē'stālase'wē lā'stālase'waxag'a gwālēg'a (*fig.*). Wā, g'il'mēsē
'wī'la lā'stēlaxa mōsgemē g'ig'ōkwalaē gemxagēlaxa ālēlx̄sda-
'yē g'ōkwa qa's lā hēyēk'a ālanodālaxa mōsgemē g'ōkwa. Wā, la lā-
40 sex'sā lāx hēlk'lōdenwa'yasa yikwī'lats!ē g'ōkwa. Wā, lā hōgwīla
'wī'la lāq. Wā, g'il'mēsē 'wī'laēlexs lāē āem q!wag'a'lilēda yikwīlē
begwānem lē'wis genemē lō' Hēx't!a'yē lē'wa yikwilayag'ōlē be-
gwānem lē'wis genemē lāxēs q!wālxe'wnekūlaēna'yē k'ālaxa qēqē-
xeg'eyowē xēxaāp!axa xēxaapts!ālasasa yikwēlemē l!āl!ēl!eyadza-
45 'ya lāxēs yīpēmli'lēna'yē. Wā, hēm̄mis la lāx'ūli'lats begwānemē ne-
gūmpsa yikwīlē begwānema. Wā, la'mē wāwalqālasa l!āqwa lāxēs
negūmpē qa p!es'ēdayosēxēs g'ōkūlōtē. Wā, la k'leās lēgem layōs qa
lēgemsa yikwī'lemē g'ing'inānema qaxs hēts!emasaa lēx'ēd qa
lēlēgemsa yikwī'lemē g'ing'inānema la q!ūlyak' begwānem yikwī-
50 'lem. Wā, la hē q!ūnāla lēx'ēd qa lēlēgemsa yikwī'lemē ts!edāqa.

Wā, la'mē lēlēlase'wē g'ōkūlōtasa yikwīlē begwānem qa's g'āxē
x'its!ax'ilaxa ma'lōkwē yikwī'lem l!āl!ēl!eyadza'ya qaxs ā'maē
wū'lem lēx'ēdxa l!āqwa, qaxs gwalil'maē dādek'asas negūmpasa
yikwīlē begwānema. Wā, hēm̄ lēgades k'ilx̄'semdāxa l!āqwaxa
55 hē gwēx̄'idē.

When the tribe have all come in, | the father-in-law (of the father) 56 of the young twins buys his own copper. He does this, | that the twin children may have a name on account of the | copper sold at the time when they were born. Now, || the father of the young twins, 60 and his wife, are dressed up. They wear blankets set with | abalone shells, for they wish the twins to be loved. | They are the ones who do no work for four years, and | they carry each a copper when they are going around the four | houses. The reason why they each carry a copper is that || they wish to be able to obtain them easily; for they 65 often carry valuables when they do so, | going around the four houses. They do it, because they have to work | for their beloved one (that is, the chief's daughter), who must not do any work. | Those who have many relatives do this, for it is said by the Indians that | all the relatives will die if they do not follow our customs; || that, although the father of twins | and his wife may not want to fol- 70 low the rules, all the relatives beg them to do so, | and to purify themselves every fourth day in water after the twins are | four days old, and that they do not | forget to paint themselves with ochre after purifying themselves in water, || the twins as well as the married 75 couple. They continue to do this until the twins are | ten months old. When the minds | of the married couple who are the parents of twins are really strong, they do not do any work for four years; |

Wā, g'il'mēsē g'āx 'wī'laēla yīx g'ōkūlōtas. Wā, lā k'ilxwa yīx 56 negūmpasa yīkwilē begwānemxēs hesmaq L!āqwa. Hēt! hēg'ilts gwēx'idē qa lās lēgadaxa yīkwī'lemē g'ing'inānemē lāxōt'gilaxa L!āqwāxs g'ālaē mayō'idayā. Wā, la'mē 'nemāla q!wālenkwa yīkwilē begwānem lēwis genemē yīxs 'nēx'ūnālaaxa ēēx'ts!ems- 60 gemē 'naenx'ūna'ya, yīxs 'nēk'aē qa's lāxūlanōkwēsēs yīkwī'lemē g'ing'inānema. Wā, hēem mōx'ūnxēla k'leās ēa'xēna'ya. Hēem dālaxa 'nāl'nemsgemē L!āl!eqwaxs laē lā'stelselaxa mōsgemē g'ig'ōkwa, yīxs hāē lāg'ilas dālaxa 'nāl'nemsgemē L!āl!eqwa qa's hōl'emalēq, yīxs q!ūnālaē dālaxa nāxwa lēl'xūlaēmaxs hāē gwēx'idē 65 yīxs lā'stelselaaxa mōsgemē g'ig'ōkwa. Wā, hēem gwēg'ilas qaēda lāel'wina'yēxa k'leāsē ēa'xēna'ya. Wā, hēem hē gwēx'idēda q!ēnemas lēlēlāla qaxs 'nēk'aēda 'nāxwa bāk'lumqēxs 'wī'wūl-g'ililēlaēxa lēlēlālāxs k'lēsaē 'wī'la nā'naxts!ē'waxens la gwā-gwēx's'āla, yīxs wāx'maē q!ēmsa aēk'ilaxa yīkwilē begwānem 70 lē'wis genemē; lā 'nāxwa'mē lēlēlālās hāwāxelaq qa hēmenala-mēsē la'sta lāxa 'wāpaxa maēmop!enxwa'sē 'nāla g'āg'ilela laqēxs laē mōxsēk'ilēs yīkwī'lemē L!āl!EL!Eyadza'ya; wā, hē'mis qa k'lēšēs L!ēlēwē gūms'idxēs gōgūma'yaxs laē gwāl la'sta lāxa 'wāpē lē'wis yīkwī'lemē L!āl!EL!Eyadza'yaxa hāyasek'āla, lālaa lāxa hēlogwī- 75 lax'demlasēs yīkwī'lemē. Wā, g'il'mēsē āla lōk!wēmasē nēnāqa- 'yasa yīkwilē hāyasek'ālaxs laē mōx'ūnxēlaxa ts!āwūnxē k'leās

- 78 that is, when there are many to look after them to get fire-wood
and | food for them. ||
- 80 This is the way of those who have twin-children and who have no
relatives,— | those who do work before they have twin-children.
When (a woman) gives birth to two | children, what she often does is
to ask | the midwife to choke the twin- | children, that they may go
85 back home to where they came from; and || the midwife is not
allowed to disobey the wishes of the one | of whom she is taking care.
Then she at once strangles the twins | that belong to the Salmon.
She tries to do this | before anyone else sees the woman who has
given birth; and when | the twins are dead, they ask the father of
90 the twins || to go and tell his relatives that his wife has given birth to
two dead twins. | Then the midwife takes the afterbirth and washes
it well; | after washing it, she hangs it up to dry. | Then the two men
who climb the burial-tree are asked | to come and bury the twins. |
95 When || they come, they quickly make two boxes for the | twin-
children. They are of exactly the same size. | When they have been
finished, they take a board out of the right-hand side of the | wall of
the house in which the twins were born to take out the twins; | for
300 they make the box outside of the || house, because the Indians say

- 78 ēa·xēna·ya yīxs q!ēnemaēs hēleg·tmē qa ānēqaxa leqwa lō· qa hā-
·mēk·yāla qaē.
- 80 Wā, g·a·mēs gwāyilālatsa k·leāsē lēlēlāla yīkwilē hāyasek·āla, yīxa
ēēaxelaēnoxwaxs k·lēs·maē yīkwilēda. Wā, g·il·mēsē māyōl·itsa
ma·lōkwē gīng·inānema. Wā, hēt!a q!ūnāla gwēx·idaatsēxs āxk·lā-
laēda yīkwilē ts!edāqxa māmayōltsilāq qa q!wēts!exōdēsēxa yīkwilē-
mē g·ing·inānem qa lās aēdaaqa nā·nak" lāxēs gā·x·idaasa. Wā, la
85 k·leās gwēx·idaatsa māmayōltsila ts!edāq lālēgwēg·ēx wāldemasēs
māmayōltsilase·wē. Wā, lā hēx·idaem q!wēts!exōdālaxa yīkwilēmē
L!āl!EL!Eyadza·ya. Wā, la·mē hayālomālaa hē gwēx·idqēxs k·lēs-
·maē g·āx ōgū!a dōqwaxa māyola ts!edāqa. Wā, g·il·mēsē lēlēlēda
yīkwilēmē g·ing·inānema, laē hēx·ida·mēs ōmp lāxsdās āxk·lāla qa
90 lās nēlase·wē lēlēlālāsēxs lēlālaē yīkwilēmasēs genēmē. Wā, la·mē
āx·ēdēda māmayōltsila ts!edāqxa maēnē qa·s aēk·lē tsōxwaq. Wā,
g·il·mēsē gwāl ts!ōxwaqēxs laē gēx·walīlaq qa lem·widēs. Wā,
la·mē lēlālase·wēda ma·lōkwē hēhewēnox" lāxa dex·p!ēqē lāsa
qa g·āxēs wūnemtata yīkwilēmē L!āl!EL!Eyadza·ya. Wā, g·il·mēsē
95 g·āxēxs laē hālabāla wūlx·idxa ma·ltseme qa g·its!ewatsa ma·lō-
x·udē L!āl!EL!Eyadzē g·ing·inānema, yīxs ālaē ·nemālāsa g·ilg·ildasē.
Wā, g·il·mēsē gwālexs laē k·lexsōtse·wē hēik·lōdenwālasasa yīkwilē-
lats!ē g·ōkwa qa q!ēltsōdaasxa la lēlēl yīkwilēm L!āl!EL!Eyadzē
g·ing·inānema qaxs hāē wūlase·wēda g·its!ewasē L!āsanā·yasa yīkwilē

that it brings short life to those who make the | box if the bodies are 1
 put into it inside the house of the parents, even | in the case of
 those who are not born as twins. After the twins | have been put
 into the box, they paint their faces with ochre. Now, | the faces of
 the two dead children have been painted with ochre. || When this has 5
 been done, they put wrappings around them, | and put them into the
 box. Then | they take a long cedar-bark rope and put it around the
 burial-box | to hold down the cover, and also for the four men to
 carry them, | when they bury them. Then it is in this way:
 After || the ropes have been put around, eight Salmon people

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 10
 come | and stand by the sides of the burial-boxes, two | on each
 side; so that there are four people carrying | each burial-box of
 those who are dead. Then they go to bury them. | The two men
 who climb the || burial-tree go a long distance ahead, each carrying 15
 one short board, and they | look for a good tree with good branches on
 which to place the boards, on which the | burial boxes of the twins are
 placed. As soon as they find what they are looking for, | they climb
 up, and put down the boards where | they are to be. After they have
 done this, those who are going to bury them arrive, and || place the 20
 burial-boxes at the foot of the twin burial-tree. Then | the eight
 Salmon people sit on the ground. Now one of the tree-climbers
 comes down, takes the | rope, and puts it around the middle

‘lats!ē g’ōkwa, yīxs ‘nēk’aēda bāk!umaqēxs wīwūlg’lililaēxa wūlaxa 300
 g’its!ē’waslasa lē!ē lax āwilelās g’ōkwasa g’ig’aōlnōkwasa wāx’em
 k’lēs yīkwēlema. Wā, g’l’mēsē lats!oyowēda yīkwī’lemē lāxa
 g’its!ē’wasas laē gūms’itsō’sa gūgūm’yemē. Wā, la’mē hamelqem-
 deyowa gūgūmyemē lāx gōgūgema’yasa ma’lōkwē lē!ē! g’ing’ināne-
 ma. Wā, g’l’mēsē g’wālexs laē q!ēnēpsemtsōsēs q!ēnēbemē. Wā, 5
 lawis!ē lats!oyo lāxēs g’ig’its!ē’wasē. Wā, g’l’mēsē g’wālexs laē
 āx’ētse’wēda g’ilt!a densen denema qa’s qex’semdayāxa g’its!ē-
 ‘wasē qa elālayāsa yīkūya’yē; wā, hē’mis qa dālaatsa mōkwē bēbe-
 gwānem qō lāl wūnemta!eqxa g’a g’wālēg’a (*fig.*). Wā, g’l’mēsē
 g’wāla wūlxsema’yē g’āxaasa ma!gūna’lōkwē L!āl!EL!Eyadza’yā 10
 qa’s lā lālonelsaxa g’its!ē’wasasa L!āl!EL!Eyadza’yēxa maēma’lo-
 kwē lāx ēpsānā’yas lāx maēmōk!wina’yasa L!āl!EL!Eyadza’yē dālaxa
 ‘nemsgemē g’its!ē’watsa la lē!ē!a. Wā, lā qās’idēda wūnemta yīxs
 geyōlaa!al qās’idēda ma’lōkwē bēbegwānemxa hēhē’wēnoxwaxa
 dex’p!ēqē lāsa dālaxa ‘nāl’nemxsa ts!āts!ets!āx’sema. Wā, la’mē 15
 ālāx ēk’a lās lāx hē!alās L!ēnāk’ē qa paqalaatsa hānx’demalasa
 deg’ats!āsa L!āl!EL!Eyadza’yē. Wā, g’l’mēsē q!āxēs ālāse’wē laē
 g’wālelaem la hāx’wida qa’s lā pax’ālelōtsa ts!āts!ax’semē lāx
 āxās!as. Wā, g’l’mēsē g’wālē āxa’yas g’āxaasa wūnemta qa’s hān-
 g’aelsēxa dēdeg’ats!ē lāx ōx!a’yasa L!āl!EL!Eyadzēp!ēqē lāsa. Wā, 20
 la k!ūselsēda ma!gūnā’lōkwē L!āl!EL!Eyadza’yā. Wā, g’āxē g’āxa-

of one of the burial-boxes. | He throws up the other end,
 25 which is used as a hoisting-rope. Then it is caught || by the other
 climber, who hoists up the burial-box. | The other climber goes up
 at the same time, holding the box, | so that it does not knock against
 the burial-tree while it is being | hoisted up. When it reaches the
 board on which the burial-box | of the twins is to be placed, the one
 30 climber || who has remained in the tree takes it and puts it on the | board
 where it is to stay. After this has been done, he | lets go of the rope;
 the other | climber goes down, and puts the end of the rope | around the
 35 middle of the other burial-box. Then it is hauled up by the || climber
 who stays behind, and the other | climber holds the box as it is being
 hoisted up. When it reaches the place, | it is put on top of the first
 one that they have put up. Then | the end of the rope of the burial-
 box is untied and is thrown down. | The one climber goes down with
 40 it; || and when he reaches the ground, he ties another board to the | end
 of the rope. This is hauled up by the climber who stays in the tree; |
 and when it reaches the board where | the two burial-boxes have been
 placed, it is taken by the climber who remains | in the tree. He puts

22 xēda 'nemōkwē lāxa hēhē'wēnoxwē bēbegwānem qa's āx'ēdēxa de-
 nemē qa's qex'semdēs lāx negōyā'yasa n'emsēmē deg'atslā. Wā,
 lā ts!eqōstōts āpsba'yasa deng'ostāla'yō denema. Wā, la dādala-
 25 sō'sa 'nemōkwē hā'wēnoxwa. Wā, lā deng'ustōdxa deg'atslē. Wā,
 lēda 'nemōkwē hā'wēnox" la 'nema'nākūla ēk'!ōtēla dāfāxa deg'atslē
 qa k'!ēsēs xemsaLEla lāxa L!āL!EL!eyadzēplēqē lāsexs laē deng'o-
 stālayā. Wā, g'il'mēsē lāg'aa lāxa ts!āts!ax"semē hāndzosa deg'a-
 ts!āsa L!āL!EL!eyadzax'dē. Wā, lā dādanodēda hā'wēnoxwē begwā-
 30 nemxa hēx'sā lēda ēk'!ē. Wā, lā dāx'ideq qa's hāndzōdēs lāxa
 ts!āts!ax"semē hāndzōsa deg'atslē. Wā, g'il'mēsē g'wālaalelaxs laē
 ēt!ēd ts!enkwxōtsa denemē. Wā, la'mēsē lāsgema'ya 'nemōkwē
 hā'wēnox" qa's lā lāxa. Wā, lā qex'semts ōba'yasa denemē lāxaax
 'negōyā'yasa deg'atslē. Wā, g'il'mēsē g'wālexs laē deng'ustōyosa
 35 hā'wēnoxwē begwānem lāxa ēk'!ē. Wā, la'emxaāwisa 'nemōkwē
 hā'wēnox" dālaqēxs laē ēk'!ōtēla. Wā, g'il'mēsē lāg'aaxs laē
 hānk'āyendayo lāxa g'ālē la hānālaLEla. Wā, g'il'mēsē g'wāla laē
 qwēloyowē ōba'yasa denemē lāxa deg'atslē qa's ts!eqaxōdēs
 ōba'yasa denemē. Wā, la lāsgema'ya 'nemōkwē hā'wēnoxūq.
 40 Wā, g'il'mēsē lāg'ilsexs laē āx'ēdxa ts!āts!ax"semē qa's yīlōyodēs
 ōba'yasa denemē lāq. Wā, la'mē deng'ustōyosa hēx'sā lēda ēk'!ē
 hā'wēnoxwa. Wā, g'il'mēsē lāg'ustāwēda ts!āts!ax"semē lāxa la
 mexelalelatsa ma'itsemē dēdeg'atslā laē dāx'itsōsa hēmenalalela
 lāxa ēk'!ē hā'wēnox" begwānema qa's pāqeyīndēs lāx ōkūya'yasa

it on top of the || upper burial-box; and then the other climber goes 45
up, | and helps his friend tie the | burial-box to the twin burial-tree with
the rope which they have used for hoisting the burial-boxes. | When
this has been done, both come down; | and as soon as they reach the
ground, the eight || Salmon people rise and they go home together with 50
the two | climbers, for the parents of the dead twins do not go along. |

Three days after the children of the parents of the twins were
born, | in the evening, all the men || of the tribe of the parents of the 55
twins sit down outside of their houses; | and when they are all there,
a man who is | told by the tribe to speak, addresses them, for this
man is not | one of the chiefs; but the chiefs have asked him | to
speak, for the chiefs are afraid of the parents of twins, || because 60
nobody ever succeeds in anything if the parents of twins wish ill to
him. | Therefore the chiefs do not show that what is said is | the
speech which they wish to be made. The man says, | "O tribe! I
invited you to come here and be seated, that I may ask the parents of
twins | whether they intend to keep the taboos. Now I will go and
ask them." || Thus he says, and walks into the house in which the 65
twins were born; | and when he goes in, the woman, the mother of the
twins, says at once | that she has heard what was said by the people

ëk'!êLELA deg'ats!â. Wä, g'il'mēsē gwāla laē ëk'!ē'stēda 'nemōkwē 45
hā'wēnoxwa qa's lā g'ōx'wīdxēs 'nemōkwaxs laē yil'alelōtsa
dēdeg'ats!ē lāxa L!āl!EL!eyadzēplēqē lāsa, yīsēs deng'ustālayōx'dē
denema. Wä, g'il'mēsē gwāla g'āxaē 'wīla hōqwaxaxs ma'lōkwaē.
Wä, g'il'mēsē g'āxelsa laē 'wīla q!wāg'īlsēda maigūna'lōkwē L!āl!E-
L!eyadza'ya qa's lax'da'x" 'nemāx'īd nā'nak" Lē'wa ma'lōkwē 50
hēhē'wēnox" bēbegwānema qaxs k'!ēāsaē las g'īg'aōlnōkwasa la lēlē!
L!āl!EL!eyadza'ya.

Wä, g'il'mēsē yūdux'p!enxwa's gwasēs māyōldemasa yikwīlē
hāyasek'āla; wä, g'il'mēsē dzāqwxaxs laē klūs'ēlsēda 'nāxwa bēbe-
gwānems g'ōkūlōtasa yikwīlē hāyasek'āla lāx L!āsanā'yas g'ōkwās. 55
Wä, g'il'mēsē 'wīlg'aēlsexs laē yāq!eg'a'lēda begwānemē yīxa
āxk'!ālase'wasēs g'ōkūlōtē qa yāq!ent!āla, yīxs k'!ēsaē g'ayōl
begwānemē lāxa g'īg'egāma'yē. Wä, lāla hē'ma g'īg'egāma'yē
āxk'!āla qa yāq!ent!ālēs qaxs k'īlemaēda yikwīlasa g'īg'egāma'yē
qa's k'!ēsaē weyōl!ēnoxwa yikwīlaxs hānkwaaxēs gwe'yā qa lē'lēs. 60
Wä, hē'mis lāg'īlas k'!ēs nēltsemāla hē yāq!eg'a'lēda g'īg'egāma-
'yasēs wāldemēxsde. Wä, lā 'nēk'ēda begwānemē: "Hēden lāg'īla
'nēx' qens g'āxē klūs'ēlsa, g'ōkūlōt, qen wūlēxwa yikwīlax hāya-
sek'āla aēk'īlaemlīlāō lō' k'!ēs. Wä, la'mēsen lāl wūlālqō,"
'nēk'ēxs laē qās'ida qa's lē laēL lāxa yikwīlats!ē g'ōkwa. Wä, 65
g'il'mēsē laēLExs laē hēx'īda'mēda yikwīlē ts!edāq hē g'il yāq!E-
g'a'la qaxs wūLEla'maax wāldemasa begwānemē lāx L!āsanā'yasēs

68 outside of the | house. And the woman, the mother of the twins, says,
 "We shall not | observe the taboos. We are going to dress in our
 70 work-clothes in || the morning, and you shall come and beat rapid
 time when we go out of this | house in which the twins were born."
 As soon as she ends her speech, | the man goes out, and repeats to his
 tribe what the | mother of the twins has said; and the man tells his |
 75 tribe to rise early, when daylight comes, and beat rapid time || for the
 parents of the twins, in front of the house in which the twins were
 born. Thus he says. | And when he ends his speech, the men all go
 home | to their houses. In the morning, when it gets day, | the men
 arise from their sleep, and | sit down outside of the house in which the
 80 twins were born; and when || they arrive, they take their batons
 and distribute them | one to each man; and when | each man has
 one, the one who spoke before, | when the tribe first sat down, goes
 into the house. He does not stay there a long time, before | he
 comes out of the door of the house in which the twins were born, and
 85 says, || "Now, beat time rapidly!" And when he says so, all | the
 men beat time rapidly on boards. First the | father of the twins
 comes out, and he has hanging on his back the wedge-bag in which are
 his wedges | and his stone hammer. In his right hand he carries |

68 g'ōkwē. Wā, lā 'nēk'ēda yīkwilē ts!edāqa: "K'lēēlg'anu'x"
 'nemālāl aēk'ilāl. Eš'maēlanu'x" q!walenx'utsenu'x" ēeaxelayāx
 70 gaālala qa's g'axlag'ilōs lēx'ūlts!ōdēl g'āxenu'x" lāxwa
 yīkwilats!lēx g'ōkwa," 'nēk'eq. Wā, g'il'mēsē q!ūlbē wāldemas
 laē lāwelsēda begwānemē qa's lē ts!ek'laēlas wāldemasa yīkwilē
 ts!edāq lāxēs g'ōkūlōtē. Wā, hē'mis wāldemsa begwānemaxēs
 g'ōkūlōtē qa 'wī'les gag'ostā qō 'nāx'idlō, qa's g'axlag'il lēxewel-
 75 saxa yīkwilē hāyasek'āla lāxēs yīkwilats!lē g'ōkwa, 'nēk'ē. Wā,
 laēm q!ūlbē wāldemas lāxēq. Wā, hēx'ida'mēsē la nā'nakwēda
 'nāxwa bēbegwānem lāxēs g'ig'ōkwē. Wā, g'il'mēsē 'nā'nakūlaxa
 gaālāxs laē 'wī'la lāx'widēda mexāx'dē bēbegwānema qa's lā
 k'lūs'els lāx lāsanā'yasa yīkwilats!lē g'ōkwa. Wā, g'il'mēsē 'wil-
 80 g'aēlsa laē āx'ētsē'wēda t!ēt!emyayowē qa's ts!ewanagemaēxa
 'nāl'nemts!aqē lāxa 'nāl'nemōkwē begwānema. Wā, g'il'mēsē
 q!wālxoxatāwēda bēbegwānemxs laē laēlēda yāq!ent!āla'x'dē begwā-
 nemxs g'ālaē k'lūs'elsē g'ōkūlōtas. Wā, k'lēstlē gālaxs g'āxāē
 g'āxāwels lāx t!ex'ilāsa yīkwilats!lē g'ōkwa. Wā, la 'nēk'a:
 85 "Wēg'a lēxedzōdex," 'nēk'exs laē 'nemāx'id lēxedzōdēda 'nāxwā
 bēbegwānemxa paq!esē lēxedzowē saōkwa. Wā, hē'mē g'āla-
 ba'ya yīkwilē begwānema tēgwēk'elaxēs q!waats!āsēs lemlemg'ayo
 lōxs 'mex'uts!āsē pelpelqē lāq. Wā, lāxāē dāk'!ōlts!ānasēs hēlk'!ōl-
 ts!āna'yē lāxēs sē'wayowē. Wā, lā dālasēs gēmoxlts!āna'yaxēs

his paddle, in his left hand his || mat, as he comes walking along. 90
 Next to him comes | his wife, who carries on her back her clam-
 digging | basket, and in it is her berrying basket. | In her right hand
 she carries her paddle and her digging-stick; | in her left hand, her
 mat and her bailer made of || a large horse-clam shell, which she uses 95
 when digging clams; | and an old mat is spread over her back. Both
 of them, | she and her husband, wear belts. The | three go out, fol-
 lowing one another,—first the man who spoke, | next, the father of
 the twins, and last the mother of the twins. || Then they come walk- 400
 ing along, and stand | outside the door of the house, and when they
 stop walking, | all the men stop beating time; and that | man, the
 only one who speaks, addresses them, and tells all | the people that
 the parents of the twins will not obey the taboos, || and that they will 5
 continue to work as they used to do before, and that for this reason |
 they have come in their working-dresses. Then he | promises a pot-
 latch to his tribe. |

Immediately he gives away blankets to his tribe; | and after this
 has been done, || the man and his wife, the parents of the twins, are 10
 at once allowed to work, when she gets strong enough to work. |
 Now this is ended. |

lě'wa'yaxs g'āxaē ēx'em qā'nakūla. Wā, hē'mēs māk'ilaqēs gē- 90
 nemē. Wā, laemxaē t'ēgwik'elaxēs dzēgrats!āxa g'āwēq!anemē
 lexa'ya. Wā, la hānts!āsō'sa hāmyats!ē lexa'ya. Wā, lāxaē
 dāk'!ōlts!ānasēs hēik'!ōlts!āna'yē lāxēs sē'wayowē lē'wis k'!lākwē.
 Wā, la dālasēs gēmoxlts!āna'yē lāxēs lē'wa'yē lē'wis xelōlts!ālayo
 'wālas xalaētsōx met!āna'yax dzēk'aaxa g'āwēq!anemē laxēs 95
 lēbēk'ilaēna'yaxa k'!āk'lobana. Wā, lā 'nemālaem wīwūsēg'oyāla
 lē'wē lā'wūnemē. Wā, la'mē denōxlālaxs yūdukwaē yīxs hē'maē
 g'ālabēsa hāyasek'ālaaxa yāq!ent!ālax'dē begwānema. Wā, lā
 māk'ilaqēxa yīkwilē begwānema. Wā, la elxla'ya yīkwilē ts!edāqa.
 Wā, g'āxē ēx'em qā'nakūla qa's g'axē q!wāg'aels lāxa l!āsa- 400
 lel'asē lāx t!ēx!lāsēs g'ōkwē. Wā, g'il'mēsē gwāl qāsaxs laē gwāl
 lēxedzā'yēda 'nāxwa bēbegwānema. Wā, la yāq!ēg'a!ēda begwā-
 nemē, yīxa 'nemōx'sāmē yāq!ent!āla. Wā, la'mē nēlāxa 'nāxwa
 bēbegwānemxs k'lēsaē aēk'ilēda yīkwilē hāyasek'āla yīxs ā'mēlē
 hāyōlisl āxax'sala! lāxēs 'nāxwa ēa'xēna'ya. "Wā, hē'mis lag'ilasek' 5
 hē gwāla g'āx q!waq!ūlax'LEnu'x'sgras ēeaxelayuk". Wā, la'mē
 dzōxwa qaēs g'ōkūlōtē laxēq.

Wā, hēx'ida'mēsē yax'wīdxēs g'ōkūlōtasa p!elxelasgemē. Wā,
 g'il'mēsē gwālexs laē hēx'idaem hēlq!ōlēmēsēs g'ōkūlōtē āxax'sa-
 laxa yīkwilē begwānema lē'wis gēnemaxs laē hēlats!āla āxax'sāla. 10
 Wā, la'mē gwāl laxēq.

- 12 Now I shall talk about the mother of twins, | who, together with
her husband, obeys the taboos. | When she is pregnant again, the
15 woman || and her husband, paint their faces with ochre, when
daylight comes in the | morning, and they wear around their heads
rings of red cedar-bark, with | one white tail-feather of the eagle
standing in the back. They wear these during the whole time of her
pregnancy; | and when the child is born, is at once given the name
20 Salmon-Tail if it is a boy; || and if it is a girl, it is called Salmon-Tail-
Woman. | Then they take one of the cradles with notched head-
board | of the twin brothers for the cradle of Salmon-Tail, and they |
do everything to him as they did to his elder brothers, the | twins.
25 And when Salmon-Tail is ten months old, || he is taken out of the
cradle. They take the cradles with notched head-boards | to the
cedar-bark cave. |

I have forgotten this. When the twins are ten months old,— |
that is, if they are recognized as olachens by an old man, one of
twins— | generally this is a pair of twins, consisting of a boy and a
30 girl,— || and leg-rings and arm-rings are put on them, | an old man,
one of twins, is called to give them a name obtained from the olachen.
Then he looks at their hands; and when he sees that the twins have |
small hands, the old man, one of a pair of twins, says to the | boy,

- 12 Wa, la'mēsen gwāgwēx's'alāl laxa yīkwilē ts!edāqa, yīxa aēki-
lāxs yīkwilaēda ts!edāqē 'nemāla lē'wis lā'wūnemē. Wā, g'il-
'maē ēt!ēd bewēx'wida laē lōma la aēk'ilēda ts!edāqē 'nemāla
15 lē'wis lā'wūnemē la'mē q!walxōem gūmsasa gūgūmyemāxa g'ālaē
'nāx'idxa gēgaāla. Wā, lāxaē hēmenālaem qēqex'emalaxa
l!āgēkwē lēlaap!ālaxa 'nāl'nemts!aqē 'mela ts!elts!Elk'sa nāxsde-
'yasa kwēkwē; lālaa lāx hēloggemg'ilax'demlasa bewēkwa. Wā,
g'il'mēsē mayōl'ida laē hēx'idaem lēgades Ts!āsna'yē, yīxs bāba-
20 gūmaē. Wā, g'il'mēsē ts!āts!adagems laē lēgades Ts!āsnēga. Wā,
la'mē āx'ētse'wēda 'nemēxla lāxa qēqexeg'eyowē xaāp!as 'nōlāsxa
yīkwilēmas ābempas qa xaāp!as Ts!āsna'yē. Wā, la'mē āem
la 'wī'a negeltewēsē'wē gwayi'lālasē qaē lāx gwayi'lālasax 'nō'ne-
lāsxa yīkwilēmasēs ābempē. Wā, g'il'mēsē hēlōgwila Ts!āsna'yaxs
25 laē gwāl xaapase'wa. Wā, la'mē layowa mālexla qēqexeg'eyowē
xēxaāp!a lāxa k'ādzek!waasē.

Wā, hēxōl'en l!ēlēwēsē'wa, yīxs g'il'maē hēlogwilēda yīkwilēme
l!āl!EL!eyadza'ya yīxa mat!elē dzāxūna, yīsa la q!ūlyak' yīkwilē-
ma, yīxs q!ūnālaē bex'k'lōdeqela, wā, lā ts!edāqa 'nemōk'.
30 Wā, g'il'mēsē 'wī'a qex'alelē kwēkūnxwēdemas laē lē'lālasē'wēda
la q!ūlyak' yīkwilēma qa's lēx'edēs lēgemas lāxēs g'ayōlasa
dzāxūnē, yīxs hāē dōqwasōsē ēeyasās. Wā, g'il'mēsē dōqūlaqēxs
ām'āmēx'ts!āna'yēxa yīkwilēme l!āl!eyadza'ya, wā, la 'nēk'ēda

"O friend Making-Satiated! you are an olachen," || for that is a name 35
coming from the home | of the olachen; and he looks at the other one
of the twins, | and he names her Making-Satiated-Woman. When the
twins come from | the Silver-Salmon, then the girl twin is called
Abalone-Woman, | and the boy is called Only-One; || and when the 40
twin-children come from | the Sockeye-Salmon, the girl is called
Head-Dancer and | the boy is called Head-Worker. |


Now I shall talk again about the woman, the mother of | Salmon-
Tail, the younger brother of the twins. You already || know that 45
the cradles with notched head-board of the | twins, after they have
been used for their younger brother Salmon-Tail, | are taken to the
cedar-bark cave. The mother of twins does not keep their cradles. |
If the woman expects another child, | the Indians are careful not to
make the cradle before || the child is born, for often the child will be 50
dead when it is born; | therefore the cradle is made after the child
is born. | When the child is born, | they make the cradle at once.
Then | the child and his parents go straight back to the old ways.
There are none of the customs that are being observed with twins, ||
and with their parents, and the | child of the mother who had given 55

yikwī'lemē begwānema: "Dzāxūns, qāst, mēmenlētēla," lāxa
bex^uk'!ōdeqela, qaxs hē'maē lēgēms lāxēs g'āx'idaasē āwina- 35
gwisasa dzāxūnē. Wā, lā dōx'widxa 'nemōkwē yikwī'lemē l!āl!ē-
yadza'ya wā, la lēx'ēdes Māmenlēyēga lāq. Wā, g'il'mēsē g'āyōla
yikwī'lemē lāxa dzā'wūnē laē lēx'ēdayuwē Ex'ts!emg'iyēga lāxa
ts!āts!adagemē yikwī'lema. Wā, lā lēx'ēdayuwē 'nemg'e'yē lāxa
bābagumē. Wā, hē'mis lēgēmsa g'āyōlē yikwī'lemē g'ing'inānem 40
lāxa melēk'ē Yāyaxūyiga yixs ts!āts!adagemāē. Wā, hē'mis lēx-
'ēdayowē Hayaŕeyē lāxa bābagumē.

Wā, la'mēsen ēt!ēde! gwagwēx's'āla! lāxa ts!ēdāqē, yix ābempas
Ts!āsna'yē, yixs ts!ā'yāsa yikwī'lemē l!āl!ēl!ēyadza'ya, yixs le'maa-
qōs q!ālaqēxs le'maē lāyowēda mālexla qēqexeg'eyowē xēxaāp!asa 45
yikwī'lemē l!āl!ēl!ēyadzēxs laē gwāl xaāpase'wē ts!ā'yāsē Ts!āsna-
'yē lāxa k'ādzek!waasē. Wā, laem k'leās la āxēlasō xaāp!āsa
yekwilayag'ōlē ts!ēdāqa. Wā, g'il'mēsē bewēx'wid ēt!ēda, wā, hē-
menala'ma bāk!umē aēk'ila geyōl xaāpēlaxa xaāp!āxs k'!ēs'maē
māyōt'idēda ts!ēdāqē, qaxs q!ūnālaē lē'lālēda g'inānemaxs māyōl- 50
maē. Wā, hē'mis lāg'ilas āl'em xaāpēlase'wēda xaāp!āxs laē māyōl-
'idēda ts!ēdāqē. Wā, g'il'mēsē māyōt'idēda ts!ēdāqasa g'ināne-
maxs laē hēx'idaem xaāpēlase'wēda xaāp!ē. Wā, laem naqē'stēda
g'inānemē lē'wis g'ig'aōlnōkwē. La'mē k'leās la āxālas yikwī'lēnē-
x'dās lāxa hāyasek'āla. Wā, laemxaāwisē k'!ēs la l!āl!ēyadza'yē 55

56 birth to twins does not belong to the Salmon. It is an ordinary child, | like other children that were born single. |

The only thing that is different in the case of a mother of twins | is that the name of the preceding child is Salmon-Head; and when ||
60 the mother gives birth to twins, then, when Salmon-Head is ten months old, | his cradle is put away; and they make the two cradles | with notched | head-boards for cradles for the twin-children | belonging to the Salmon. | They do the same as they | did before to
65 the twins when they were born; and when || the twins have a younger brother, his name is | Salmon-Tail. Now I have finished | talking about twin-children. |

1 **Cauterizing.**—The afterbirth is well washed, | and hung up until it is quite dry. When it is dry, | it is folded up and put into the work-box | of the mother of the twins. It is kept in the box as a medicine. || The mother of the twins takes well rubbed and scraped nettle-bark, and | puts it into the same box. The whole tribe | know that the mother of twins keeps the afterbirth. She also | keeps in the same box a piece of cedar-wood with a hole burnt through it. | It is in
10 this way:  And if a man or a woman is sick, || they go to the mother of twins to be | cauterized by her.

56 māyōlēmas g'īnānema, yīsa yīkwīlayag'ōlē. Wā, la'mē g'īnānem-q'lālama yu gwēx'sa 'nemōk!wēdza'yēx g'īng'īnānema.

Wā, lēx'a'mēs ōgūx'idaatsa g'īnānemaxs laē ēt'lēd yīkwīlēs ābempē. Wā, la'mē lēgades Hēxt!a'yē lāxēq. Wā, g'īl'em ēt'lēd yīkwīlē
60 ābempasēxs laē gwāl hēlōg'ilaxa lāxat! ēt'lēd Hēxt!a'ya laas āem g'ēxasēwē xaāp'lās. Wā, la ēt'lēd xēxaapilase'wēda ma'ēxla qēqexeg'eyowē xēxaāp!a qa xēxaāp'lāsa lā ēt'lēd yīkwīl'em L!āl!EL!E-yadza'yē g'īng'īnānema. Wā, la'mē āem naqemg'iltewēx g'ālē gwēg'ilas qaēs g'ālē yīkwīl'ema L!āl!EL!E-yadza'ya. Wā, g'īl'mēsē
65 ēt'lēd māyōl'ides ts!ā'yāsa yīkwīl'emē, wā, laemxaāwisē lēgades Ts!āsna'yē. Wā, lawis!a gwāla gwāgwēx'sāla lāxen 'nāxwa wāldem!lāla lāx māyōl!ēna'yasa ts!ēdāqē.

1 **Cauterizing.**—Wā, hē'misa maēnas, yīxs laē aēk'la ts!ōxwasō' qa's lā gēx'walīl'ema qa ālak'!alēs lemχ'wida. Wā, g'īl'mēsē lemχ'widexs lāē aēk'la k'lōx'semtse'wa qa's lē g'īts!oyo lāx g'īldasasa yīkwīlē ts!ēdāqa. Wā, la'mē pēspats!ānoχ's. Wā, g'īl'mēsē gwāla
5 laē āx'ēdēda yīkwīlē ts!ēdāqxa gūnē aēk'!aakwē xūnkwa qa's lēxat! g'īts!ōts lāxa maēnats!ē g'īldasa. Wā, la'mē 'nāxwa q'lālē g'ōkūlōtasa yīkwīlē ts!ēdāqexs axēlaaxa maēnē. Wā, hē'misa x'ōbedzowē pēgedzowē kwaχ'ba k!wa'xlāwa. Hēem la g'īts!āxa maēnats!ēyē g'īldasaxa g'a gwālēg'a (fig.). Wā, g'īl'mēsē ts!ex'īlē
10 ōk!wina'yasa begwānemē lō'ma ts!ēdāqē, laē lāxa yīkwīlē ts!ēdāq

Then the mother of twins opens her | box and pinches off some 12
of the dry afterbirth, | and she takes some of the soft nettle-bark,
and also her stick for cauterizing. | She takes these to the
house of the one whom she is going to cauterize. Generally they
cauterize || the knees or the chest, or both sides of the head, | 15
if a person has headache; or, if a | man or woman has backache, they
cauterize on each side | of the small of the back; or if they have
pains in the chest, they | cauterize on each side of the collar-bone,
or sometimes above the nipples; || or when there is pain on each 20
side of the head, they cauterize both temples | or often on the back
of the neck and of the head, | but most frequently they cauterize the
knees. |

When the mother of twins arrives, she sits down. She takes the |
afterbirth and breaks it up into small pieces. She takes the || rubbed 25
nettle-bark and loosens it. She mixes it with a piece of the after-
birth, | and takes the cauterizing-stick. She puts the afterbirth
and | nettle-bark which are mixed into the hole at the end; and when
the hole of the | cauterizing stick is full, she lays it on the place where
she is going to cauterize. She takes | cedar-wood, puts one end into
the fire, and, when it burns, she || sets fire to the material in the cauter- 30
izing-stick. And when it burns evenly, | she presses it down with

qa's lā x'ōpasōs. Wā, hēx'ida'mēsēda yīkwilē ts!edāq x'āx'widxēs 11
maēnats!ē g'ildasa qa's ēpōdēxa g'ayolē lāxa lē'mōkwē maēna. Wā,
hēmisa q!ōyaakwē gūna. Wā, hēmīsēs x'ōbedzowē. Wā, la'mē
dālaqēxs laē lāx g'ōkwasēs x'ōpasōlē. Wā, hēm q!ūnāla x'ōpasō-
wa āwagolā'yaqens lē'wūns hāq!ūbāyēx lē'wūns ēwānōlema- 15
'yēx, yīxs ts!ex'ts!ālaēda begwānemē. Wāx'i āwāgoxlēqenōwēda
begwānemē lō'ma ts!edāqē lē x'ōx'apoxlentsōsa 'wax'sōt!ēna'ya-
sens xēmōmowēg'a'yēx. Wāx'ē ts!ēnpela la maēmaltsema x'ōpa'yē
lāxens hānasxawa'yēx lōxs yāē lōx ēk!anā'yaxsens dzāmēx,
wāx'i ts!ex'ts!āla lā 'wāx'sanōlema'ya 'nā!nēmsgēmē x'ōpa'ya 20
lōxs q!ūnālaē 'nēmsgēma x'ōpa'yē lāxens ōxlāyēx lē'wūns āwāp!a-
'yēx. Wā, yūemxat! q!ūnāla x'ōpase'wēda ōkwāx'a'yē.

Wā, g'il'mēsē g'āx k!wāg'alilēda yīkwilē ts!edāqa laē āx'ēdxa
maēnē qa's tsōtsets!endēq qa ālēs ām'āmāyastā. Wā, āx'ēdxa
q!ōyaakwē gūna qa's bēl'ēdēq. Wā, lā gwēgūlqasa q!wēlkwē maēn 25
lāq. Wā, la āx'ēdxa x'ōbedzowē. Wā, lā dzōpstōtsa maēnqela
gūn lāx kwāx'ba'yas. Wā, g'il'mēsē qōt!astowa kwāx'ba'ayasa
x'ōbayowaxs laē pax'alēlōts lāxēs x'ōpasōlē. Wā, lā āx'ēdxa
k!wa'xlāwē qa's mēx'lēndēs ōba'yas. Wā, g'il'mēsē x'ix'ēdēxs laē
tsēx'tōts lāxēs x'ōbayowē. Wā, g'il'mēsē 'nemāla x'ix'ēdē 'wādze- 30
gasasa x'ōbayo laē lāqwalaxa yīkwilē ts!edāqsēs gēmōlts!āna'yē

32 her left hand | into the hole, so that it may not move; for generally
the | person moves about when he feels the burning on his skin.
This is the thickness | of the cauterizing-stick, and this the size of the
35 hole at the end.¹ When || it is all burnt up, she lifts the cauterizing-
stick, and only | the ashes of the afterbirth and of the nettle remain
sticking to the skin. The mother of twins presses on it | with her
first-finger, so that the ashes go in; and | after she has finished
cauterizing, she is paid one pair of | blankets for every place she has
40 cauterized. Sometimes she will cauterize in four places, || and she is
paid four pairs of blankets. |

Cripples.—Now I shall talk about children that belong to the
Salmon, but who are not twins. | When a woman gives birth to a
one-eyed child, then | all the men say that it belongs to the Salmon. |
45 When a woman gave birth to a girl with a red spot like a || strawberry
on the forehead, here at Fort Rupert, | it was said that (the girl)
belonged to the Salmon; and a Koskimo woman gave birth | to a boy
whose right leg was bent, who belonged to the Salmon; | and Kūnṭū-
layugwa, a | L!āL!āsiqwāla woman, gave birth to a child | who was
white on one side of the face, and he also belonged to the Salmon;
50 and || Ayaga, a Koskimo woman, gave birth to | a boy who had a
scar on the face; | and also those who have scars on the body or
who | lack a finger,—all these about whom I am talking are said to

32 lāxa x'ōbayowē qa k'!ēsēs lēgūlēla qaxs q'lūnālaē yawix'elilēda
begwānemaxs laē leq'lūt!ēdēs l!ēsē. Wā, g'aem wāgwatsa x'ōba-
yowēg'a.¹ Wā, g'a'mēs 'wādzegats kwax'ba'yasēg'a. Wā, g'il'mēsē
35 q'lūlx'idexs laē wēx'idxa x'ōbedzowē. Wā, ā'mēsē la k'lūtālē
gūna'yasa maēnqela gūn. Wā, ā'mēsa yikwilē ts!edāq ts!emsgem-
tsēs ts!emālx'ts!āna'yē lāq qa lābetēsa gūna'yē. Wā, g'il'mēsē
gūwāla yikwilē ts!edāq x'ōpaxs laē hālaqasōsa 'nāl'nemxsa p!elxe-
lasgem qaēda 'nāl'nemsgemē x'ōpēs, yixs 'nāl'nemp!ēnaē mōsgemē
40 x'ōpa'yas. Wā, la hālaqasō'sa mōxsa p!elxelasgema.

Cripples.—Wā, la'mēsen gwagwēx's'alāl lāxa k'!ēse yikwi'lem
L!āl!ēyadza'ya, yixs q'lūnālaē mayōlēda ts!edāqasa k'lūxstō; wā,
laem hēx'idaem 'nēk'ēda 'nāxwa begwānemqēxs L!āl!ayadza'yaē.
Wāx'a 'nemōkwē ts!edāq mayōl'idaa āxālaēda L!axsemē hē gwēx's
45 legō lāx ōgwiwa'yasa ts!āts!adagemē lāxg'a Tsāxisek', wā, laemxāē
'nēx'sōxs L!āl!ayadza'yaē. Wāx'ēda māyōlemasa Gōts!axsemē
wāk'alē hēlk'!ōts!idza'yasa bābagumē. Wā, laemxāē L!āl!aya-
dza'ya. Wāx'ē mayōlemas Kūnṭūlayugwa L!āl!āsiq!waxsemēxa
'melk'!ōtema bābaguma. Wā, laemxāē L!āl!ēyadza'ya. Wāx'ē
50 māyōlemas Ayagaxa Gōts!axsemēxa q'lūt!ōsaēs māyōlemē bāba-
guma. Wā, hē'mēsa q'lūtās ōk!wina'yē lōxs q!ēx'ts!āna'yēxa
g'āyolē lāx q!wāq!wax'ts!āna'yas hēstaem g'wē'yō L!āl!ēl!ēyadza-

¹ 3 mm. thickness of gauge-stick; 8 mm. diameter of hole.

belong to the Salmon. | I have seen all this, when the people | of all the tribes follow the rules that they have || for twin-children, and 55 their parents also | observe the taboos that belong to twin-children. |

Navel-string.—The parents keep the navel-string, | and if one of 1 the twins is a boy, | (the mother) wraps it in cedar-bark and gives it to her | near relative who is a seal-hunter, that the boy, one of the twins, may become a seal-hunter. || Then the seal-hunter puts the 5 navel-string between | the prongs of his harpoon-shaft. It is tucked in where the cross is shown.¹ | Sometimes they put the navel-string at the end | of the seal-hunter's paddle. They | wrap kelpine over it at the narrow part of the || hunter's paddle.² The navel-string of 10 the | boy is put under a wrapping of dried kelpine. | This is done with the navel-string of twins and of those who are not twins. |

If they wish the boy to be a canoe-maker, they put | the navel-string under the deer-skin lashing of the || adz of a canoe-builder. 15 This is the navel-string right | where the cross is.³ Often they put the navel-string into the neck-ring | of a canoe-maker or of a seal-hunter. When they wish | the boy to be a song-leader when he

'yen la gwāgwēx's'ālasa. Wā, len 'nāxwaem dōqūlaqēxs laē 53 negetewēemq g'ayemōlasas lēlqwālaLēxēs gwēg'ilasē qaē lāxēs gwēg'ilasē qaēda yīkwī'lemē L!āl!EL!Eyaḍza'ya. Wā, lāxaē g'ig'aōl- 55 nōkwē 'wī'laem negetewēx aēk'ilasasa yīkwīlē L!āl!EL!Eyaḍza'ya.

Navel-string.—Wā, hē'misē g'ig'aōlnōkwas axēlaxa ts!ētseyōx"La- 1 yas lōxs g'il'maē begwānema 'nemōkwē lāx yīkwī'lemas laē qlenēpsemtsa k'āḍzekwē lāxa ts!eyōx"La'yē qa's ts!ewēs lāxēs māg'ilē lēlēlālaḍa ālē'winowwē qa ālē'winowwētsēs yīkwī'lemē. Wā, hēx'ida'mēsēda ālē'winowwē la g'apōtsa ts!eyōx"La'yē lāx āwā- 5 gawa'yas ōxLa'yas dzēgumasēs mastowēxa gayoyāla g'ebēl!exawa'yaatsa ts!eyōxLa'yē.¹ Wā, lā 'nāl'nemp!ena la pāq!exawa'ya ts!eyōx"La'yax ōxawa'yasa ālēx"sa'yas sē'wayāsa ālē'winowwē yīx lāg'ilas qenx"sa sanap!alē lāx ōxawa'yasa² ālēx"saya sē'wayāsa ālē'winowwasa g'ālē begwānema. Wā, la'mē qāqak'ina ts!eyōx"La'yasa 10 bābagumē lāx āwābā'yasa lemōkwē sānap!āla, yīxs 'nāxwa'maē hē gwēg'ilasēwē ts!eyōx"La'yasa yīkwī'lemē lē'wa k'!ēsē yīkwī'lema.

Wāx'ē 'nēx'sō' qa's lēqlēnoxwēla bābagumē qa's lē g'ip!ālelō-dayowēs ts!eyōx"La'yē lāx āwābā'yas yīlemē k'!ilx'ēwaḥ"sa k'!im-layāsa lēqlēnoxwaxa xwāk!ūna. Hēem ts!eyōx"La'yē neqōstā- 15 wasa gayoyāla. Wā, la q!ūnāla tēx'wūna'ya ts!eyō"La'yaxa qenxawa'yasa lēqlēnoxwē lō'ma ālē'winowwē. Wā, g'il'mēsē wālagēla qa

¹ In the angle between the two prongs. The figure showing the cross has been omitted.

² Just above the blade. The kelp is wrapped about it several times, so as to cover about four or five inches of the paddle just above the blade.

³ Between the blade of the adz and the wrapping holding it. The figure showing the cross has been omitted.

grows up, the baton | of a song-leader is taken, and a hole is made in
 20 the end with a thick drill. || The hole goes in deeply, sometimes three
 finger-widths | deep. When this has been done, they | fold up the
 navel-string lengthwise, and push it into the drill-hole | at the heavy
 end of the song-leader's baton. They cut | a round plug of cedar-
 25 wood and drive it over the navel-string; and || it goes in tightly,
 for they wish it to be held very firmly. | And after they have driven
 it in, they cut off the cedar-stick | so that it is even with the end of
 the baton. |

There is another way of doing this. They let the boy sit | in the
 30 drum; and they ask the song-leader to beat the || drum, not too loud,
 while he is singing. He does not beat hard | on the drum when he is
 beating it. They do this four times to the | boy. |

If it is desired to make him a salmon-fisherman or halibut-fisher-
 man, | they put the navel-string into the neck ring of a fisherman ||
 35 who catches all kinds of fish; and the same is done with the halibut-
 fisherman; | he also puts the navel-string into his neck ring. | All
 the expert workmen wear the navel-strings of boys, | and wear them
 around their necks. |

40 And they do the same with the navel-strings of girls. || There are
 two ways. They are worn around the wrist | by a mat-maker or

18 bābagumē qa's nāgadēs qō q!ūlyax'wīdlō laē āx'ētse'wē t!emya-
 yāsa nāgadē qa's selbentse'wēsa lēkwē selema. Wā, k!wābeta-
 20 'mēsē sela'ya, yixs 'nal'nemp!enaē yūdux'den lāxens q!wāq!wax-
 ts!āna'yēx yix 'wālabedasasa sela'yē. Wā, g!l'mēsē gwālexs laē
 k!ōx'ūntse'wēda ts!eyōx'la'yē qa's wīgwi'emē lāxa sela'yē lāx
 lēx'ba'yasa nāxsa'yasē t!emyayā. Wā, lā k!lax'wits'wēda k!wa'x-
 lāwē qa lēx'ēnēs. Wā, la dēgwēg'ints lāxa ts!eyōx'la'ye lāx
 25 tek'elaēna'yasa lēx'ēna k!wa'xlāwa qaxs 'nēk'aē qa ālēs elāla.
 Wā, g!l'mēsē gwāl dēqwaqēxs laē k!lmtōdex ōxtā'yasa k!wa'xlāwē
 qa ālēs 'nemabāla lō' ōba'yasa t!emyayowē.

Wā, g'a'mēs 'nemx'idāla gwēg'ilasg'ada yixs k!wats!ōyāēxa bāba-
 gumē lāxa mē'nats!ē. Wā, lā āxk'lālasē'wēda nāgadē qa mex'elēxa
 30 mē'nats!āxs denxelaē k!lēs hāse!a. Wā, lāxaē k!lēs ēātsilaxs
 mex'elaaxa mē'nats!ē. Wā, la mōp!ena hē gwēx'itse'wēda bāba-
 gumē.

Wāx'ē 'nēx'sō' qa's yālnēk!wēnoxwēxa k!lōtela lē'wa plā'yē,
 wā, la qenxōdayowēda ts!eyōx'la'yē lāxa yālnēk!wēnox' begwā-
 35 nemxa 'nāxwa k!lōk!ūtela. Wā, hēemxaāwisē gwālaxa lōq!wē-
 noxwaxa plā'yē, laemxaē qenxālaxa ts!eyōx'la'yē. Wā, lā 'nā-
 xwārm lāyowa ts!eyōx'la'yasa bābagumē lāxa 'nāxwa ēeaxelaē-
 nox' bēbgwānem qa lās qēqenxā lāq.

Wā, lāxaē hēem gwēg'ilasē'wē ts!eyōx'la'yasa ts!āts!adagemē,
 40 yixs mālaē lālālasas gwēg'ilasaxa ts!eyōx'la'yas, yixs qex'ts!āna-

basket-maker, | or around the neck by a woman who knows how to | 42
dry halibut or who knows how to cut salmon, or by those who know
how to dig | all kinds of clams; that the girl, when she grows up, may
get these without difficulty. || And also, when they wish | a girl or a 45
boy to be a good dancer when he or she grows up, they put | the
navel-string of the girl around the legs of a woman who is a good
dancer; | and when she knows well how to tremble with her hands, |
they put it around the wrist of her right hand. They do this, || that 50
the girl may know well how to tremble with her hands when she
dances. | And they do the same with the navel-string of the boy; it
is | put around the wrist of an expert cannibal-dancer, that he may
become a good dancer | when he grows up. That is all. |

MATURITY

This is the princess of the real chief of the numaym | Maāmtag'ila. 1
He is the head chief of all the numayms of all | the tribes of the
whole people. They are the ones about whom I talked, | who have
for their chief 'māxūyālidzē. The chief has for his princess ||
K'ledēlēlak'. The name K'ledēlēlak' of the princess comes | 5
from her father, when she becomes mature, and is sitting in
the house for the maturing girl; | therefore she is called princess
(K'ledēlē, "sitting still in the house"). The word k'ledēlē has two
meanings. | She does not move while she is sitting there, her knees

'yaasa k'letlēnoxwaxa lē'wa'yē lē'wa l'ābatilaēnoxwē ts'edāqa. 41
Wā, lā qenxālaxa ts'eyōx'la'yasa ts'lāts!adagemēxa t'elts!ēno-
xwaxa k'lāwasē lē'wa xwāl'ēnoxwaxa k'lōtela lē'wa lāwēnoxwaxa
'nāxwa ts'lēts!ek!wēmāsa qa hōlēmaliṭsa ts'lāts!adagemāq qō q'lūl-
yax'widlō. Wā, hē'misēxs wālagēlaē qa's ye'winoxwēs qō q'lūlya- 45
x'widlō, yīxa ts'lāts!adagemē lō'ma bābagumē. Wā, laēmxaē lā
qex'sidza'yax ts'eyōx'la'yasa ts'lāts!adagemāsa ye'winoxwē ts'e-
dāqa. Wā, g'ilēmēsē xūlēq!wēnoxwa ye'winoxwē ts'edāqa laē
qex'tslāna'yax ts'eyōx'la'yē lāx hēlk'!ōlts!āna'ya. Wā, hēem
lāg'ilas hē g'wālē qa xūlēqūlēsas ts'lāts!adagemāxs laē ye'winoxwa. 50
Wā, lāxaa hēem g'wēg'ilasē'wē ts'eyōx'la'yasa bābagumē, yīxs
laaxat! qex'tslānēsa ye'winoxwē hāmats!a qa ye'winoxwēLES qō
q'lūlyax'widlō yīxa bābagumē. Wā, laēm g'wāla.

MATURITY

Hē'maē k'ledēlasa ālak'lāla g'igāmēsa 'ne'mēmōtasa Maāmta- 1
g'ila, wā, hēem xāmagemālatsa 'nāxwa 'nāl'ne'mēmāsa 'nāxwa
lēlq'wālala'yasa loxāla, laxen wāldemxg'in lāx'dēk' g'wāgwēx'sāl-
lāqēxs g'igadaas 'māxūyālidzē. Wā, lēda g'igāma'yē k'ledādēs
K'ledēlēlak'. Wā, hēem g'āg'ilēlats K'ledēlēlak' la k'ledēltsēs 5
ōmpaxs g'ālaē ēxentlēda, yīxs g'ālaē lāts!āg'alil lāxēs k'ledēlatslē
ēxendatslā. Wā, la'mē k'ledēlē lāq. Ma'lē g'wēbalaasasa
k'ledēlē. Wā, la'mē āem seldēlēxs klwaēlaē tesalēs ōkwāx'a'yē

pressed | against her breasts; she is sitting still on the floor. And
 10 when she eats, || she eats four pieces of broken dried salmon, which
 are put into the dish of the | princess; and there is a little oil into
 which the four | small pieces of broken dried salmon are dipped.
 And when this has been put into the dish, her | attendant, who is
 always a shaman, takes up the dish and | puts it before the princess,
 15 and the princess only looks at the || dish which is placed in front of her.
 Then the attendant goes to draw | water, and gives it to the princess.
 Then the attendant | shaman-woman of the princess takes her
 drinking-tube of bone | taken from the wing of an eagle, and she puts
 one end of the | drinking-tube into the water. The attendant
 20 shaman-woman || holds the bucket with water, and the attendant
 woman speaks, | and says, "Now, take a drink. Don't overdo it. |
 Put the end of the drinking-tube into your mouth that you may have
 a small mouth, princess, | and do not take a large mouthful when you
 drink. You may swallow four times | that you may not be stout,
 25 princess." Thus she says. || Then the princess puts her mouth to the
 end of the bone drinking-tube, | and she just opens her mouth and
 pushes the end of the | bone drinking-tube into it, and she just sucks
 at it and | swallows water four times. Then she stops, for the
 attendant shaman-woman watches | that she does not drink too

lāxēs dzēdzamē. Wā, la'mē k'!ēdēlē. Wā, hē'mēsōxs laē hām-x'ida,
 10 wā, lā mōxwēdalēda k'!ōbekwē xa'māsa āxts!āx hā'maats!āsa k'!ē-
 dēlē. Wā, hē'mēsa hōlalē l!ē'na qa ts!ēbatsēsa mōx'widāla ām-
 'āmāyastōs k'!ōpē xa'māsē. Wā, g'!l'mēsē gwā'altslāxs laēda aē-
 xentsēla ts!ēdāq, y!xs q!ūnālāē pāxāla dag'ililaxa hā'maats!ē qa's
 lā k'āgemlilas lāxa k'!ēdēlē. Wā, ā'mēsē dōqwalēda k'!ēdēlaxa hā-
 15 'maats!āxs laē k'āgemalileq. Wā, lā tsēx'idēda aēxentsēla ts!ē-
 dāqxa 'wāpē qa's lās lāxa ēxenta k'!ēdēla. Wā, lā āxk'!ālēda aēxen-
 tsēla pāxāla ts!ēdāqxa k'!ēdēlē qa āx'ēdēsēxēs nāgayowē xāx'en
 g'āyōl lāx p!ēlēmāsa kwēkwē. Wā, lā l!ēnxstents āpsba'yasēs
 nāgayowē lāxa 'wāpē lāx hēēnēmāsa aēxentsēla pāxāla ts!ēdāq
 20 dālaxa 'wābets!āla. Wā, lā yāq!ēg'a'!ēda aēxentsēla ts!ēdāqax.
 Wā, lā 'nēka: "Wāg'!llag'a nax'ēdLEX. Gwala hāyāxseq!axs laaqōs
 mētq!ēdzentsōx ōba'yaxsōs nāgayowaqōs qa's t!ōgūxstēlōs k'!ēdēl.
 Wā, hē'mis qa's k'!ēsaōs āwāwaemk'a nekwaaqōsaxa mōsgemstowē
 'wāpaxēs nex'wētse'wōs qa's k'!ēsēlōs penl!ēslōl, k'!ēdēl," 'nēx-
 25 'laē. Wā, laem hāmbendēda ēxenta k'!ēdēlxēs xāx'enē nāgayowa.
 Wā, la'mē hālselaem āx'ēdē sēmsas laē hāmbendēx ōba'yasēs
 xāx'enē nāgayowa. Wā, lā hālselaem k'!ūmtaq. Wā, la'mē mōp!ē-
 naem nex'wēdxa 'wāpaxs laē gwāla qaxs dōqwalā'maēda aēxen-
 tsēla pāxāla ts!ēdāqa, qa k'!ēsēs nānagōlost!ēqaxa 'wāpē. Wā,

much water. || After she has finished drinking water, she takes the 30
broken pieces of dried salmon, | dips them into the oil which is in the
small oil-dish, and puts them | into her mouth. She chews very
slowly, and she continues | doing this while she is eating the broken
dried salmon. As soon as she has swallowed her food four times, |
she stops eating, and immediately || the attendant takes her dish and 35
oil-dish and | puts them away. She draws water for the princess to
drink after eating; for | the various kinds of straps are put around the
body of the princess, | who wears a hat with a tassel, and abalone
shells tied to the | outside of the hat and abalone shells are sewed
to her blanket. || This is called "the abalone-blanket of the maturing 40
princess," | and her hat is called "the abalone-hat of the maturing
princess." | If her father owns a copper, the expensive copper stands |
at the right side of the maturing princess. The copper is placed
there | that the princess may easily get coppers to carry on her back
to her || future husband. She continues sitting in the house for | a 45
month. This is called *haqâdzâ'ilil* ("flat things meeting inside of the
house"). | She washes four times every fourth day. | Then the
straps are taken off her body, and it is called "taking the straps off
the body of | the maturing girl." Then the eyebrows are pulled out
by the || attendant shaman-woman, and she cuts off | her hair. Then 50

g'il'mēsē gwāl nāqaxa 'wāpē, laē dāx'idxa k'lobekwē xa'māsa qa's 30
ts!ep!ēdēs lāxa L!ē'na q!ōts!āxa āma'yē ts!ēbats!ā qa's ts!eq!ēsēs
lāxēs sēmsē. Wā, lā āwāk'ālaxs laē malēkwaq. Wā, lā hēx'sāem
gwēg'ilaxs hā'mapaaxa k'lobek' xa'māsa. Wā, g'il'mēsē mōp!ēna
nēx'wēd lāxēs hā'ma'yaxs laē gwāl hā'māpa. Wā, hēx'ida'mēsa
aēxentsēla ts!edāq āx'ēdex hā'maats!ās lē'wa ts!ēbats!ē qa's lā 35
g'ēxaq. Wā, lā tsēx'idxa 'wāpē qa nāgēg'ēsā ēxenta k'lēdēla lāxēs
laēna'yē 'wī'laem qēqex'ālalelē qex'ēdemasa ēxenta k'lēdēla lē'wis
qwālexlāla lētemlā. Wā, la'mē q!ēnq!ēnālēda ēx'ts!ēmē lāx
ōsgema'yas lētemlās. Wā, laxaē q!ēnq!ēnālēda ēx'ts!ēmē lāx nē-
x'ūna'yas. Wā, hēem lēgades ēxendēm k'!ēn ēx'ts!ēmāla nēx'ū- 40
na'yē. Wā, hē'misē lētemlās yixs lēgadaas ēxentēm! ēx'ts!ēmāla
lēteml. Wā, g'il'mēsē ōmpas āxnōgwatsa L!āqwa, laē lāēla q!ēyō-
xwē L!āqwa lāx hēlk'!ōdenōlemalīlāsa ēxenta k'lēdēla, yix lāg'ilas
hē gwaēla L!āqwa qa hōlēmālēsā k'lēdēlaxēs L!āqwēg'ilā lāxēs
lā'wūnemlā. Wā, la'mē lālāa hē gwaēl lāxēs ēxendats!ē g'ōkwa, 45
lāxēs ēt!ēdex'dēmlā ēxentāl. Hēem lēgades haqâdzâ'ilīlā ēxen-
tāxs laē mōp!ēna kwāsa lāxa maēmop!ēn'xwāsē. Wā, laem 'wī'la
lawōyowē qēqex'ēdemas laxēq. Wā, hēem lēgades qwēlēt!ēdex
qēqex'elāsa ēxenta. Wā, la'mē k'ūlx'ītse'wē aenasa ēxenta k'lē-
dēl yīsa aēxentsēla ts!edāq pāxāla. Wā, hēemxaāwis k'!ēbeltsem- 50

52 the attendant woman takes | the straps and her seat made of soft cedar-bark | and goes into the woods, where she looks for a good yew-tree; and when | she finds it, she puts the straps of the princess
55 on to the tree. When || this has been done, she takes the cedar-bark and places it in the | cave in which the cedar-bark is hidden. It is finished after this. |

THE SWEAT-BATH

1 Now I shall talk about the ways of the Kwakiutl when | a man or woman is sick. They make a steaming-box; | that is, a long box of the same length as the | sick person, for the height of the steaming-box
5 is two spans. || When it is finished, | not many stones are taken, for when there are many | there are twelve, and these are put on the fire of the house. As | soon as they are all on the fire, a large basket is taken and | a man goes down to the beach to low water mark carrying a
10 large basket; || and when he reaches the seaweed, he plucks it off and puts it | into the basket. When the basket is full of seaweed, he | carries the seaweed-basket on his back up the beach and puts it down by the side of the | steaming-box. Then he takes many yellow cedar-tips and | places them down alongside of the steaming-box. Then he
15 takes the seaweed || and puts some of it into the bottom of the steaming-

51 dex se'yās x'ōmsas. Wā, la'mē gwāl lāxēq. Wā, la'mē āx'ēdēda aēxentsēla ts!ēdāqxa qex'idemas lē'wa k!waxlāwēsō' k'ādzeḡ'sa ēxentax'dē k!lēdēla qa's lā lāxa āl!ē qa's ālāx ēk'ētelā L!emq!a. Wā, g'il'mēsē q!āqēxs laē qex'it!ēdes qex'idemx'dāsa ēxenta lāq.
55 Wā, g'il'mēsē gwāla laē āx'ēdxa k!waxlāwēsē'wē k'ādzekwa qa's lās laxa k'ādzek!waasē. Wā, lawēs!ē gwāl lāxēq.

K!ĀLASA

1 La'men gwāgwēx'sālā lāx gwēg'i!asasa Kwāg'u!axa ts!āts!ex'itē begwānem lo'mēda ts!ēdāqē. Wā, hēm āx'ētsowēda k!ālasaats!ē, yīxa g'ildeg'a g'il!dasaxa 'nemasgemg'ig'a lē'wa 'wāsgemx'sdaasasa begwānemē ts!āts!ex'ita, yīxs ma'ip!enk'ustāē lāxens q!wāq!wax'-
5 ts!āna'yēx yīx 'wālasgemasasa k!ālasaats!ē. Wā, g'il'mēsē gwāla laē āx'ētsē'wēda k!lēse q!lēnem t!lēsema, yīxs lē'maē q!lēnemxs ma'itsemāg'iyowaē qa's xexlanowē lāxa legwīlasa g'ōkwē. Wā, g'il'mēsē 'wīx'lālasaxs laē āx'ētsē'wēda 'wālasē lexa'ya qa's lā lentslēsa begwānemē lāxa L!ema'isaxa x'āts!aēsē dālaxa 'wālasē lexa'ya.
10 Wā, g'il'mēsē lāg'aa lāxa L!ESL!Ek' laē k!ūlx'ideq qa's lēxts!ālēs lāxa lexa'yē. Wā, g'il'mēsē qōt!a lexa'yasēxa L!ESL!Ek' laē ōxlelaxa L!Egwats!ē lexa'ya qa's lā ōxlōsdēselaq qa's lā hānōlīlas lāxa k!ālasaats!ē. Wā, lā āx'ēdxa dēdexūtā'yēxa q!lēnemē qa's g'āxē āx'ālīlas lax māg'inwalīlasa k!ālasaats!ē. Wā, lā āx'ēdxa L!ESL!E-
15 kwē qa's lēx'āts!ōdēsa waōkwē lāxa ōxlēlts!āwasa k!ālasaats!ē qa

box, so | that it is covered with seaweed. The thickness of the seaweed 16
 is four fingers | in the bottom of the steaming-box. | Then he takes
 tongs and takes up the red-hot stones and | puts them on the seaweed.
 He does the same with the other || red-hot stones, but the stones are 20
 not placed close together. | When all the red-hot stones are in, he
 throws more | seaweed on, four fingers thick. | Then he takes yellow
 cedar-tips and lays them over the seaweed; | and when there are many
 yellow cedar-tips on it, he takes an old blanket and || water and pours 25
 water into the steaming-box; | and after he has poured water over it,
 he spreads the old blanket over it. Now the | man lies down on his
 back naked in the steaming-box, and the | old blanket is taken and he
 is covered with it, so that only his head shows. | Then he lies for some
 time in the steaming-box until || the stones begin to get cold. Some- 30
 times | a sick person lies until noon in the steaming-box, if the | heat
 of the steam bath is right. If the heat of the body is so great that he
 can not endure it, | then the sick man is taken out again | and some of
 the hot stones are taken out, || that the heat may be right. When this is 35
 done, he lies down on it again; | and the sick person does not come out
 of the steaming-box | until the perspiration of his body begins to get
 cold. Then his body is shaking | because his body is cold. Then they

ha'melxts!āwēsa L!ESL!Ekwē lāqxa mōdenē lāxens q!wāq!wax'ts!ā- 16
 na'yēx, yix wāgwasasa L!ESL!Ekwē lāx ōxlēts!āwasa k'lālasaats!ē.
 Wā, lā āx'ēdxa k'l!p!lālaa qa's k'l!p!lēdēs lāxa x'ixsemāla tlēsem
 qa's k'l!p!eqēs lāxa L!ESL!Ekwē. Wā, lā ha'nāitsa waōkwē x'ix'EX-
 semāla tlēsema laqēxs k'lēsaē memk'ālaa tlēsemē. Wā, g'il- 20
 'mēsē 'wīlaxa x'ix'EXSEMĀLA tlēsemxs laē lexayentsa waōkwē
 L!ESL!Ek' lāqxa mōdenē lāxens q!wāq!wax'ts!āna'yēx yix wāgwasas.
 Wā, lā āx'ēdxa dēdēxwatā'yē qa's LEXwayendālēs lāxa L!ESL!Ekwē.
 Wā, g'il'mēsē q'lēnema dēdēxūtā'yaxs laē āx'ēdxa p!elxa'ma lē'wa
 'wāpē. Wā, lā tsādzeleyintsa 'wāpē lāxa k'lālasela. Wā, g'il- 25
 'mēsē gwāl tsāsaxs laē LEPEYintsa p!elxa'ma lāq. Wā, lā xānalēda
 begwānemaxs laē NELEYindxa la k'lālēla. Wā, lā āx'ētse'wēda
 p!elxelasegemē qa's nāseyīndayowē lāq. Wā, la'mē lēx'aem la nēlalē
 x'ōmsas. Wā, hēx'sā'mēs gwēts!ā lāxa k'lālasaats!ē lālaa laqēxs
 k'lēs'maē wūdex'idēda tlēsem, yixs 'nāl'nemp!ēnaē lāg'aa lāxa 30
 neqālēda ts!āts!EX'itē begwānem kūlgēxa k'lālaselāq, yixs hēl'ālaē
 ts!elqwa!ēna'yasa k'lālaselāq wāx'ē ts!ets!elxkūna lā k'lēs bēba-
 k!wēma. Wā, hē'mis āem la xwēlax'ūts!ewatsa ts!āts!EX'itē be-
 gwānem. Wā, āxwūqālasē'wēda waōkwē ts!elqwa tlēsema, qa hēl-
 'ālēs ts!elqwa!ēna'yas. Wā, g'il'mēsē gwāl laē xwēlaqa kūlqāq. 35
 Wā, laem āl'em lāts!āwēda ts!āts!EX'itē begwānem lāxa k'lālaselāq
 yixs laē wūdex'idē gōsās ōk!wina'yas. Wā, la'mē xwanālē ōk!wi-
 na'yas qaēxs laē k'lēnaēsa. Wā, la'mē kwās'ida qa lāwāyēsa dēx'-

wash him to remove the | cedar smell from his body; and when his
 40 body has been wiped off, || oil of the silver-perch is rubbed on his body.
 After | this has been done, they take soft shredded cedar-bark and
 wipe off his | body to remove the silver-perch oil. The reason why
 they quickly rub the body with | silver-perch oil before it gets dry and
 while the body is still in perspiration, | is because they do not want
 45 the skin to get hard; for || they say that the skin of a sick person who
 has been steamed will be | very painful the day after, if the silver-
 perch oil is not rubbed on the body, | because the skin gets hard, and
 he feels very sick; | but the skin of a person gets never hard if his
 body is rubbed right away with | silver-perch oil before it gets dry. ||

50 This is all about one way of the sweat bath. |

There is another method of sweat bathing. As soon as the person
 comes out of | the steaming-box, he washes his body with cold water;
 and after | this is done, he wipes it with soft shredded cedar-bark.
 Then another person | takes rough sandstone and puts it into water
 55 which is in a || dish. Then he takes the root of blue hellebore and rubs
 the root of the | blue hellebore on the rough sandstone which is in the
 water in the dish. | As soon as the water in the dish becomes roily, the
 sick | person sprinkles his body with the blue hellebore mixed with the
 water, | after he finishes steaming; and when his body is all wet with
 60 the || blue hellebore mixed with water, the sick person remains sitting

p!āla lāx ōk!wina'yas. Wā, g'il'mēsē gwāl dēg'itaxēs ōk!wina'yē
 40 laē āx'ēdxa dzek!wisē qa's q!elsēt!ēdēs lāxēs ōk!wina'yē. Wā, g'il-
 'mēsē gwāla laē āx'ēdxa q!ōyaakwē k'ādzek' qa's dēg'itēs lāxēs
 ōk!wina'yē qa lāwāyēsa dzek!wisē, yix lāg'ilas hāyalomāla q!elsētasa
 dzek!wisē lāxēs ōk!wina'yaxs k'lēs'maē lemχ'ūnx'īda yixs hē'maē
 ālēs pōsē ōk!wina'yas qaxs gwaq!ēlaa L!emχ'ēdēs L!ēsē qa'laxs
 45 Lōmaē ts!ex'ila'laē L!ēsasa ts!ālts!ex'itē begwānemxa lensasēs
 k'lālasax'dem yixs k'lēsaē q!elsēt!ētsa dzek!wisē lāxēs ōk!wina'yē
 qaxs āla'maē la L!emχ'widē L!ēsas. Wā, lā'laē ālak'lāla ts!ex'ila.
 Wā, lā'laē hēwāxa L!emχ'idē L!ēsasa begwānemaxs hēx'idaē q!elsē-
 t!ētsa dzek!wisē lāxēs ōk!wina'yaxs k'lēs'maē lemχ'ūnx'īda. Wā,
 50 laem gwāl lāxa 'nemχ'īdāla gwēg'ilasxa k'lālasa.

Wā, g'a'mēs 'nemχ'īdāla gwēg'ilatsa k'lālasa yixs g'il'maē lālts!ā
 lāxēs k'lālasasēs, laē ts!ōx'wit!ētsa wūda'sta 'wāpa. Wā, g'il'mēsē
 gwāla laē dēg'itasa q!ōyaakwē k'ādzekwa. Wā, lēda ōgū'la begwā-
 nem āx'ēdxa k'lōl!a dē'na qa's āxstendēs lāxa 'wāpē q!ōts!āxa
 55 lōq!wē. Wā, lā āx'ēdxa L!ōp!ek'asa āxsolē qa's g'ēxēsa L!ōp!ek'asa
 āxsolē lāxa k'lōl!a dē'naxa āxstalilē lāx 'wābets!āwē lāxa lōq!wa.
 Wā, g'il'mēsē nēx'widēda 'wāpē 'wābets!āsa lōq!wē laēda ts!ālts!ē-
 x'itē begwānem xōsīt!ētsa āxsolē'stāla 'wāpa lāxēs ōk!wina'yē, yixs
 laē gwāl k'lālasa. Wā, g'il'mēsē 'nāxwa la k'lūnqē ōk!wina'yas yīsa
 60 āxsolē'stala 'wāpa laē ā'ma ts!ālts!ex'itē begwānem seltāla k'lwaēla

still | to let it dry on his body; and when his body is dry, | another 61
 person takes oil of the silver-perch and rubs it on the | body of the
 sick person; and when his body is covered with | silver-perch oil, soft
 shredded cedar-bark is taken and it is wiped || off from the body, so 65
 that the silver-perch oil comes off. After this it is finished. | All the
 Kwakiutl tribes use the steam bath for medicine, the whole number
 of tribes. | And generally the sick person gets well. | There are only a
 few sick | men or women who do not get well. That is all. ||

DEATH

When a beloved child is dying, | the parents keep on praying to 1
 the spirit not | to try to take away their child. "I will | pay you
 with these clothes of this my child, Sitting-on-Fire." || Thus they say, 5
 while they put on the fire the clothes of the one who is lying there
 sick. |

Then the parents of the one who is lying there sick pay Sitting-on-
 Fire, | that he may pray to the souls of the grandparents of the one
 who lies sick, that they may not | wish to call their grandson. And
 the parents of the | one who lies there sick take four kinds of food,
 dry salmon first. || They break it into four pieces. When it is ready, 10
 they | take cinquefoil-roots and fold them up in four pieces. | And

qa lem^xwidēsēs ōk!wina'yē. Wā, g'il'mēsē lem^xwidē ōk!wina'yas 61
 laasa ōgū'la'mē begwānem āx'ēdxa dzēk!wisē qa's q!elsēt!ēdēs lāx
 ōk!wina'yasa ts!āts!ex'itē begwānema. Wā, g'il'mēsē hamelx'enxa
 dzēk!wēsaxs laē āx'ētse'wēda q!ōyaakwē k'ādzek' qa's dēg'it!ēda-
 yowē lāx ōk!wina'yas qa lawāyēsa dzēk!wisē. Wā, laem gwāl lāxēq; 65
 'nāxwa'maēda Kwākwak'ewakwē petasa k'lālasa lāx 'wāxasgema-
 gwasasa 'nāxwa lēlqwālala'ya. Wā, lā q!ūnāla hēx'ida'em ēx'idēda
 ts!āts!ex'itē begwānema. Wā, hēt!a hōlala k'lēsē ēx'idēda ts!āts!
 ts!ex'itē begwānem lē'wa ts!ēdaqē. Wā, laem lāba.

DEATH

Wā, hē'maaxs la'ē wā'wik!lēgēda lā'wina'yē xūnō'kwa; wā, la 1
 g'i'g'aōlnōkwas hē'menalaem ha'wāx'elaxa ha'yalilagāsē qa k'lēsēs
 a'wā'lila lā'xēs lā'lōlaēna'yasēx xūnō'kwas. "Wā, la'mē'sen
 ā'yaltag'ada gwēlgwā'lag'asg'en xūnō'kwik' lōl k!wā'x'lālā," 'nē'-
 k'ixs la'ē axlē'ntsa gwēlgwā'lasa qe'lgwilē lā'xa lēgwī'lē. 5

Lae'm'laē halā'qē g'i'g'aōlnōkwasa qe'lgwilaxa k!wā'x'lāla qa
 hawā'x'elāsēxa bex'unā'yasa gā'gempasa qe'lgwilē qa k'lēs'ma-
 'wī'slēs lā'lēlaqelaxēs ts!ō'x'ulema. Wā, la ē'tlēdē g'i'g'aōlnōkwasa
 qe'lgwilē ax'ē'dxa mō'x'widāla hē'ma'ya,—yī'xa xa'mā'sē g'ā'la.
 Wā, la k'lō'plēdeq qa's mō'x's'endēq. Wā, la'mē's gwā'lila, wā, 10
 la ē'tlēd āx'ē'dxa t!ex'sō'sē qa's k'lō'x'semdālēxa mo'sgemē

- 13 when that is ready, they take dried berry-cakes and | break them into four pieces. And when that is ready, they | take viburnum-berries, four spoonfuls. When all this || is ready, the father of the one who is lying sick in bed takes the dry salmon and | throws the pieces into the fire, one by one. And the | mother of the one who lies sick in bed says, "O Sitting-on-Fire! now eat, and protect | my child, Sitting-on-Fire!" |

Then the father of the one who lies sick in bed takes also cinquefoil roots; he || takes one (root) and dips it into the oil. And | the mother of the one who lies sick in bed says again, "O Sitting-on-Fire! go on, and pray to the | spirits, that they may have mercy on my child!" Thus she says. |

- Then the father takes also one of the dried berry-cakes, dips it | into oil, and throws it into the fire. Then he himself says, || "O Sitting-on-Fire! now do have mercy on me, and | keep alive my child here, Sitting-on-Fire! Have mercy | and press back my child here, spirit, and I will take care of this, | supernatural one, that I may still have for a while my son here! Long-Life- | Maker!" ||

- 30 And when he has put all the berry-cakes on the fire of the house, then | he takes one of the spoonfuls of viburnum-berries, and three times he aims at | the fire of the house. The fourth time he pours them on the fire; and he | says, "Take this, Sitting-on-Fire! and

- 12 lāq. Wā, lae'm gwā'lila. Wā, la ē't!ēd āx'ē'dxa t!ēqa' qa's k'!ō'p!ēdēq qa's mō'x's'endēq. Wā, lae'm gwā'lila. Wā, la ē't!ēd āx'ē'dxa t!ē'sē mowē'xla k'ā'ts!ēnāqa. Wā, lae'm 'nā'xwa
15 gwā'lila. Wā, la āx'ē'dē ō'mpasa qe'lgwilaxa xa'mā'sē qa's 'nā'f'nem'e'mk'ē ts!ēxlā'laq lā'xa legwī'lē. Wā, la 'nē'k'ē ābe'mpasa qe'lgwilē: "Wā, k!wāx'lālā', wē'k'asqō lae'ms dā'da-'mewilxen xūnō'kwaqen, k!wāx'lalai'!"

Wā, la ē't!ēdē ō'mpasa qe'lgwilē āx'ē'dxa t!ēx'sō'sē, qa's dā'x'ī-
20 dēxa 'nē'mē qas ts!ēp!ē'dēs lā'xa l!ē'na. Wā, la ē't!ēd 'nē'k'ē ābe'mpasa qe'lgwilē: "Wā, k!wāx'lalai', wē'g'il la hawā'x'elalexa ha'āyalilagasa qa wax'ē'dēs wā'sen qag'in xūnō'kwik', 'nē'k'ē.

- Wā, la ē't!ēdē ō'mpas āx'ē'dxa 'nē'mē la'xa t!ēqa' qa's ts!ēp!ē'dēs lā'xa l!ē'na. Wā, la ts!ēxle'nts. Wā, la q!ulē'x's'em 'nē'k'a:
25 "Wē'k'asla k!wāx'lalai', lae'ms wē'g'il g'ā'xen qa's wā'x'idaōs qa q!ūlā'lag'iltsg'in xūnō'kwik', k!wāx'lalai'! Lae'ms wāxl lā'la-gwalāqāltsg'in xūnō'kwik', hayā'ilagasai' qa nōgwa'mē āā'xslaqek', 'na'walakwai', qa nō'gwa'ma'wislē's xwā'yenx'silaqek', g'ī'lg'ildō-kwilai'."

- 30 Wā, la 'wī'ēlēda t!ēqa' lā'x'lāla lā'xa legwī'lē. Wā, la ē't!ēd āx'ē'dxa 'nē'mē'xla k'ā'ts!ēnaq t!ē'lsa qas yō'dux'p!ēnē nōx'nō-kwas lā'xa legwī'lē. Wā, la mō'p!ēnaxs la'ē gūxle'nts. Wā, la 'nē'k'a: "Wē'k'as, k!wāx'lalai', lae'ms hawā'x'elalxa hy'yalilaga-

pray to the spirits | of those behind us that they have mercy on me and my || wife here! Pray to the Long-Life-Maker that he may | 35 come and take away the sickness of my child here! Take pity on me, and | ask the supernatural one to come! Wa!" Thus says the father to Sitting-on-Fire. | Then that is finished. |

Then the shaman is asked to think of this while he is asleep, when || the parents finish putting into the fire the clothes of the one 40 who is lying sick abed and the four different kinds | of food. And immediately the shaman goes into the woods, | trying to meet what made him supernatural. | Then the one who is sick abed is asked also to bear in mind, while he is asleep | at night, what the spirits of those behind us and || Sitting-on-Fire would say. Then the parents 45 also bear it in mind | while they sleep during the night; for they all, the parents | and the one sick abed, are just the same as the great shaman, because | the clothes and the food were put into the fire. |

Then they go to sleep. Then something is taken that belongs to the || one sick abed, and it is kept. And as soon as he goes to his 50 bed, | he hangs it up over the head of his bed. And as soon as the shaman | comes back, he lies down in his bed. | The owner of what is hanging up over the bed thinks of it continually. | And as soon as the one lying sick abed dreams, laughing while he is asleep, || then he 55 knows that he is not going to die. And when he dreams that | his

sasens ā'lagawa'ya qa wā'g'iltse wāxl wā's'idlenux' ɬōgūn ge-
ne'mk'. Wā, lae'ms hawā'x'elalex q'wē'q'ūlāg'ilā qa g'āx- 35
lā'g'iltse wāxl hē'lek'alexg'in xūnō'kwik'. Wāg'il la wa'x lāl
ha'yalek'lāleq 'na'walakwa. Wa," 'nē'k'ēda ō'mpē lā'xa k'wāx-
lā'la. Wā, la gwā'la.

Wā, la āxk'lā'lase'wēda pā'xala qa's q'lā'p'laltōlilexs la'ē gwā'lē
g'i'g'aōlnukwē lax'lā'lasa gwēlgwā'lāsa qe'lgwilē ɬe'wa mō'x'wi- 40
dāla hē'ma'ya. Wā, hē'x'ida'mēsa pā'xala la qā's'ida lā'xa ā'l'lē.
Wā, lae'm'lāē lāl bā'bak'e'wal ɬe'wa 'na'walakwāmasaq. Wā, la
āxse'wēda qe'lgwilē qa ō'gwaqēs q'lā'p'laltōlilexs la'ē mē'x'ēdxa
gā'nulē qa wā'idemlasa ha'yalilagasasens ā'lagawa'ya ɬō'ma
k'wā'x'lāla. Wā, la ō'gwaqa'mē g'i'g'aōlnukwas q'lā'p'laltōlilexs 45
la'ē mē'x'ēdxa la gā'nu'ida qaxs ɬe'ma'ē 'nā'xwa'ma g'i'g'aōlnu-
kwa ɬe'wa qe'lgwilē 'nemā'x'is'em ɬe'wa 'wā'lasē pā'xala, qaxs
hē'maē lā'x'lālasa gwēlgwā'la ɬe'wa hē'ma'yē lā'xa legwī'lē.

Wā, la'mē mē'x'ēda. Wā, lae'mx'dē āx'e'tse'wēda g'ā'yolē lā'xa
qe'lgwilē qa lās ā'xē'lax's. Wā, g'i'l'mēsē lā lā'xēs kū'lē'lasē la'ē 50
tē'x'walilaq lā'xēs ōxtā'lilāsēs kū'lē'lasē. Wā, g'i'l'mēsē g'āx nā'-
'nakwēda pā'xala, wā, lē kū'l'x'id lā'xēs kū'lē'lasē. Wā, hē'mē-
nala'mēsē g'i'g'aēqalaxa āxnō'gwadāsa la gē'wil lāx kū'lē'lasas.
Wā, g'i'l'mēsē mē'xelaxa qe'lgwilē da'le'la, yixs mē'xāē; wā, lae'm
q'lā'lēlaqēxs k'lē'sēlē wā'lal. Wā, g'i'l'mēsē mē'xelaq lā'lix'e- 55

56 hair is hanging over his face, then the shaman knows that the sick one will die. | When he dreams that he is laughing, then the shaman | sings his sacred song and goes into the woods. He goes to search for the soul of the one who | lies sick abed, to bring it back to him. At once the parents of the one who lies sick abed
60 feel good || at heart when they hear the shaman | singing his sacred song. And when they do not hear him singing his sacred song, | then they know that the shaman dreamed that hair was hanging over his face. | Then he never sings his sacred song. |

65 In the morning, when day comes, the hearts || of the parents of the one who lies sick abed feel bad, for they know that | their child will die. Then the one who is lying sick abed is growing weak very fast. | His parents now take all the best kinds of | food and the best clothing for the one who is sick abed, who is dying. |

As soon as (the breath) of the one lying sick abed breaks, the ||
70 parents take the best clothing and put it on the one who had been sick abed. | After the parents have done so, the mother kicks her dead child four times. | And when she first kicks him, she says, | "Don't turn your head back to me." Then she turns around, and again | she kicks him. And as she kicks him, she says, "Don't come
75 back again." || Then she turns around again. She kicks him; and she | says as she kicks him, "Just go straight ahead." And then

56 mālaḡēs sē'ya', la q'ā'lēla'ma pāxa'lāqēxs lē'lē'la qē'lgwīlē. Wā, hē'maaxs mē'xēlaaq da'lē'laa; wā, hē'x'ida'mēsēda pāxa'la yā'laqwa qa's lā lā'xa ā'lē. Wā, lae'm lāl ā'lālxa bēx'ūnā'yasa qē'lgwīlē qa's g'ā'xē āx'ā'lēlōts lāq. Wā, hē'x'ida'mēs ē'x'idē
60 nā'qa'yas g'i'g'aōlnōkwasa qē'lgwīlē qaxs la'ē wulā'x'ālelaqēxs yā'laqūlaēda pā'xala. Wā, g'i'l'mēsē k'lēs wulē'lāq yā'laq'wāla; wā, lae'm q'ā'lēlaqēxs lē'ma'ē mē'xēlēda pā'xalāqēxs lā'lēx'īmā-laaxēs sē'ya'. Wā, lae'm hēwā'xa yā'laqwa lā'xēq.

Wā, la'mē 'nā'x'idxa gāā'la. Wā, la'mē 'yā'x'sē'mē nā'qa'yasa
65 g'i'g'aōlnōkwasa qē'lgwīlē qaxs lē'ma'ē q'ā'lēlaqēxs lē'ma'ē lē'lēs xūnō'x'dē. Wā, la'mē hā'lēbala la wāl'lē'mas'idēda qē'lgwīlē. Wā, lae'm'lāē g'i'g'aōlnōkwas āx'ē'dxa 'nā'xwa ēk' hē'maōmas lē'wa ē'k'ē gwē'lgwāla qaēs qē'lgwīlē wā'wanē'ma.

Wā, g'i'l'mēsē lē'lē'sēda qē'lgwīlē; wā, la hē'x'ida'mē g'i'g'a-
70 ōlnōx'dās āx'ē'dxa ē'k'ē gwē'lgwāla qa's q'ā'xts'ōdēs lā'xa qē'lgwīlē. Wā, g'i'l'mēsē gwā'lēda g'i'g'aōlnōx'dē, la'ē mō'plēna kwā's'idēda ābē'mpaxēs xūnō'x'dē. Wā, la 'nē'k'ēxs g'ā'lāē kwā's'ida: "K'lēs'lēs mēlē'x'lāl g'ā'xēn." Wā, la x'īlp'lēda qa's ē'tlēdē kwā's'idēq. Wā, la 'nē'k'ēxs la'ē kwā's'idēq: "K'lēs'lēs ē'dgēm-
75 g'ilislōl." Wā, la ē'tlēd x'īlp'lēda qa's ē'tlēdē kwā's'idēq. Wā, la 'nē'k'ēxs la'ē kwā's'idēq; "Ā'emlts hē'gēmlēs'lōl." Wā, la ē'tlēd

she | kicks him again; and says, "Only protect me and your | 77
father from sickness." Thus she says, and she leaves him. |

The (body) is taken by other people after this, and is taken
through || (a hole), planks being pulled out at the side of the house. 80
There | the dead one is put into his coffin. Then he is | buried.
And as soon as all those who have buried him have gone, | then the
mother of the dead one gives all the best food and | the best clothes
to other women, to go and burn them || behind the village. As soon 85
as they have done so, they come back. | For four days the mother of
the dead one does so, | throwing food in the morning into the fire of
her house. |

That is what the ancestors of the Kwakiutl do when | a child
belonging to the nobility dies; and the || roof-boards of his father's 90
house are at once pulled down. And all | the men only stop when
all the roof-boards have been pulled down; and that is | called "crazi-
ness strikes[on the end] on account of the beloved one who died." |

Four days after the child has died, | those who are not related to
him are called to cut the hair of the mother || and of the father, and of 95
his brothers, for it is bad if | relatives cut the hair. When they cut the
hair, it is | just as though they were cutting the throats of the rela-
tives. Therefore | the Indians do this way. They will not let | the

kwā's'ideq. Wā, la 'nē'k'a: "Ā'emlts dā'da'mowil g'ā'xen lō'gwa 77
ā'sek'," 'nē'x'laōxs la'ē bās.

Wā, lae'm āx'ē'tsōsa ā'lōgū'la begwā'nem lā'xēq qa's lā lā'x-
sō'yō lā'xa k'lex'sa'wā'kwē lāx āpsā'nā'yasa g'ō'kwē. Wā, hē'- 80
'mēs la lā'ts'lōdaasxa wā'nemx'dē lā'xēs deg'aa'ts'ē. Wā, la'mē
wūne'mt'ētse'wa. Wā, g'f'l'mēsē la 'wī'la qā's'idēda wūne'mta
la'ē ts'lā'wē ābe'mpdāsa wā'nemāsa 'nā'xwa ēk' hē'maōmas lē'wa
ē'k'ē gwē'lgwāla lā'xa ō'gū'la'mē ts'edā'q qa lās leqwē'laq lāx
ā'lanā'yasa g'ō'kūla. Wā, g'f'l'mēsē gwā'lexs g'ā'xāē nā'nakwa, 85
wā, lā'la mō'p'lenxwa'sē 'nā'lās hē gwē'gilē ābe'mpdāsa wā'ne-
ma, ts'EXLE'ntsa ha'mā'yaxa gaā'la lāx legwī'lasēs g'ō'kwē.

Wā, yī'lax gwē'gī'lasdāsa g'f'l'x'dā Kwā'gūla, g'f'l'maē nā'x-
sāla g'f'nā'nemēda wā'nemāxs la'ē hē'x'idaem lekwā'xelase'wē
lā'dekwas g'ō'kwas ō'mpdās. Wā, ā'l'mēs gwāl ā'xsō'sa 'nā'xwa 90
bē'begwānemxs lē'ma'ē 'wī'laxē sā'lās g'ō'x'dās; wā, hē'em lē'-
gades "nō'temsila lē'mkwa qaē'da lē'lgwāla'yē wā'nema."

Wā, la mō'p'lenxwa'sē 'nā'lās wā'nemāx'demas xūnō'x'dās; wā,la
āxse'wa' k'lē'sē lē'lēlā'la qa's g'ā'xē t'lō'sax se'yā'sa ābe'mpdē
lē'wa' ō'mpdē, lē'wis 'nā'l'memwōtdē qaxs 'yā'x'se'maēda lē'lēlā'- 95
lāxs hē'ē t'lō'saxa se'yā'. G'f'l'em'laē hē t'lō'saxa se'yā'xs la'ē
'nemā'x'is lō' t'lō't'lets'lexōdā'lāxēs lē'lēlā'la. Wā, hē'mis lā'g'ilas
hē gwē'gilēda bā'k'lumē k'lē's hē'lq'lālaq hē t'lō'saxa se'yē'da

relatives cut the hair; that is what the Indians call bad luck, when
100 the hair is cut || by relatives. Now it is finished in this manner.
This is just to recognize | that a relative of those whose hair has been
cut has died, and because they feel sick | at heart for the one who
died. |¹

THE GHOST COUNTRY

1 A man was about to die. A woman was his sweetheart. | She
loved him. Then the woman saw her lover. | "You only have pity
for me, for I am anxious about your state in the house. | I can not
stop crying all these nights. There is always crying on account of ||
5 the state in which you are. I long to know where you are going,
that I | may go to the place to which you will go, for I shall probably
not live when you get weak (die)." — | "Really, take care!" said on
his part the man to the | woman, "and I will come and take you if
the place to which I go should be good. | I shall come to take you
that we may go to my future place. If (the place) should be bad," ||
10 said the man to his sweetheart, "I shall not come and take you. | I
have beads for my necklace, that you may recognize me | if I come to
take you. Don't consent to be taken off (by anyone else)." |

Then the man became weak (died). He was buried. Then | the
15 woman did not sleep, expecting her lover. Her lover came. || "Oh!"
said the woman. "Oh!" said the man on his part. | "I come

l̥l̥l̥l̥l̥'la. Wā, hē'em gwe'yā'sa bā'k'umē aā'msēxa t'lō'sāx se-
100 'yā'sēs l̥l̥l̥l̥l̥'la. Wā, lā'em gwāl lā'xēq. Lā'la ā'em mā'mal-
t'lek' lēxs lē'lnō'kwaē l̥l̥l̥l̥l̥'läsa t'lewē'kwas se'ya', yīxs ts'lex'f'laē
nā'qa'yas qaēs wā'nema.¹

THE GHOST COUNTRY

1 Wā'wik'!eq'la'laēda begwā'nem. Lā'laē lā'lanux'sa 'nemō'ku
ts'edā'q. Lā'xulanux'laēs. Lā'laēda ts'edā'q dō'qwaxēs lā'la.
"Ā'em'lax's aē'sayō'malaxg'in gwā'yōse'lasik' qaō's gwaē'lasaqōs,
k'lē'sēk' l'lex'ē'nōx'xōx gā'ganulēx. Hē'menālaem q'wā'sa qaēs
5 gwē'x'idaaslaōs. Ā'mēg'in 'wā'laqēlōl q'lā'lelaxēs laā'slaōs qen
la'mā'lax lāxs laā'slaōsg'in k'lēst'aakwēlg'in q'lūlā'l, qasō wā'l'lēma-
s'ēlō."—"Ā'lag'aemlax's yā'l'ōx," 'nē'x'lat'lēda begwā'nemaxa
ts'edā'q, qen gā'xēlen dā'lōl qō ē'x'ēmlaxen laā'slaen, la'mē'-
sen gāxl axlō'l qens lā'ens lā'xen laā'slaen. Qō 'yā'x'semlō,"
10 'nē'x'lat'lēda begwā'nemaxēs lā'la, "k'lēst'alen gā'xl āxlō'l.
K'lē'oses l'ā'yala qan qenxā'wa'ya qa's mā'malt'lek' lēlōs gā'xen,
qenlō gāxl dā'lōl. Gwā'la hē'iq'lāx axō'yō."

Lā'laē wē'k'!ex'ēdēda begwā'nem. Wūne'mtase'wa. Lā'laē
k'lē's mē'x'ēnoxwēda ts'edā'q nā'k'la'axēs lā'la. Gā'x'laē lā'lēs.
15 "yā," 'nē'x'laēda ts'edā'q. "yā," 'nē'x'lat'lēda begwā'nem.

¹ See also Addenda, p. 1329.

to take you, that we may go to the place where I have gone. 16 Behold! it is good." | Then the woman felt of the necklace of the man. | "Let us go!" said the woman. Then she gathered her | belongings and they started. They arrived at a river. "Go on, shout! || that we may be taken (across)," said on his part 20 the man to the woman. | "Come, fetch us!" said on her part the woman. | The children did not pay any attention; they were playing on the ground, poling in the river. "You | yourself shout, that we may be taken (across)." Then the man | just yawned. The children came and took them across, and || they went to the 25 house. Then they went up and entered the house. |

The sisters of the husband of the woman recognized them. Then | they sat down in the house. Her sisters-in-law turned around in the house. The woman opened her little bag | and distributed spoons among her sisters-in-law. | They did not take them. Then the husband of the woman said: || "Put those spoons on the 30 fire. Indeed, they only know | what is given to them when this is done to them."—"That is very strange; | you only turn your faces in the house when I try to give you something," said the woman. | Then she threw them on the fire of the house, and all the spoons burned. | The women took from one another the spoons || when they 35 burned inside. The women took care | of the spoons. |

"G-ä-x'men axō'L qans lā'lag'aens lā'xen laā's, ē'x'maā'xōles." 16
Lā'laē plē'x'widēda ts!edā'qasa qenxā'wa'yasa begwā'nem.
"E's'maēlens lāl," 'nē'x'lat!ēda ts!edā'q. Lā'laē q!ap!ē'x'idxēs
tē'lā'xula qa's qā's'idē. Lā'laē lā'g'aa lā'xa wā. "Wē'g'a 'lā'qola-
lag'a qans g-ä'xē dā'sē'wa," 'nē'x'lat!ēda begwā'nem, lā'xa ts!e- 20
dā'q. "Qē'la dā'nu'xwē'," 'nē'x'lat!ēda ts!edā'q. K!ē'tsaem'lā-
wis q!ā'dzēsa g'ing'inānem ā'mlelētis tā'tēnōma lā'xa wa. "Sō-
lag'adzā'ma 'lā'qula qens g-ä'xaens dā'sē'wa. Lā'laēda begwā'-
nem ā'em'lāwis hā'x'ila. G-ä'x'laēda g'ing'inānem dā'wilaq qa's
lē lā'xēs g'ōk". Lā'laē hō'x'usdēs qa's lē hō'gwil lā'xēs g'ōk". 25

G-ä'x'laē wī'wāq!wās la'wūnemasa ts!edā'q āwū'lpāla. Lā'laē
k!ūdzi'l. Lewi'tsēs plē'l'wūmp. Lā'laē x-ō'x'widxēs l!ā'l!axa-
mēda ts!edā'q. Lā'laē yā'x'witsa k-ā'ts!enā'q lā'xēs plēlp!el-
'wū'mp. K!ē's'lat!a āx'ē'deq. Lā'laē 'nē'k'ē lā'wūnemasa ts!e-
dā'q: "Lā'xlendā'xwa k-ā'ts!enaqēx. Hē'g'aem q!ā'LEladzōxs 30
ts!ā'sē'waēx, yixs hē'ēx gwē'x'idayu ā'ma."—"Ō'miswist!a axa',
ā'em! la's hix'lawixsen wa'x'ēx ts!ā'yōl," 'nē'x'laēda ts!edā'q.
Lā'laē ts!EXLa'lax'ides lā'xa legwī'l. Lā'laē x'ī'x'ed 'nā'xwēda
k-ā'ts!enāq. Lā'laēda ts!ē'daq lē'nemap!ix'idxa k-ā'ts!enaxs la'ē
k!ümklūmē'lg'ig'ax'idēda k-ā'ts!enaxdē. Lāe'm yā'l!owēda ts!ē'- 35
daqxa k-ā'ts!enaq.

37 Then the woman was pregnant, and gave birth to a child. | The child she had borne was a boy. For a long time the woman staid in the house; | then she longed for her father and her mother. "Let
40 us || see the grandparents of your master!" said the woman. "Let | us go!" said the man. Then they went out to go to their | house. They entered the house. The mother of the woman saw her | child. "Oh, oh, oh!" said the mother of the woman. "Welcome, | my
45 treasure! Now take pity on your slaves, for what || can surpass our need of sympathy? Welcome! | Bring your child, that I may carry it in my arms." | Then the woman put her child in her arms, and | the mother of the woman carried it. She looked the child in the face. "What | should there be? Its eyes were holes, its face was a
50 little green, and moss was on the side of its face. || Then the woman said, "Ah!" and threw away the child. | "What is the matter with this child? Confound it [indeed, you begin to be dead in the house!]" | said on her part the mother of the (woman). "Don't speak about me in vain anxiously, | that I should come again (and that you should) see me. I just had pity on you; | therefore I came and tried
55 to get to you." Thus she said to her mother and her || father. Then the mother of the woman followed her. "Come, | take pity on me! Give me your child, that I may carry it."—"O my dear! I am | going back. I do not return to you at all. You have pushed aside | my child," the woman just said to her mother. | The mother of the

37 Lā'laē bowē'x'widēda ts!edā'q. Lā'laē mā'yul'ida. Begwā' nem'lat!la mā'yōlemasa ts!edā'q. Lā'laē gā'lēda ts!edā'q. Lā'-
laē ts!ix'f!lē nā'qayās qaēs ōmp lē'wis ābe'mp. "Ladzā'x'ins
40 dō'x'wideq gā'gempasōx g'i'yaqōs," 'nē'x'laēda ts!edā'q. "Wē'-
dzā'x'ins," 'nē'x'lat!lēda begwā'nem. Lā'laē l!ā'sta qa's lē lā'xēs
g'ōk". Lā'laē laē'l. Lā'laē dō'x'walelē ābe'mpasa ts!edā'qaxēs
xūnō'k". "Ō, ō, ō, ō," 'nē'x'lat!lēda ābe'mpasa ts!edā'q, "gē'la-
k'as'la lō'gwa'ē. Lae'mk. wī'wōsilagag'as q!ā'q!ēk'ūgōs qa 'mā'-
45 sēsenu'x" lā ē'taga'wa'yasg'anu'x" wī'wōsila qag'anu'x". Gē'la-
k'as'la xūnō'k", gē'latsōs xūnō'kwaqōs qen q!ā'ē'daenlaq."
Lā'laē q!alā'masēda ts!edā'qasēs xūnō'k". Laem'la'wis q!ā'ē'-
dēda ābe'mpasa ts!edā'q. Lā'laē dō'qūmdxa g'inā'nem. 'mā'siē-
lawis? Kwā'ikūx'stōbida'wa, lē'nxembida'wa, p!ē'lp!eltsenule-
50 māla. Lā'laē "hā," 'nē'x'laēda ts!edā'q, ts!ex'ē'dxa g'inā'nem.
"mā'dzōx gwā'laāsaxsa g'inā'nemx. Ladzā'mas lē'lelā'g'ilila,"
'nē'x'lat!la ābe'mpasa g'inā'nem. "Gwā'las wūl'e'm lē'lwīq!ālalen
ēs wāl qen g'ā'xē ē'tlēd dō'x'walela g'ā'xen. Ā'mēx'deg'in wāx'
wā'sōs g'ā'xēlden wāx' lā'x'da'xōl," 'nē'x'laēxēs ābe'mp lē'wis
55 ōmp. Lā'laē qā'tsemaēda ābe'mpasa ts!edā'q: "Gē'lag'a wā'-
x'ex, gē'tsōs xūnō'kwaqōs qen q!ā'ē'daenlaq."—"Aadā, la'men
lāl aē'daaqal, ēs wāl qan la'en aē'daaq lōl, ē't!ēdadzā xē't!ē-
dexg'in xūnō'gūn," 'nē'x'lat!la ā'emxēs ābe'mpēda ts!edā'q.

woman cried in vain. The woman just started to go || to her husband, to the ghosts. There | she staid. She did not come back. That is the house of the ghosts. That is | the end. |

The Soul of Man.—Now I shall talk | about what the shamans and 1 twins, those who are born two | of one mother, say. This is what is referred to as Salmon twin. | I shall talk about this first, because she talked frankly || about the soul of twin male and | female, for a 5 woman who was called Yāyaxūyēga talked very openly about it. | She had a large scar high up between her | breasts. I asked her how she was hurt, and she just laughed. | She said to me, "Don't you know? I am a Salmon child, || and my sweetheart is the man who 10 was born with me as twin | from the same mother. What you ask about is a spear-mark on me, | made when we were going up the river when I was a sockeye-salmon. | The spear of the one who speared me broke off. And then I went home to our house (where I lived) with | Māēsila (guardian of salmon). Our souls always walk about among you || in your villages, but you don't see | us, for we are only souls. 15 Then I | asked my sweetheart Māmenlayē', who was an olachen, to | leave (with me) our tribe, because they were talking about my having | Māmenlayē' for my lover; therefore we entered || our pre- 20

Q!wā'sael wā'x'ē abe'mpasa ts!edā'q. Ā'em'lawis qā's'idēda ts!edā'q qa's lā lā'xēs lā'wūnem, lae'm lā'xa lā'lēnōx". Lae'm 60 xēk'la', k'lēs aē'daaq. Hē'em la g'ō'kūlōtsēda lā'lēnōx". Lae'm q'lūba'.

The Soul of Man (Bex'ūnēsa begwānemē).—La'men gwāgwēx's- 1 'ālāl lāx wāldemasa pāxala lē'wa yikwī'lemēxa ma'lōkwas māyōlēmasēs ābemp. Wā, hēem gwe'yō l!āl!ayadza'ya yikwī'lemē. Hēden lāg'ila hē g'il gwāgwēx's'alasē, yixs xēnlelaē q!wēq!ūlk'!alāxs gwāgwēx's'alasē lāxa bex'ūna'yasa yikwī'lemē begwānema lō'ma 5 ts!edāqē, yixs hāē xēnlela q!wēq!ūlk'!alēda ts!edāqēxa lēgadās Yāyaxūyēga, yixs lēxaēda q!eta lāx āwāgawa'yas ēk'!anā'yas dzēdzāmās. La'mēsen wūlāq lāx yilgwasasēs; ā'mēsē dā'tida. Wā, lā 'nēk'a g'āxen: "K'oslas k'lēs q!ālelaxg'in l!āl!ayadza'yēk' lē'wen wālelaxen bex'k'!ōtagawa'yēx lāxenu'x" yikwī'lemēg'ase- 10 nu'x" lāx ābempa. Wā, yū'maōs wūlāse'waqōs sek'ayōx g'āxen-laxg'anu'x" lāq ts!elx'a lāxa 'wā lāxen melek'ik'. Wā, lā ā'tēdē ināsasa sex'idē g'āxen. Ā'mēsen la nā'nak" lāxenu'x" g'ōkwē lō' Māēsila. Wā, hēmenala'mēsenu'x" g'āx g'ig'elgēxg'anu'x" bēbexūnē lax'da'xōl lāxōs g'ig'ōx"demsēx. Wā, las k'lēs dōqūla 15 g'āxenu'x" qaxg'anu'x" 'nāxwa'mēk' bex'ūna'ya. Wā, hē'mēsen la āxk'!ālasxēn wālelax lāxōx Māmenlaya'yē, yix dzāxūnaē qenu'x" g'āxē bāsenu'x" g'ōkwūlotaxs xēnlelaē dentelasenu'x" wālālaēna'yē lē'wōx Māmenlaya'ē. Wā, hē'mēsenu'x" g'āxēla lak'laē-

21 tended mother, Laēlas, and therefore | we just call her by that name." Thus said Yāyaxūyēga. |

Then I questioned her, because she said that all the souls of | twins went back to the village of Māēsila at the outer edge of our world, | and therefore I asked her, "Is that the only place where the souls of || 25 men go, to Māēsila?" Thus I said to her. Then she said, "The | village of Ēalex^usiwalis, who is referred to by us as killer-whale, is not far away. The | sea-hunters go there; for the souls of the sea-hunters come from | Ēalex^usiwalis, whom we call killer-whale. | 30 When the souls get tired, they go home || to the village of Ēalex^usiwalis. Then | the man, the owner of the hunter's soul, does not live long when he goes home, and he dies, | for he is not strong when his soul does not hold together | his body. Now watch my lover Māmenlayē', | who came with me when we escaped from our || 35 parents, when they talked too much about our | being lovers, for he says that he is going home, and that his | soul has already gone to the souls of the Salmon, when they die in the rivers after | spawning. And when they die, their souls go home | to the outside of our world. 40 Now Māmenlayē' || has never any strength, for he is sleeping all the time. | He has no happiness." Then I asked Yāyaxūyēga | why the

20 dzendxōx lāqenu'x^u ābempbōlaxōx Laēlasēx. Hē'menu'x^u lāg'ila āem lēqelas lēgemasōx," 'nēk'ē Yāyaxūyēga.

Wā, len wūlāq qaxs 'nēk'aaqēxs 'wī'la'maē aēdaaqē be'x'ūna'yasa l'lāl'layadza'yē lāx g'ōkūlasasa Māēsila lāx l'lāsōdēsasens 'nālax. Wā, hē'mēsen lāg'ila wūlāq: "Lēx'a'maē lāatsa be'x'ūna'yasa be- 25 gwānemē Māēsila?" 'nēk'enlaq. Wā, lā 'nēk'a yīxs k'lēsaē qwō-sale g'ōkūlasasa Ēalex^usiwalisxens gwe'yowē māk'ēnox^u. Wā, hēem lā'nākū'latsa be'x'ūna'yasa ēs'ālēwinowē, qaxs hē'maē g'āya'nā-kūlē be'x'ūna'yasa ēs'ālēwinowwa Ēalex^usiwalisēxens gwe'yowē māk'ēnoxwa. Wā, g'īl'mēsē wīsq'lex'īdexs yāē lōx laē nā'nakwē be- 30 'ūna'yas lāx g'ōkūlasas Ēalex^usiwalis. Wā, k'lēst'lē gāla q'tūlēda begwānemēxa ālēwinowē be'x'ūnēnu'x^usa la nā'nakwa laē wīk'le-x'ēda, qaxs k'lēsaē lāxwa'ya qaēs be'x'ūna'yaxs k'lēsaē la āxāla lāx ōk'wina'yas. Wā, laems dōqūlaxen walelax yīxōx Māmen-laya'yēx, yīxen 'nemōkwaxg'in g'āxaōlg'anu'x^u āwēqwasenu'x^u 35 g'īg'aōlnokwa, yīxs laē lōmax'īd gwāgwēx'sāla g'āxenu'x^u lāxenu'x^u wālālaēna'yē, yīxs 'nēk'aēx, laem lāl nā'nax'le, lē'maēs be-x'ūna'ya lānewēx bēbe'x'ūna'yasa k'lōk'ūtēlāx laē lēlē'l lāxa 'wāxs laē xwēla'wa. Wā, g'īl'mēsē 'wī'la lēlē'lxs laē 'wī'la nā'nakwē bēbe-x'ūna'yē lāx l'lāsōdēsasens 'nālax. Wā, la'mēsōx Māmenlaya'yēx 40 la hēwāxaem la lālox'wida, yīxs ā'maēx la hēmena'lem la mēxa; k'lēs la ēk'lēx'ēdaēnoxwa." Wā, len wūlāx Yāyaxūyēga lāx

heart of him to whom she referred as her lover was bad. She only 42
laughed | and said, "His heart is bad, because I am married to |
'māx'mewēs." Thus she said. Then Yāyaxūyēga said, "We are
always || walking along with the souls of the Salmon in the night. | 45
for they are all human beings." Thus she said. Then I asked her
about | the seat of the soul of the Salmon, and also of man. | She
laughed again and said, "Why, don't you | know? It always sits
on the head, and the || souls of the Salmon also sit on the heads; but it 50
is different with the souls of the sea-hunters. | They immediately go
into their killer-whale masks, | and they go hunting seals." |

Then I questioned her again, and I said to her, "Go on, tell me,
now, | that I may believe that you really know what you are talking
about. What || becomes of our souls when we sleep in the night? 55
Doesn't the soul also go to | sleep?" Thus I said to her. Then she
laughed again and said, "You are a | foolish man, really you are
foolish that you think the soul | of man, and of woman, goes to sleep.
No, the soul never | goes to sleep at night, nor in the day. In the
day it stays together || with us, and keeps watch over us. But when 60
night comes, and we go to sleep, | then our soul immediately leaves
us, and goes to a distant | land. And then we dream of the place to
which our soul goes, | and what it is doing. Now the person is not
dead when he sleeps, | only he has no strength when he is asleep, for

'yāg'imas nāq'ayas gwe'yās wālelēs weq'wa. Ā'mēsē dāf'ida. Wā, 42
lā 'nēk'a: "Hēem'el 'yāg'imsōx nāq'ayasōxgūn lāk' lā'wadesōx
'māx'mewēsax", 'nēk'ōx. Wā, laem 'nēk'ē Yāyaxūyēgaxg'ins
hēmenalā'mēg'ins qāqesāla lē'wa be'x'ūna'yasa k'!ōk'!ūtēlāxa gāga- 45
nolē qaxs 'nāxwa'maē bēbegwānema," 'nēk'ē. Wā, laem wūlāq
lāx k'!wālaasas be'x'ūna'yasa k'!ōk'!ūtēla lō'mensaxg'ins bēbe-
gwānemēk'. Wā, lāxaē dāf'ida. Wā, lā 'nēk'a: "K'ōslas k'!ēs
q!ālelaa? yōmaas k'!wālēns ōxlā'yēx. Wā, lāxaē hēem k'!wālē
be'x'ūna'yasa k'!ōk'!ūtēlē ōxlā'yas. Wā, lāla ōgūqālaxa be'x'ūna- 50
'yasa ēs'ālēwinowē, yīxs ā'maē hēx'idaem lāts!ā lāxēs māxēmlē
qa's lā ālēxwaxa mēgwatē.

Wā, lāxaen ēt'led wūlāq. Wā, len 'nēk'eq: "Wēg'a g'wās'Idex
qen ōq!ūs'idaōl, ālaem q!ālelaxōs wāldemi'lālag'fīlīlēx. Wālēns
be'x'ūna'yēx, yīxg'ins lāg'ins mēx'ēdxa gānolē k'!ēsāē ōgwaqaem 55
mēxaa," 'nēk'enlaq. Wā, lāxaē dāf'ida. Wā, lā 'nēka: "Yūlaxs
nenōlāēx begwānema, ālas nenōlō, yīxs 'nēk'aaxenqōsaq mē'xēno-
xwa be'x'ūna'yasa begwānemē lē'wa ts'ledāqē. K'!ē; yīxs k'!ēsāē
mē'xēnoxwa be'x'ūna'yaxa gānolē lē'wa 'nāla, xa'nāla lā q!ap'lēx'sā
lē'wens qaēs q!āq!alalāē g'āxens, wāx'ē gānol'ida lāg'ins mēx'ēda, 60
wā, hēx'ida'mēsens be'x'ūna'yē bāwens qa's lā lāxa qwēsāla
āwīnagwisa. Wā, hē'mēsens g'āx mēxa'yē lālālasasens be'x'ūna'yē
lē'wis gwēg'ilasē. Wā, laem k'!ēs lē'lēda begwānemaxs mēxaē.
La āem k'!ēās lā lāxwēs, yīxs mēxaē qaxs lāē q!ānē'stēs be'x'ūna'yē.

65 his soul goes traveling about; || and when it is near day, the soul comes back again and | sits on top of the head of the man. Then the man awakes | and gets up. If the soul of a man who is asleep goes too far away | and comes not back again, the man remains in bed |
 70 asleep and is dead. The time when this happens is when the || soul goes to another man and makes a mistake." | Then I questioned her: "Where do the souls of | all those who are not twins and who are not sea-hunters go,—those of the common | people? Where do the souls go when the owner of the soul dies?" Thus | I said to her. Then
 75 Yāyax^uyēga became angry and said, || "Don't they always stay in the village not very far from the other end | of the village? and don't they come walking about at night?" | Then she said, "I shall stop answering your questions. | It occurs to my mind that I have been the cause of anger for the Salmon and of the souls of the | dead ones,
 80 because I talk about it. I think they will come || to get me now and take me home." Then I said, "Are you going to die? and do you say for that reason | that you will go home?" Thus I said to her. Then she cried, | and she said, "Indeed, I have done harm to myself, because I talked to you, | for I have divulged the ways of the | Salmon
 85 people." Now I was really in her disfavor, and she was || really crying. Then I left her. |

65 Wā, g'il'mēsē ēx'āla 'nāx'idexs g'āxaē aēdaaqēda bēx'ūna'yē qa's lā k'!waxlālabendxa begwānemē. Wā, hēx'ida'mēsē tslex'idēda begwānemē, qa's lāx'widē; wāx'ē qwāqwēs'g'ilak'ina bēx'ūna'yasa begwānemaxs mēxaē yixs k'!ēsāē g'āx aēdaaqa. Wā, la'mē xek'laēl mēxēda begwānemē, laem lē'la. Hēem hēx'dems g'wēx'idē be-
 70 x'una'yas, yixs laē lāxa ōgū'lāmē begwānema, yixs lēxlēk'elsaē, yixs hēē g'wēx'idē." Wā, lāxaen wūlāq lāx laasasa bēx'ūna'yasa 'nāxwaxa k'!ēsē l'lāl'ayadza'ya lē'wa k'!ēsē ālēwinoxwaxa bāxūsē begwānema, 'wī'stē bēx'ūna'yas, yixs laē lē'lē bēx'ūnēnōkwās, 'nēk'enlaq. Wā, la'mē lāwās'ida yix Yāyaxūyēga. Wā, lā 'nēk'a:
 75 "Ēsaēla hēmenala hē g'ōkūlēda k'!ēsē ālaem qwēsala lāx āpsbalasasa g'ōkūla. Wā, hē'mis g'āx q'lūnemē'stelsxa gāgānōlē. Wā, lā 'nēk'a: "La'men g'wāl nā'naxmēxēs walē'lālasē'wōs. La'mēg'in melx'walelaxg'in ts'lengūmēlg'asa k'!ōk'ūtela lē'wōx bēx'ūna'yaxsa lā lēlē'laxg'in lāk' g'wāgwēx's'āla lāq; lāx'es'mēg'in g'āxl
 80 dasōl qen lā nā'nakwa." Wā, lāxaen 'nēk'a: "La'mas lē'la lāg'ilāōs 'nēk'exs lemaēx lāl nā'nax'ul," 'nēk'enlaq. Wā, la'mē q'!wāg'a'la. Wā, lā 'nēka: Qāl, la'men q'lūlēx'st'leqa qaen g'wēk'le-g'alasē lāl, qaxg'in lāk' bāx'ūs'idamasxenu'x' g'wēx'sdemaxg'a-nu'x' l'lāl'ayadza'yēk'." Wā, la'mē ālax'id wānēx'idēn. La'mē
 85 ālax'id q'!wāsa. Wā la'men bās lāxēq.

Now her brother Māmenlayē, to whom Yāyaxūyēga | referred 86 as her lover, was asleep all the time. He was depressed; | and his father Yāqal'enāla went up to the roof of his house, | and he called Māmenlayē to go up and help him. || Immediately Māmenlayayē 90 went up to the roof of his house; | and when he just reached the place where his father Yāqal'enāla was, his foot slipped, | and he fell through the roof of the house, and he was | killed. Then Yāyaxūyēga said that his soul had | gone home long ago. Not long after this Yāyaxūyēga || also died. This was all what the | one said who 95 spoke openly about those born from the Salmon. |

I forgot one thing. When I asked the Salmon woman Yāyaxūyēga | what the soul of man was, whether it is large | or small, she said, "Don't you see your shadow on the || ground when the sun is 100 shining? That is just like the soul. When | the soul wishes to sit where it is always seated, | on our head, then it is small. In the day time it is small, | but when we are asleep, it is big, when it travels about where it is going." |

And Yāyaxūyēga said also this to her mother Laēlas. || There were 5 three elder sisters of Yāyaxūyēga. She called her | mother to come and sit down on her bed, and she said to her, | "You and your husband are very bad, for you do not know how | to take care of us.

Wā, laem ā'mē weq!wāsē Māmenlaya'yē, yix gwe'yās Yāyaxū- 86 yēga wālala āem hēmenalaem mēxa. Wā, laem xūlsē nāqayās. Wā, lā ōmpas, yix Yāqal'enāla lāg'ās lāx ōgwāsasēs g'ōkwē. Wā, lā lē'lālx Māmenlaya'yē qā lās lāg'ustā qā g'iwālisēq. Wā, hēx'idā'mēsē Māmenlaya'yē lā lāg'ustā lāxa sālāsēs g'ōkwē. Wā, 90 hēmis ālēs lāg'aa lāx āxāsasēs ōmpē Yāqal'enāla laasē tsāx'ELElē g'ōgū'yās. Wā, la'mē tēxsā lāxa sālāsēs g'ōkwē. La'mē hēba'ya. Wā, ā'mēsē 'nēk'ē Yāyaxūyēga q!eyōl'idē lā nā'nakwē bēx'ūnā'yasōx. Wā, k'lēst!a qwēsēga'yē Yāyaxūyēga laaxat! ōgwaqa wik'lex'ēda. Wā, laem 'wīlē wāldemi'lālasa 95 nemōx'mē g'āx q!wēq'lūlk'lālasa 'nāxwa lāl'ayadza'ya.

G'axōlēn l!elēwesōgwa, yixg'in lak'wūlaxa l!lāl'ayadza'yē Yāyaxūyēga lāx g'wēx'sdemasa bēx'ūna'yasa begwānemē lō' 'wālas lō' emā. Wā, lā 'nēk'a: "Ēsas dōqūlaxēs g'āg'omasōs lāxa āwīnaklūsaxs l!ēselaē. Wā, hēem g'wēx'sa bēx'ūna'yē. Wā, g'fl'mēsē 100 'nēk'ēda bēx'ūna'yē qā's lā k!wāla lāxēs hēmenālā'mēx k!wālaasens ōxlā'yēx lā āmābidō' la. Wā, hēem āmāx'idēx'emsēxs 'nālaē. Wā, g'fl'mēsēns mēxa laē 'wālas'ida yixs laē q!enē'sta lāxēs lālālāsē."

Wā, hēmisē wāldemas Yāyaxūyēga lāxēs ābempē Laēlasē, yixs yūdukwaē ts!ēdaqē 'nō'nelas Yāyaxūyēga. Wā, lā lē'lālxēs 5 ābempē qā g'āxēs k!wāg'alit lāx qelgwī'lasas. Wā, lā 'nēk'eq: "Lōmas 'yaēx'sema lē'wōs lā'wūnemaqōs, yixs 'yāg'flwataaqōs lāx aēk'ila g'āxenu'x". Wā, la'mēsen lāl nā'nak" qenlō 'wīlōlxōx

Now I shall go home, and take the | souls of my elder sisters.”
 110 Thus she said. It was only three || days since the time when Yāyaxū-
 yēga had said so to her mother when she died; | and it was not one
 winter when her | three elder sisters died, and their parents soon
 followed them. | That is all to be said about this. |

1 Now I shall talk about what is said by the shaman, about the |
 soul of man, by the great shaman Qāsnomalas. That is | his name as
 a shaman, as a | chief of the numaym Sisenl!ē of the Nāk!wax!da!x!
 5 his name is G!ēx!sē!stālisēmē. || When Lānax!lanag!ēk, the princess
 of Ts!āgeyos, was very sick, | her grave-box had already been made,
 and they were about to wrap up her body. I was with the | Nāk!wax!
 da!x!, having been invited. When night came, the | shaman Qās-
 nomalas was asked to go and feel for the sickness. | He went and sat
 10 down on the floor towards the fire from the woman. || First he felt of
 the top of her head, and he had not felt for a long time, | when the
 shaman said, “She has no soul, it flew away long ago. | Go on, clear
 your house that my tribe the Nāk!wax!da!x! may come, | and I shall
 try to get back her soul. Now get | four kinds of sweet food, and
 15 also four pretty dishes, || and put the sweet food into them, and also
 some clothing of this | sick one; and none of the young women shall

bēbēx!ūna!yaxsen ‘nōn!ēlax,’ ‘nēx!laē. Wā, ā!mēsē yūdux!p!ēn-
 110 xwa!s ‘nālē ‘nēx!demas Yāyaxūyēga lāxēs ābēmpdāxs laē w!k!lēx-
 ida. Wā, k!lēst!a ‘nemxēxē ts!āwenx laē ‘w!wēla w!k!lēx!dēs
 yūdukwē ‘nō!nēla. Wā, ā!mēsē hēlewīg!ayē g!īg!aōlnokwasēq. Wā,
 laēm lāba wāldemas lāxēq.

1 Wā, la!mēsen g!wāgwēx!s!āl! lāx wāldemasa pāxāla qaēda bēx!ū-
 na!yasa begwānemē, y!xa ‘wālasdā pāxālē Qāsnomalas. Wā, hēm
 lēgēms lāxēs pēxēna!yē. Wā, lā lēgades G!ēxsē!stālisēma!yē lāxēs
 g!īgēma!yaasa nē!mēmotasa Sisenl!ē lāxa Nāk!wax!da!xwē. Wā,
 5 lā ālak!lāla ts!ēx!q!ē Lānax!lanag!ēkwē k!lēdēlas Ts!āgeyosē, y!xs
 lē!maē g!wālalē deg!ats!ē lē!wēs q!anēbēmlē. Wā, la!mēsen g!īgēxa
 Nāk!wax!da!xwē y!xs lē!elakwāē. Wā, g!l!mēsē gānol!ida laē āx-
 k!lālasē!wēda pāxālē Qāsnomalasē qa!s lā plēx!widxa ts!ēx!qa. Wā,
 la!mēsē qa!s lā k!wāg!al! lāx l!āsal!lāsa ts!ēx!q!a ts!ēdāqa. Wā,
 10 hē!mis g!l! plēx!witsō!sē ōxlā!yas. Wā, k!lēst!ē gēg!l!l! plēx!waqēxs
 laē ‘nēk!ēda pāxāla: “K!lēasē bēx!ūna!yasōx; geyōl!idē la plē!ida.
 Wāg!a ēx!widēxs g!ōkwaqōs qa g!āxlag!isen g!ōk!lōtaxa Nāk!wax-
 da!xwa qen wāg!i lālōl!lax bēx!ūna!yasōx. Wā, laēms lālōl!lālex
 mōx!widālā ēx!plāēma hā!ma!ya; hē!misē mowēxlā ēsek! hā!maats!ā
 15 qa g!ēts!ewatsa ēx!plāēma hā!ma!ya. Wā, hē!misē g!wēlg!wālasōxda
 ts!ēx!q!lāx. Wā, lāl k!lēas g!āx!tsa ēalostāgasē ts!ēdāqa qō ēxenta-

come, because they might be menstruating," | said the shaman. 17
 Now I heard what he said, | for I went with him, because he is the
 uncle of my wife. Now we | went out of the house, and then the
 house was cleared out; and || after the house had been cleared 20
 out, they walked and called all the grown-up | men of the Gōsg'i-
 mux^u, and the Nāk!wax'da^x^u, and also | the grown-up women.
 But Qāsnomalas did not want the young | men and the young women
 to come as spectators, because they are | careless, being lovers or
 menstruating, for their exhalation would make the sick woman
 worse, || according to the saying of the Indians, who say that the 25
 sick one gets at once worse | when a menstruating woman comes near
 a sick person. That | is called by the Indians "to steam the sick
 one," when a menstruating woman goes to see her | sick relatives;
 and therefore the relatives of the | sick one do not want the sick one
 to be seen. And also they do not allow young people || who are just 30
 married to see the sick one, because they | believe that they are
 always in bed together, and that is the same as | menstruation.
 Their exhalation is bad for the sick one. | And if the sick one dies, |
 the Indians say that he has been affected by the exhalation. If a
 young woman goes || to see him, or a young man goes to see the sick 35
 one, they | often find a recently used napkin of a menstruating woman
 behind the | taboo house of the sick woman. |

laxō," 'nēk'ēda pāxāla. Wā, la'mēn 'wī'laem wūlēlax wāldemas 17
 qaxg'in la'mēk' lāg'ēq qaxs q!lūlēyaasg'in genemk'. Wā, la'mēnu'x^u
 hōqūwels lāxa g'ōkwē. Wā, lē ēkwase'wēda g'ōkwē. Wā, g'il'mēsē
 gwāl ēkwāxa g'ōkwē, lāasē qās'idēda la lē'lālaxa ēalak'!enē 20
 bēbegwānemasa Gōsg'imuxwē lē'wa Nāk!wax'da^x^u. Wā, hē'misa
 ālak'!enē ts!ēdaq qaxs k'!ēsāē Qāsnomalasē hēlq!ālaq lāda ēalo-
 stāwē hā'yāla lē'wa ealostāgasē ts!ēdaq la x'its!ax'!la qaxs k'!ēsāē
 q!ēq!ag'ilālēda wēwālāla lē'wa ēxenta qō lālax k'!āl'idxa ts!ex'q!a
 ts!ēdāqa lāx wāldemasa bāk'lumē, yīxs 'nēk'aaqēxs hēx'ida'maē xēn!- 25
 'idēda ts!ex'q!āxs laē nēxwāx'idēda ēxenta ts!ēdāqxa ts!ex'q!a.
 Hēm gwe'yāsa bāk'lumē k'!āl'idxa ts!ex'q!a, yīxa ēxentaxs laē
 dōqwaxēs lēlēlālāx ts!ex'qaē. Wā, hē'mis lāg'ilasa lēlēlālāsa
 ts!ex'q!a k'!ēs hēlq!ālaq la dōqwase'wēs ts!ex'q!a. Wā, hēm xat!
 k'!ēs hēlq!olem la dōqwaxa ts!ex'q!axa g'ēg'ilgowē elōstā hā'ya- 30
 sek'āla qaxs k'ōdelaē k'!ēs gwāl nēxwāla lāxēs g'aēlasē, yīxs 'nemā-
 x'is'maēda 'nēxwāla lē'wa ēxenta 'yāx'sem qaēda ts!ex'qa yīxs k'!āl-
 'ēdaaq. Wā, hē'maasēxs laē wik'!ex'idēda ts!ex'q!ax'dē lā hēx-
 'idaem 'nēk'ēda bāk'lumaqēxs k'!a'lkwaē yīsa alōstāgas ts!ēdaq la
 dōqwaq lōxs alōstāēda begwānemē la dōqwaxa ts!ex'q!a, yīxs 35
 q!ūnalaē q!āse'wēda alōmasē ēdēmsa ēxenta dzēms lāx ālanā'yasa
 hosē ts!ex'q!aats!ēsa ts!ex'q!a ts!ēdāq.

When all the Gōsg'imux^u and the Nāk!wax'da'x^u had gone in, |
 40 they went and sat down in the rear of the large house. Then || a
 long narrow board was taken and was put down in the rear | of the
 house between two rows of men who sat facing each other.¹ | Then
 many batons were taken and | given to the Gōsg'imux^u and the
 Nāk!wax'da'x^u. | After this had been done, eagle-down was taken and
 45 was put on || the two rows of men who sat facing each other in the
 rear | of the house. When this was done, the sick woman was taken
 and | was placed on a new mat which was spread in front of the |
 outer row of men in the rear of the house. | The shamans of the
 50 Nāk!wax'da'x^u gave them instructions what to do; || for the Gōsg'i-
 mux^u did not know what would be done by the | Nāk!wax'da'x^u for
 the great shaman Qāsnomalas. As soon as | everything was ready,
 they all beat fast time together, all those who beat time for the |
 shaman; and they had not beaten time long, before they stopped. |
 Four times this was done. When they stopped beating fast time the
 55 last time, || the shaman Qāsnomalas came in carrying his rattle. |
 Then he stood on the floor inside of the door of the house. He did
 not | make any noise. He only looked at the sick woman. Then he |
 said, "Come, L!ēmēlxālag'ilis,—and you K'enxwalayugwa,—and you |
 60 'nāx'nag'em—and you Q!wālx'ilayugwa, for I pray you to help || me.

38 Wā, g'il'mēsē 'wī'laēlēda Gōsg'imuxwē lē'wa Nāk!wax'da'xwē
 laas hā'staem k!wālēda ōgwiwalilasa 'wālasē g'ōkwa. Wā, la'mē
 40 āx'ētse'wēda g'ilt!a ts!ēq!a saōkwa qa's lā pax'alilem lāxa ōgwiwa-
 lilasa g'ōkwē, lāx awāgawa'yasa k'imk'eqegemlila malts!agū'nakūla
 bēbegwānema. Wā, lā āx'ētse'wēda q!ēnemē t!ēt!emyayuwa qa's lā
 ts!āwaēselayu lāxa Gōsg'imuxwē lē'wa Nāk!wax'da'xwē. Wā, g'il-
 'mēsē gwāla lā āx'ētse'wē qemxwāsa kwēkwē qa's lā qemxwidayu
 45 lāxa k'imk'eqegemlilē malts!agū'nakūla bēbegwānem lāxa ōgwiwa-
 walilasa g'ōkwē. Wā, lē āx'ētse'wēda ts!ex'qa ts!edāqa qa's
 g'āxē qelgūdzōlilem lāxa ts!ex'asē lē'wa'ya lebēl lāx l!āsālilasa
 l!āsex'idālilēsa bēbegwānem lāxa ōgwiwalilasa g'ōkwē. Wā,
 la'mē hēx'sā'ma pēpāxalāsa Nāk!wax'da'xwē aaxsilax gwēgwālag'i-
 50 lilasas qaxs k!ēsaē q!ālēlēda Gōsg'imuxwē lāx gwayi'lālasasa Nā-
 k!wax'da'xwē qaēda 'wālasē pāxālaē Qāsnomalasē. Wā, g'il'mēsē
 'wī'la gwālāla laasē 'nemāx'id lēxedzōdēda 'nāxwa lēxemēlxa
 pāxāla. Wā, k!ēst!ē gēg'ilila lēxedzā'yaxs laē 'nemāx'id gwāla.
 Wā, lā mōp!ēna hē gwēx'idē. Wā, g'il'mēsē gwāl lēxedzāya elx-
 55 lā'yē g'axaasē g'āxēlēda pāxāla, yix Qāsnomalasē dālxēs yadenē.
 Wā, lā lāx'ūlil lāx āwilelēsa t!ex'ilāsa g'ōkwē. Laem k!ēās
 gwēk'lāls; laem āem dōqwalaxa ts!ex'q!a ts!edāqē. Wā, lā
 'nēk'a: "Gēla L!ēmēlxālag'ilis, sō'mēts K'enxwalayugwa, sō'mēts
 'nāx'nag'em, wā sō'mēts Q!wālx'ilayugwa, qa's wāxaōs g'īwāla

¹On each side of the long narrow board.

You are not prostitutes." Thus he said to them. Immediately | 60
the four women went to where he was standing. Then Qāsnomalas
asked for | red cedar-bark for neck-rings and for head-rings, and also
for | eagle-down. Immediately they went and gave it to him, and |
he gave it to each of the four women. When they all had || neck- 65
rings of red cedar-bark and head-rings, the shaman | Qāsnomalas put
eagle-down on the four women; | and as soon as he had done so, he
separated the women, who had to go each | to one corner of the
house. Now the women were standing there. | Then Qāsnomalas
spoke again, and said, "Bring || the grave-box into which you were 70
about to put her whom I shall bring back to life, and the wrapping in
which you were about to wrap her, | if she had been taken by 'yāyak'i-
laga; for I can see her | soul, which I shall put back." Thus said the
great shaman. Then | they put down the grave-box which was full
of blankets, which were to have been wrapped around her | who was
to be brought back to life by the great shaman. And he asked for ||
some clothing of the sick woman who was to be brought back to life, | 75
and for four dishes with sweet food. | All this was put down where
he stood. Then he asked one of the | Nāk!wax'da'x", another
shaman, to come and break up the grave-box, | and to throw all on
the fire in the middle of the soul-catching house. || Then the other 80
shaman went carrying an ax and broke the | grave-box into pieces

g'āxen. Sō'maas k'!ēs lēlāsgasa," 'nēk'eq. Wā, hēx'ida'mēsa 60
mōkwē ts!edāq lā lāx lāwilāsas. Wā, lā Qāsnomalas dāk'!ālax
L!āgekwa qa qēqenxawēs lō' qa qēqax'emēs. Wā, hē'misē qām-
xwāsa kwēkwē. Wā, hēx'ida'mēsē la ts!ēwē lāq. Wā, hē'mis la
ts!ēwa'nakūlas lāxa mōkwē ts!ēdaqa. Wā, g'il'mēsē 'wī'la la qēqen-
xālaxa L!āgekwe lē'wis qēqex'ema'yē, laē hē'ma pāxāla, yix 65
Qāsnomalas qemx'witsa qemxwāsa kwēkwē lāxa mōkwē ts!ēdaqa.
Wā, g'il'mēsē gwāla laē gwēla'litas ts!ēdaqē qa lā's 'nāl'nemōkwāla
lāx ēōnēgwīlasa g'ōkwē. Wā, la'mē lāx'!ēwīlēda ts!ēdaqē. Wā,
lā ēdzaqwa yāq!ēg'a'lē Qāsnomalas. Wā, lā 'nēk'a: Qēlag'ax'i
g'its!ē'waslaxsdāsen hēli'lālasō'lēx lō' q!ēnēbemlāxsdāsōx qaxō 70
lālaxsde lālanems 'yāyak'ilagā qaxg'in la'mēk' dōqūlaxōx bex-
'ūnatyaxsen hēli'lālasō'lēx," 'nēk'ēda 'wālasē pāxāla. Wā, g'āxē
hāng'alilema deg'ats!ē, la qōt!axa p!ēlxelasgemēxa q!ēnēbem-
laxsdās hēli'lālasē'wasa 'wālasē pāxāla. Wā, lā dāk'!ālax
g'āyōla lāx gwēlgwālāsēs hēli'lālasē'wēxa ts!ēx'q!a ts!ēdāqa 75
lē'wa mōxla g'its!ewatsa ēx'p!aēma hā'ma'ya. Wā, g'āx'mē
'wī'la āx'alēlem lāx lāwilāsas. Wā, lā āxk'!ālaxa g'āyōlē lāxa
Nāk!wax'da'xwē ōgū'la pāxāla qa g'āxēs tsōtse'x's'endxa deg'ats!ē
qa 'wī'lēs mōx'lalas lāxa laqawalīlasa bābakwayol!aats!ē g'ōkwa.
Wā, la'mēsa ōgū'la pāxāla dālaxa sōbayō qa's tsōtse'x's'endēxa 80

81 which he threw on the fire in the middle of the house; he took the many | blankets that were to be wrapped around her, and threw them on the fire in the middle of the house. Two kinds of things | were put on the fire by the other shaman. Then he was asked by the great shaman to stand in the house. | And Qāsnomalas took the cloth-
 85 ing of the || sick woman, carried it as he was going around the fire in the middle of the | house, singing his sacred song and swinging his rattle, while all the | men were beating fast time. When he came to the place from which he had started, | he sang his sacred song and threw the clothes on the fire in the middle of the house. | Then he
 90 took the dish with the sweet food, and put it on the || fire in the middle of the house. Then he did the same with the others. They only | continued beating fast time, those who beat time for the great shaman Qāsnomalas; for | all the men are called time-beaters-for-the-shaman. | Then the time-beaters beat very fast time. Qāsnomalas | took the soul when many (souls) were waiting at the door for the
 95 clothes that were being burned up. || He would say, "You are another one!" | and let it go. After he had been doing so for a long time, he took hold, with his | right hand, of the soul of the sick woman. Then | the time-beaters of the shaman stopped beating fast time. Then | the other shaman who was standing there began to speak, and
 100 said, "Now let her who is being restored sit up, || that my friend may put her soul back into her." | Thus he said, and the shaman made the

81 dēgrats!ē qa's mox^ulālēs lāxa laqawalilē. Wā, lā āx'ēdxa q'lēnemē p'lēlxelasgema qa's lēxlālēs lāxa laqawalilē. Wā, mā'ēdāla'mē lāx'lanāsa ōgū'la pāxāla. Wā, laem āxk'!ālasō' qa's hē'mē lāwilē yīsa 'wālasē pāxāla. Wā, la Qāsnomalas dax'īdxa gwēlgwālāsa
 85 ts!ex'q!ā ts!edaqa qa's dālēqēxs laē lā'stalilēlaxa laqawalilāsa g'ōkwē yālaqūla, yatelasēs yadenē, lāa'las lēxedzāyēda 'nāxwa bēbegwānemxēs lēxedzewē. Wā, g'il'mēsē lāg'aa lāxēs g'āg'ililāsē laē yālagwatewēxs laē lēxlālāsa gwēlgwāla lāxa laqawalilē. Wā, lā dāx'īdxa ha'maats!ē g'its!ewatsa ēx'p!āomasē qa's k'ax'lendēs lāxa
 90 laqawalilē. Wā, la'mē 'wī'la hē gwēx'itsa waōkwē. Laem āem hāyōlis lēxedzāyēda lālēxēmīlaxa 'wālas pāxālē Qāsnomalas qaxs, hē'maē lēgēmsa 'nāxwa bēbegwānemē lālēxēmīlaxa pāxāla. Wā la'mē ālax'īd lēxedzōdēda lālēxēmīlē. Wā, la'mē Qāsnomalasē dāx'īdxa bēx'ūna'yaxs g'āxaē q'lēnem g'āx ōlastē'wēx leqwilag'i-
 95 laxa gwēlgwāla. Wā, lanaxwē 'nēk'a: "ya, ōgū'ladzās qa's mex'ēdēq." Wā, lā gēg'ilil hē gwēgilē. Wā, la'mē dāx'ītsēs hēlk'!ots!āna'yē lāxa bēx'ūna'yasa ts!ex'q!a ts!edāqa. Wā, la'mē gwāl lēxedzā'yēda lālēxēmīlaxa pāxāla. Wā, la'mē yāq!ēg'a'ēda ōgū'la pāxālaxa lāwilē. Wā, lā 'nēk'a: "Wāg'ax'ōx k!wāg'alila
 100 hēlase'wēx qa lālag'isg'en 'nemōkūk' āx'ālelōdesg'a bēx'ūnēg'a-sōx," 'nēk'ē. Wā, hē'misa pāxāla la kwāg'alilaxa ts!ex'q!a ts!ē-

sick woman sit up. | As soon as she sat up, the great shaman swung 2
 his | rattle, and all the time-beaters beat time. Then the shaman |
 went towards her, opened his left hand, and the soul was sitting on
 it. || He rattled with his right hand; and as soon as he came | to the 5
 sick woman, he gave his rattle to his friend the shaman, | who was
 holding up the sick woman. And he made the soul sit | on her head.
 For a long time he blew on the top of her head; | and when he finished
 blowing on it, he pressed the top of the head of the sick woman. ||
 Then he finished. He arose and spoke. He | said, "Now let our 10
 sisters dance." Thus he said to the four | women who were to
 dance merrily, because he had recovered the soul of the one who had
 come back to life, | the one who had been walking with the spirits.
 Thus he said. Then he sang with | slow time-beating, and the time-
 beaters began to sing. || Now the four women danced and the | great 15
 shaman also danced. As soon as the song ended, they finished. |
 Then they were paid by him with one hundred blankets, and one
 hundred | blankets were given to the time-beaters of the shaman.
 Then the woman came back to life | after this. That is all about
 this. ||

Now I saw Qāsnomalas, who was sitting on the ground | not far 20
 from the other end of the village of the Gōsg'imux^u at the | north end.
 He called me to come the day following, | after he had caught the
 soul of Lānax'lanag'ek^u. I went | and sat down near where he was

dāqa. Wā, g'il'mēsē k'wāg'alīla laas yat!ēdēda 'wālasē pāxālasēs 2
 yadenē. Wā, lā 'nāxwa lēxedzōdēda lālēxēmīlē. Wā, la'mē gwā-
 yōlālēda pāxāla dālālēs gēm̄xōlts!āna'yē la k'wadzewēda bex'ūna-
 'yaq. Wā, lā yatelasēs hēlk'lōtts!āna'yē. Wā, g'il'mēsē lāg'aa 5
 lāxa ts!ex'q!a ts!edāqa laē ts!āsēs yadenē lāxēs 'nemōkwa pāxā-
 laxa la dālaxa ts!ex'q!a ts!edāqa. Wā, lā k'waxlālabentsa bex'ū-
 na'yē lāx ōxlā'yas x'ōmsas. Wā, lā gēg'ilil pōxwax ōxlā'yas. Wā,
 g'il'mēsē gwāl pōxwax laē lāxwax ōxlā'yasa ts!ex'q!a ts!edāqa.
 Wā, la'mē gwāla. Wā, lā lāx'ūlīla qa's yāq!eg'a'lē. Wā, lā 10
 'nēk'a: "Wēg'ax'ins yex'wēda wīweq!wa," 'nēk'ēxa mōkwē ts!ē-
 dāqa qa'ns ēēk'!ēxsēle yex'wax laē lālex bex'ūna'yasa la q!ūlāx'i-
 dēda laēm̄x'dē g'ig'ilgēxa hayalilagāsē, 'nēk'exs laē hēēm dāqālāsa
 neqāxalās t!emyasē. Wā, la'mē denx'idē lālēxēmīlāq. Wā,
 la'mē yex'widēda mōkwē ts!edāqa. Wā, lā ōgwaqa yex'wēda 15
 'wālasē pāxāla. Wā, g'il'mēsē q!ūlbē q!ēmdemas laē gwāla. Wā,
 la'mē a'yasō'sa lāk'lēndē p!ēlxelasgema; wā, hē'misa lāk'lēndē
 p!ēlxelasgem hālagēm̄xa lēxēmīlaxa pāxāla. Wā, la'mē q!ūlēda
 ts!edāqē lāxēq. Wā, laēm lāba lāxēq.

Wā, la'mēsen dōqūlax Qāsnomalas, yixs 'nemōk!wasāē k'wās 20
 lāxa k'!ēsē qwēsala lāx āpsbalāsasa g'ōx'demsasa Gōsg'imuxwē lāxa
 gwābalasē. Wā, lā lē'lāla g'āxen qen lā lāq lāxa la 'nāx'ides
 lāx'demas lālex bex'ūna'yas Lānax'lanag'ekwē. Wā, la'mēsen

- 25 sitting on the ground, and he spoke first, || and said, "O son-in-law! What do you think about what we | were doing here last night?" Thus he said. I just listened to him, and I | replied to him. I said to him, "It was a great thing that you did, for | you broke the coffin of the one who would have been | not a little sick." Thus I said to
30 him. Then he laughed and said, || "That is not my wish, son-in-law. It is the supernatural power which told me to do | so, and the soul of the sick woman which I | saw flying about inside of the house. | Therefore I did so, and broke the coffin." Thus said the great | shaman. ||
- 35 Then I asked him about the soul, whether the soul is large or | small. He said, "O son-in-law! Did you not see | the soul last night, which came and sat on my hand? | It is the size of our thumb, when it shrinks and | becomes small; then I put the soul on top of
40 our || head, and it grows so that it is of the same size as our body, for | the body is the house of the soul, for the souls have no houses. | They just fly about day and night. | And the owner of the soul is their resting-place, and our body is their house. | Those who say that souls
45 have houses || in this world lie. They have no houses. They just | fly about our world. In the morning when it is nearly daylight, |

- k!wāg'aels lāxa mak'ālaem lāx k!wādzasas. Wā, hēmīs g'il yāq!E-
25 g'ā'la. Wā, lā 'nēk'a: "ya, negūmp, wālōs nāqā'yaqōs qaens g'wē-
g'wālag'fīlasax gānolē," 'nēk'ē. Wā, len āem hōlēlaq. Wā, len
nā'naxmēq. Wā, len 'nēk'eq: "Lōma'maasas g'wēx'idaasōs, yīxs
laaqōs 'nēk' qa's tsōtsōx'sendaōsaxa dēg'ats!ē laxsdāsa k'!ēsē āem
g'wasē ts!ex'q!a," 'nēk'enlaq. Wā, lā dāl'ida. Wā, lā 'nēk'a:
30 "Wālilālāwēsen, negūmp, hēmaasē 'nawalakwa 'nēk' qen hē g'wē-
x'īdē. Wā, hēmīsē bēx'ūna'yasa ts!ex'q!a ts!edāqxg'in la'mēg'in
dōqūlaqēxs g'āx'maē p!alilāla lāx āwilelāsa g'ōkwē. Wā, hēmē-
sen lāg'ila hē g'wēx'īd tsōtsōx'sendxa dēg'ats!ē," 'nēk'ēda 'wālasē
pāxāla.
- 35 Wā, la'mēsen wūlāq lāxa bēx'ūna'yē wix'sē 'wālas'maē lō'
ema'ya bēx'ūna'yē. Wā, lā 'nēk'a: "ya, negūmp, ēsas dōqūlaxa
bēx'ūna'yax gānolēxa g'āxē k!wādzōx'ts!ānend g'āxen, yīxs
yū'maē 'wālasens qōmax'ts!āna'yēx, yīxs laē k'!elwūtsenda qa's
āmāx'īdē lāg'in lāg'aalelōts lāx bekwānokwas lāx ōxlā'yaxsens
40 x'ōmsēx laē q!wax'īda qa's lā yūem la 'wālasens ōk!wina'yēx qaxs
yū'maē g'ōx'sa bēx'ūna'yens ōk!wina'yēx, qaxs k'!eāsaē g'ōx'sa
bēx'ūna'yē yīxs ā'maē p!elemē'stālaxōx 'nālax lē'wa gānolē.
Wā, lā hēm x'ōyatsēs bēx'ūnayēdē qaxg'ins nōgwamēk' g'ōx's
yīxens ōk!wina'yēx. Wā, lā lēlk!wāēda 'nēk'eq g'ōgwadēda bēx'ū-
45 na'yē lāxa āwinak'lūsē, yīxs k'!eāsaē g'ōkwa. La āem hēmenālaem
p!elemē'stāla lāxens 'nālax. Wā, g'il'mēsē elāq 'nāx'īdxa gāālāxs

they come home to the owners of the souls. And then they tell | 47
 where they have been, and what they have seen where they have been
 all around our | world, and that is what we call dreams, the news that
 are told by the souls || when they come back to us." Sometimes the 50
 souls come back the wrong way, | when they return to the owner of
 the soul, and then the soul is hurt,—| when it comes quickly and goes
 in crosswise, or upside down, into the | body of the owner of the soul.
 Then the soul is not strong enough | to come out where it is held, and
 the man at once looks sick. || He is not strong. He does not die 55
 quickly, | but he asks a shaman to cure him, and to feel for his |
 sickness. Then the sides of the head | and the back of the head are
 first felt of by the shaman, and last he feels of the top of the | head.
 Then he knows that something is wrong about the soul. || And the 60
 shaman tells him that his soul is in the wrong way. Then the
 man | asks the shaman to put the soul right when | night comes.
 Thus he says. And the shaman only says that he will | do so. Then
 the shaman goes out of the house | into the woods and breaks off the
 tops of hemlock-branches, || and he makes a ring out of them, 65
 through which he makes the man go. | When the ring is done, he
 hangs it up under the shelter of a thick | tree. Then he leaves
 it. As soon as night comes, a man goes to | call a number of

g'āxaē 'wī'la nā'nak' lāxes bex'ūnāyēdē. Wā, hē'mis la ts'lek'lālē- 47
 lasēs lālālasē lē'wēs dōdegūlē lāxēs lālālasē lāxōx āwī'stāxsens
 'nālax. Wā, hēmēsens g'wē'yō mēxa'yē ts'lek'lālemasens bex'ūna-
 'yaxs g'āxaē lālaqa g'āxens. Wā, lā q'ūnāla ōdzeg'aalēlēda bex'ū- 50
 na'yaxs g'āxaē lālaqaxēs bex'ūnāyēdē. Wā, hēm ytlgwatsa
 bex'ūna'yaxs yix'ak'ēnaē, yixs gayalaē lōxs ēk'laxsdālaē lāx
 ōk'wina'yasēs bex'ūnāyēdē. Wā, la k'leās lāxwēsa bex'ūna'yē qa's
 g'āx'wēqāwē lāxēs la xek'layaasa. Wā, hēx'ida'mēsē ts'lex'q'lema-
 lax'idēda begwānemē. K'lēs la lāloqwāla. Wā, la k'lēs geyōl 55
 lē'la. Wā, hē'mis la hayalik'laatsēxa pāxāla qa lās plēx'widex
 ts'lex'q'ōlema. Wā, lā hēm g'il plēx'witsō'sa pāxālē ēwanōle-
 ma'yas lē'wis āwāp'a'yē. Wā, lā elxīlāla plēx'widex ōxlā'yas
 x'ōmsas. Wā, la'mē q'lāl'alelaqēxs ōdzasaē bex'ūna'yas. Wā,
 lēda pāxāla nēlaqēxs ōdzasaē bex'ūna'yas. Wā, la'mēsēda begwā- 60
 nemē hawāxelaxa pāxāla qa wāg'ēs hē'l'idlex bex'ūna'yas qō
 gānol'idlō, 'nēk'ē. Wā, ā'mēsēda pāxāla 'nēk'ēxs lē'maē wāg'il hē
 g'wēx'idēlē. Wā, la'mēsē lāwelsēda pāxāla lāxa g'ōkwē qa's lā
 ālē'sta lāxa āl'lē qa's l'lex'widēxa 'nenwalagwatā'yasa q'waxē.
 Wā, la'mē qenāyōgwilaq qa's qex'elēxa begwānemē. Wā, g'il- 65
 'mēsē g'wāla qenāyowē laē tēx'ūlsa q' lāxa t'enyag'a'yasa lēkwē
 lāsa. Wā, g'āx'mē bās. Wā, g'il'mēsē gānol'idexs laē qās'idēda la
 lē'lālaxa eālak'lenē bēbegwānem qa lās lēxēmīlxa pāxālāxs hēlē-

elderly men to beat time for the shaman who will cure | the soul.
 70 They say this, calling the name of each man. Then || the shaman's messenger goes once, for all the men wish to please | the shaman, on account of their children, in case they should be sick; | therefore they all go immediately | into the house of the sick person, and immediately each one | is given a baton, and eagle-down is put on
 75 them || quickly, for they hear the shaman singing his sacred song | in the woods. Then the time-beaters of the shaman beat quick time. | As soon as they stop, a new mat is taken and is | spread out towards the fire from the time-beaters of the shaman. As soon as | this has been done, the man comes and sits down on it. He is naked,
 80 without || a shirt. As soon as they finish, the time-beaters of the shaman beat fast time again; | and after they have beaten time four times, Qāsnomalas comes in | singing his sacred song, holding in both hands the large ring. | As soon as he comes into the door of the house, he |
 85 stands in the house and looks at the sick man. Then another || shaman carries in his hand eagle-down and puts it on the ring. | After he has done so, Qāsnomalas says, "Go on!" | Immediately the time-beaters beat fast time on the beating-boards. | Then the shaman walks holding the ring on each side. He goes to the man | and sits
 90 down on the mat; and when he comes up to him, || the shaman turns around. Then he puts the ring over the man. The | ring is first

70 lax bex'ūna'yas, 'nēk' lēqelax lēgemasa begwānemē. Wā, lā 'nemplēnē'sta'ma qāselg'isē qaēda pāxāla qaxs 'nāxwa'maē gagāla-se'wa pāxālāsa 'nāxwa bēbegwānema qaēs sāsemē qō ts!ex'q!ex-'idlaxō. Wā, hēmēs hēg'ilas gwēg'ilē. Āem hēx'idaem la 'wiēla hōgwēla lāxa g'ōkwasa ts!ex'q!a begwānema. Wā, lā hēx'idaem
 75 ts!ewanaēdzemēda t!emyayowē lāq. Wā, lāxāē qemxwasōsa qemxwāsa kwēkwē hālabala, qaxs lē'maē wūlēlaxa pāxāla yālaq!wāla lāxa āl!ē. Wā, lā'mēs lēxedzōdēda lālēxēmīlaxa pāxāla. Wā, g'il'mēsē q!wēl'ida, laē āx'ētse'wēda ts!ex'asē lē'wa'ya qa's g'āxē Lep!ālilem lāx l'āsalīlāsa lālēxēmīlaxa pāxāla. Wā, g'il'mēsē
 80 gwāla g'āxaasa begwānemē k!wādzolīlaq. Wā, lā'mē xanāla, k!lēas q!esenēs. Wā, g'il'mēsē gwā'ālīla laē ēt!ēd lēxdzōdēda lālēxēmīlaxa pāxāla. Wā, g'il'mēsē mōplēna la lēxdzōdexs g'āxaē Qāsnomalas yālagwatā'ya dādanewēx 'wāx'sanāyasēs lēxts!ā qenāyowē. Wā, g'il'mēsē g'āxēl lāx āwīlēlāsa t!ex'ilāsa g'ōkwē; laē lāx'ū-
 85 līla qa's dōqwalēxa begwānemē. Wā, hēmīs laatsa ōgū'lamē pāxāla q!wēts!emēxa qemxwāsa kwēkwē qa's lā qemx'wīdxa qenayowē. Wā, g'il'mēsē gwāla laē hēmē Qāsnomalas 'nēk'a: "Wā." Hēx'ida'mēsa lālēxēmīlas lēxdzōdxēs t!ēmēdzowē saōkwa. Wā, lā qāselilēda pāxāla dādanewēxēs qenayowē qa's lā lāxa begwāne-
 90 maxs k!wādzālīlaaxa lē'wayē. Wā, g'il'mēsē lag'aa lāqēxs laē x'īp!idēda pāxāla. Wā, lā'mē qex'dxa begwānemē g'ayabalēda qenayowē lāx x'ōmsasa begwānemē. Wā, g'il'mēsē lāg'aēda

put on the head of the man. When | the ring goes down to the knees 92
of the man, he arises; and when the ring reaches the floor, | he steps
out with his right foot. | Then the man turns to the right. He sits
down again || on the mat. And he does this four times. Then he | 95
stops. Then the time-beaters also stop beating time. Now | the
shaman puts down his ring, and he feels of the top of the head of
the | man. He does not do so for a long time when he speaks. Then
the | shaman says, "Now you have been set right." Thus he says.
Then he takes each side of the || ring, and says, "Go on!" At once 200
the time-beaters | beat fast time, and he goes around the fire in the
middle of the house; | and when he comes back to the place where
he started, he throws his ring | into the fire in the middle of the
house. Now it is done after this. And the man becomes well | after
this. I just wanted to talk about this. ||

I asked Qāsnomalas, when we were sitting down, to how many | 5
places the soul of man goes; and he said, "There are many, | and
these are the places to which the soul of man goes,—the sea-hunters'
place at sea,¹ the hunters' place in the woods,² | the salmon coun-
try,³ and the owl mask.⁴ |

These which I have named are the places to which the souls go. ||
But the ghost is not a soul, for it is only seen when | it gives notice 10

qenayō lāx ōkwāx'a'yasa begwānēmaxs laē lāx'ūlilaxs laē qex'ā- 92
lilēda qenayowē. Wā, hē'mis la gax'welts!āwats hēlk'!ōltsīdza-
'yasa begwānēmē qa's x'ilp'lidē hēlk'!ewē'sta, qa's lē xwēlaqa
k'iwādzolilaxa lē'wa'yē. Wā, lā mōp!ēna hē gwēx'īdexs laē
gwāla. Wā, laemxaāwisē gwāla lēxdzā'ya lālēxēmīlas. Wā, lā 95
g'ig'alilēda pāxālāxēs qanayowē. Wā, lā p'lēx'widex ōxlā'yasa
begwānēmē. Wā, k'lēstlē gēg'ilila laē yāq'leg'a'ta. Wā, lā 'nē-
k'ēda pāxāla: "Wā, laems nāqē'sta," 'nēk'ēxs laē dāda.ōdxēs
qenayowē. Wā, lā 'nēk'a: "Wāē." Wā, hēx'ida'mēsa lālēxēmīlas
lēxdzōda. Wā, la'mē lā'stalī'elaxa laqawālilasa g'ōkwē. Wā, 200
g'il'mēsē g'āx'alela lāxēs g'āg'ililaxsaxs laē lāx'lentsēs qenayowē
laxa laqawalilē. Wā, la'mē gwāl lāxēq. Wā, āla'mēsē la ēx'īdēda
begwānēmē lāxēq. Wā, ā'men 'nēk' qen gwāgwēx's'ālē lāq.

Wā, len wūlāx Qāsnomalas lāxenu'x' k'lūdāsē lē'wē; g'ins'īdalē 5
laasas bēx'ūna'yasa begwānēmē. Wā, lā 'nēk'a: "ya, q'lēnemaas,
wā hēem laatsa bēx'ūna'yasa begwānēmāxa ēselexwālala'yē, xa
ēselexwālalse, xa mēmeyoxwana, hē'misaxa dex'dex'ālēlēmī.

"Wā, hēem lā'nakū'elatsa bēx'ūna'yen la lēlēqalase'wa," 'nēk'ē.
Wā, lā k'lēs bēx'ūna'ya lālēnoxwē, yīxs lēx'a'maē dōx'wālēlasqēxs 10

¹ The home of the killer whales, to which the souls of sea-hunters go.

² The home of the wolves, to which the souls of the land-hunters go.

³ The country to which the souls of twins go.

⁴ Common people become owls.

- 11 to those who are going to die, those who see him; for he has the whole body | of a man, and his bones are those of people who have long been dead. It is not the same | as a soul, for they have no bones in their bodies, and they have no | blood, for the souls are just like
 15 smoke or shadows. || And they have no house besides our body, the body | of the soul-owner. That is the end. |

I have seen Qāsnomalas twice, and this is the first time I write about it. |

- 1 **Shamanism.**—I will talk about the head shaman. | The “head shaman” is not nearly the same as the shaman of the Kwāg’ul, for | the Kwāg’ul call the head man of the Sparrow Society “head shaman.” That is the same as *q!emtq!adas* (place-of-eating-songs) the one who has a head-ring of red cedar-bark and who never disappears (to
 5 be initiated); || that is the “head shaman” of the Kwāg’ul, and they also call him headman of the Sparrow Society. | He is not a shaman. However, the Nāk!wax’da’x^u | use the name “head shaman” for the headman of the shamans—the head chief of the | shamans. They do not call the head of the Sparrow Society “head shaman;” | they call him Wādanem. He is the head of the Sparrow Society of the
 10 Nāk!wax’da’x^u, || Gwa’sela, Rivers Inlet tribe, the L!āl!asiqwāla, Qōsg’imux^u, G’āp!ēnox^u, Gwats!ēnox^u, and L!asq!ēnox^u, all of these |

- 11 ā’maē q!ēq!ayak’ilaxēs gwe’yō qa dōx’walelaq, yiqēxs senāla’maē begwānem lē’wis xāqēxa la gāla lē’la begwānema. K!ēs hē gwēx’sa bex’ūna’yaxs k!ēāsaē xāxeq!ēga’ya yixs k!ēās’maaxat! elkwa, yixs ā’maē yū gwēx’sa bex’ūna’ya kwax’ilax lē’wa g’āg’ō-
 15 mas. Wā, la k!ēās g’ōx^us ōgū’lā lāxens ōk!wina’yēx lāx ōk!wina’yas bex’ūnayēdē. Laem lāba.”

Len mālplēna dōqūlax Qāsnomalas lē’wen gālē k!lata’ya.¹

- 1 **Shamanism.**—Hē’mawēs!alen g’il gwāgwēx’s’alasla pexemē yixs k!ēsaē lāwagālēda pexemē lāxa pāxāla lāxa Kwāg’ulē, yixs hēē gwe’yāsa Kwāg’ulē pexema’ya gwēsema’yē, yix gwēx’sdemas q!emtq!adas, yixa qex’emakwasa L!āgēkwēxa hēwāxa x’is’ēda.
 5 Wā, hēem gwe’yō pexemēsa Kwāg’ul. Wā, lāxaē lēqelasō’s gwēsema’yē. Wā, laem k!ēs pāxāla. Wā, hēt!ēda Nāk!wax’da’xwē lēqelas pexemē lāxa pexe’mā’yasēs pēpāxāla yix ōguma’yas pēpāxālās. Wā, lā k!ēs lēqelas pexemē lāxa gwēsema’yē, yix gwe’yās wādanem qaxs hē’maē gwēsemēsa Nāk!wax’da’x^u lē’wa
 10 Gwa’sela lē’wa Āwik!ēnox^u lē’wa L!āl!asiqwāla lē’wa Qōsg’imux^u lē’wa G’āp!ēnox^u lē’wa Gwats!ēnox^u lē’wa L!asq!ēnox^u. Hā’staem

¹ The terms for “soul” among the various tribes are as follows:—

bex’ūna’yē (man on body) Kwāg’ul

bekwa’yē (manhood) Qōsg’imux^u

q!ō’layu (means of life) Dzāwadeēnox^u

ts!ēk!wa (bird) L!at!asiqwāla

begwānemgēmi (man’s mask) Nāk!wax’da’x^u

hēlā’layu (means of healing) Āwik!ēnox^u

own the Wādanem, and also the Naqemg'ilisela. The | Kwāg'u! and 12 Q'lōmoyā'yē, 'walas Kwāg'u! Q'lōmk' !ūt!es, | Mamalēleqāla, Qwēq'sōt!ēnox", 'nemgēs, || Ławēts!ēs, Mādilbē', Denax'da'x", | Awailela, 15 Dzāwadeēnox", Hāxwāmis, Gwawaēnox", | and Lēgwilda'x"—all four tribes(?)—own the | "head shaman," who is not a shaman, on whose head red cedar-bark is placed, and who | never dances in the winter ceremonial. The other name of the || head man of the Sparrow Society 20 is "head shaman;" for the "head shaman" is the same as a "doctor" in a | museum, who is just called "doctor" but who is not a doctor. | It is the same with the "head shaman" in the winter dance. As soon as the | winter ceremonial is finished, that man is no longer | "head shaman," for he is only like a head shaman in the winter ceremonial, when all act in different ways. || It is the same with the "head 25 shaman" of the winter ceremonial. | If the one who is speaking wishes to call him "head man of the Sparrow Society," | then he calls him "head man of the Sparrow Society." When another man | sends him to call the cannibal to a feast, he says, "Go, now, | head shaman, and call our friend;" || for the speakers do not always use the same 30 words. | . . . Therefore they want to have only one speaker of the winter dance house.

I shall first say what I know about the shamans when they heal the | sick;¹ for really you are much mistaken in what you say about

āxnōgwatsa wādanemē Łē'wa Naqemg'ilisela. Wā, lā hēdēda 12 Kwāg'u! Łē'wa Q'lōmoyā'yē Łē'wa 'wālas Kwāg'u! Łē'wa Q'lōmk' !ūt!es Łē'wa Mamalēleqāla Łē'wa Qwēq'sōt!ēnox" Łē'wa 'nemgēs Łē'wa Ławēts!ēs Łē'wa Mādilba'yē Łē'wa Denax'da'x" Łē'wa 15 Awailela Łē'wa Dzāwadeēnox" Łē'wa Hāxwāmis Łē'wa Gwawaēnox" Łē'wa Lēgwilda'x" 'wi'laxs mōsgemakwaē, wā, hā'staem āxnōgwatsa pexemēxa k'!ēs pāxāla, yīxa qex'emakwasa l!āgekwēxa hēwāxa yexwa lāxa ts!ēts!ēqa. Wā, hē'mēs 'nem lēgēmsē gwēsema'yē lō' pexemē, yīxs hāē gwēx'sa pexema'ya doctor laxa 20 museum, yīxs wūl'maē lēqelasō's doctor, yīxs k'!ēsaē doctor. Wā, hēt!a gwēx'sa pexemē lāxa ts!ēts!ēqā. Wā, g'il'mēsē gwāla ts!ēts!ēqa laē gwāl pexemēxa begwānemē qaxs ā'maē hē gwēx'sa pexema'yasa ts!ēts!ēqa, yīxs ā'mae 'nāxwa ts!āgekwē gwayi'lālasas. Wā, hē'mis āem ōgwaqa gwēx'sa pexemēsa ts!ētsē!qa. Wā, 25 g'il'mēsa yāq!ent!āla 'nēx' qa's hē lēx'ēdayuwē gwēsema'yē lāq laē lēx'ēdes lāxa gwēsema'yē. Wā, g'il'mēsa ōgū!a begwānem 'yālaqas qa lās lē'lālaxa hāmats!a qa lās k!wēla, laē 'nēk'a, "Hāgaxens pexema'yēx lē'lālaxens 'nemōkwa, qaxs k'!ēsaē q!ūnāla naqālē wāldemasa yā'yāq!enlēmīla. . . . Hē'mis lāg'ilas 'nēx'sō qa 30 'nemōx'mēsa yayāq!entemīlasa yā'wēx!lats!ē g'ōkwa.

Hēemlen g'il wāldemla q!āq!alak!a'yasa pāxāla yīxs hē'lik'axa ts!ēx'q!a qaxs ālaaqos k!wāg'ila lēxleqwālil lāxēs wāldemī'lālayōs, yīxs 'nēk'a'yāqōsaqēxs q!āq!alālēlg'esnokwaēda pēpāxala

¹ The following is a reply to a request for information regarding shamanism received in the years 1897 and 1900.

it, | when you say that the shamans have spies who look out for ||
 35 the sick among all the men. There are no | spies such as you refer
 to, who tell them about sick people, and about the place | where to
 feel for sickness of the body. |

And this is also a mistake, what you say, when you say | that the
 40 shaman names the price to be paid by the sick person || whom he
 cures. |

And this is also a mistake, when you say that the | shaman bites
 his tongue and swallows the blood, and vomits it, when | some one
 passes behind him when he is eating. |

And this is also a mistake, when you say that the shaman sucks||
 45 at the place of the sickness and bites it to make a blue mark appear. |

And this is also a mistake, what you say | about the soul being
 represented by dried berries; for there was a mischievous man,
 K' lēso'yak' ilis, | whose soul was restored by a female shaman of the
 Nimkish, whose | name was Hēlagōlsela. K' lēso'yak' ilis said that
 50 it was made of dried berries, || what the shaman placed on her hand,
 and what she called his soul; but nobody | believed what K' lēso-
 'yak' ilis said to all the people, | that it was dried berries, for K' lēso-
 'yak' ilis was an expert in making fun of | all the strange things that
 one sees done by the shamans. I have never | spoken with the
 55 shaman of the Nimkish, Hēlagōlsela, and I do not || know whether
 it is true that these were dried berries or not, as was said by K' lēso-

35 lax ts!ēts!ex'q!āsa 'nāxwa bēbegwānema. Wā, laem k'leās q!āq!ā-
 lalēlg'its yixēs gwe'yōs la nēlas ts!ex'q!āsa begwānem lō' āxāsas
 ts!ex'q!ōlemas lāx ōk!wina'yas.

Wā, laemxaē lēqwa, wā, hē'mis wāldemōs, yixs nēk'aaqōsaq
 hē'mēda pēpāxala lēx'ēd qa 'wāxaats ayāsa ts!ex'q!āqēxs laē
 40 hēlik'aaq.

Wā, laemxaē lēqwa, wā, hē'mesēxs 'nēk'aaqōsaq q!ex'īdēda
 pāxālāxēs k'!lēmē qa's neqwēxa elkwa qa's hōqwalaxs laē qaya-
 p!entsōxs hā'māpāē.

Wā, laemxaē lēqwa, wā, hē'mēsēxs 'nēk'aaqōsaqēxs k'!ex'wē-
 45 daēda pāxālāxa āxāsasa ts!ex'q!ōlēm qa's q!ex'īdēq qa t!lēx'wīdēs.

Wā, laemxaas lēqwa yixēs wāldemōs, wā, hē'misa wāldemōs
 qaēda bex'ūna'yēxa t!eqa, yixs āletaē begwānemē K' lēso'yak' ilisxa
 la āx'ālelōdayōs bex'ūnē, yisa ts!edāqē pāxālāsa 'nemgēsxa lēga-
 dās Hēlagōlsela. Wā, la 'nēk'ē K' lēso'yak' ilisaqēxs t!eqaē āxts!ā-
 50 na'ya'x a'yasāsa pāxāla, yix gwe'yās bex'ūna'ya. Wā, la k'leās
 ōq!ūsex K' lēso'yak' ilisaxs laē ts!ek!āfelaxa 'nāxwa bēbegwānem
 'nēx'qēxs t!eqaē, yixs ēg'lwataē K' lēso'yak' ilisē lāx aemlālāsa
 'nāxwa emla dōgūlts gwēg'ilatsa pēpāxāla. Wā, len hēwāxa
 yaēq!eg'a'f lē'wa pāxālāsa 'nemgēsē Hēlagōlsela. Wā, len k'lē
 55 q!ālelaq lō' ālaem t!eqa lō' k'lē yix wāldemas K' lēso'yak' ilis

'yak'flis, | for he was a liar. What I mean is, that | all the people 56 believe that Hēlagōlsēla, | that Nimkish woman is a shaman; for all the men | and women of the Kwāg'uł are angry on account of what K' lēso'yak'flis said || when he made fun of her, because Hēla- 60 gōlsēla only goes into the house of sick people | to cure them. |

When a sick man or woman gets well, | the one who made him well never asks for pay, and generally they | are not paid. When the man is poor, then || he does not pay the shaman; but when the 65 one who is cured is a chief, | then he would be ashamed not to pay the shaman, because he is a chief, for he would be made fun of by his | tribe if he did not pay the shaman. All the shamans act that way, | and not one of them names the price to be paid by the one who is cured, | for if it is a common man who is cured by the shaman, || he generally pays two pairs of blankets to the shaman, but | often 70 he is not paid at all; and when (the patient) is a chief, | then the chief gives as much as is proper for the greatness of his position. | It depends upon his own wish how much he pays the shaman. | The shaman never names the price; for the shaman does not || talk about 75 the chief if he does not pay him well, for | the tribe of the chief talk about their chief when he | pays little to the shaman. That is all about this. |

qaxs lāwislaē lēx^usemē begwānē'mēna'yas. Hēden 'nē'nak'ilē yixs 56 ālaē 'nāxwa ōq!ūsēda bēbegwānemaq ālak'āla pāxālē Hēlagōlsēla, yixa ts!edāqē pāxālasa 'nemgēs, qaxs 'nāxwa'maēda bēbegwānemē lē'wa ts!ēdaqasa Kwāg'uł ts!enx^s wāldemas K' lēso'yak'flis yixs laē aemlālas qaxs ā'maē Hēlagōlsēla la laēl lāx g'ōkwasa ts!ex'q!a 60 qa's hēlēx'idēq.

Wā, g'il'mēsē ēx'idēda ts!ex'qa begwānem lōxs ts!edāqaē lā hēwāxa āā'yalaxēs la ēx'idamatse'wa. Wā, lā hē q!ūnālatsēxs hēwāxaē ayāse'wa. Wā g'il'mēsē wiwosēlagēda begwānemē laē k' lēs ayaq. Wā, g'il'mēsē g'igāma'yē hēlik'ase'was laēda g'igāma'yē 65 max'ts!ā k' lēs ayaq qaēxs g'igāma'yaē qaxs lālxē aemlālayolaxsēs g'ōkūlōtē qō k' lēslax ayā laxa pāxāla, lax 'nāxwa gwēgilatsa pēpāxāla k' lēsaē 'nemōk^u lēx'ēdes qa 'wāxaats ayāsēs hēlik'ase'wē, yixs g'il'maē begwānemq!āla'mē hēlik'ase'wasa pāxāla, wā, lā q!ūnāla ayasa ma'lexsa p!elxelasgem lāxa pāxāla. Wā, hēt!a 70 q!ūnālatsēxs k' lēsaē āya. Wā, g'il'mēsē g'ayōl lāxa g'ig'egāma'ya laē hē'ma g'igāma'yē āem gwa'naxōdex 'wāla'yasasēs g'ēq!ēna'yē. Wā, hās'mēsēq nāqa'yēs gwe'yō qa 'wāxaatsēs ayāxa pāxāla. K' lēs hēdēda pāxāla 'nemlēna lēx'ēda, yixs k' lēsaē hēdēda pāxāla gwāgwēx'sāla lāxa g'igāma'yaxs k' lēsaē aēk'!a ayāxa pāxāla qaxs 75 hāē g'ōkūlōtasa g'igāma'yē gwāgwēx'sāla lāxēs g'igāma'yaxs halēg'ilaē ayāxa pāxāla. Wā, laem lāba.

78 And this is about the shaman who, as you say, bites the skin of the
 one who is being cured | to make the skin blue. Now you shall
 80 really know || what is done by the shaman. When the shaman is
 asked to cure a person, | he goes at once and sits down at the right-
 hand side where the sick person lies in bed. | Then he asks the sick
 person for the place where he feels | sick. Then the sick person tells
 him, putting the first finger | on the place where he feels the sickness.
 85 Then the shaman || washes his hands in a dish containing water,
 which has been put down for him for sucking out the disease. | After
 the shaman has washed his hands, he feels of the place referred to
 by | the sick man. Then the shaman presses his | first finger on
 the place where the sickness is, and he presses it down for a long
 90 time. | As soon as he lifts his finger, he watches the || place that he
 has pressed in. If it gets red at once, he knows | that the sick one
 will get well. Then the shaman is glad. | When the place which he
 has pressed in remains white and never gets red, | then the shaman
 recognizes that the sick one can not live long | after that. When it
 95 does not get red for a long time and || gets red gradually, the shaman
 says that he will be sick for a long time. | Then he sucks at the place
 that he has pressed in; and when he lifts his head, he watches | the
 place where he has been sucking. And when it turns blue, he knows
 that | the sick one will not live long. When it | turns red, the

78 Wā, hē'misa pāxāla yīxs 'nēk'aaqōsaq q!ēk'ax L!ēsasēs hēlik'a-
 se'wē qa t!ēx'widēs L!ēsas. Wā, la'mēts ālak'lāla! q!ā!aLēla! lāx
 80 gwa'yī'lālasasa pāxāla. Wā, hē'maēxs laē ha'yalik'ase'wēda pāxāla
 lā hēx'idaem la qa's k'!wāg'alilē lax hēlk'ōtaga'wa'līlasas qēlgwē-
 lasasa ts!ex'q!a. Wā, lā wūlaxa ts!ex'q!a lāx q!āk'elasasēxa
 ts!ex'ila. Wā, lā nēlēda ts!ex'q!āxs laē ts!emx'itsēs ts!emā-
 lax'ts!āna'yē lāxēs q!āg'ilē ts!ex'q!ōlema. Wā, lēda pāxāla ts!en-
 85 ts!enx'wida lāxa g'āx ha'nēla k'!ātslē q!ōts!ewax'sa 'wāpē. Wā,
 g'il'mēsē gwālēda pāxāla ts!ents!enkwa's laē p!ēx'widxa gwe'yāsa
 ts!ex'q!a begwānem ts!ex'ila. Wā, lēda pāxāla ts!embetentsēs
 ts!emālx'ts!ānayē lāx neqelāsa ts!ex'ila. Wā, lā gagāla ts!emā-
 laq. Wā, g'il'mēsē wēx'idxēs ts!emālx'ts!āna'yē laē dōqūlaxēs
 90 ts!emālasōx'dē. Wā, g'il'mēsē hēx'idaem L!āx'wida, laē q!āLēla-
 qēxs ēx'ida'mēla ts!ex'q!a. Wā, la'mē ēk'ē nāqa'yasa pāxāla.
 Wā, g'il'mēsē āem 'mēlstoLēlē ts!emālaasdās, hēwāxa L!āx'wida.
 Wā, hēem māmalt!ēk'lēsa pāxālāxs k'!ēsēlē gālā! q!ūlala ts!ex'q!a
 begwānem lāxēq. Wā, g'il'mēsē gāgāla klēs L!āx'wida, wā, lā
 95 L!agū'nakūla, wā lā 'nēk'ēda pāxālāqēxs gālēlē ts!ex'q!ā!l. Wā, lā
 k'!ēx'widēs ts!emālasōx'dē. Wā, g'il'mēsē x'it!ēdexs laē dōqwa-
 laxēs k'!ax'mōte. Wā, g'il'mēsē k'!ēs t!ēx'wida laē q!āLēlaqēxs
 k'!ēsēlē gālā! q!ūlala ts!ex'qa begwānema. Wā, g'il'mēsē āem

shaman knows that he will lie in bed for a long time. || And when the 100 place which he has been sucking really turns blue (?), | the shaman knows that he will get well quickly. | That is all I know about the matter that I am talking about. |

K·!AEMÖDĒLANAQA

The Nāk!wax'da'x^u were living at Tēgūxstēi. | Their chief was 1 Q!ādē. He was giving a winter dance that winter. |

Then the sister of Q!ādē, Q!wālanēnega, disappeared. She had not | disappeared long, when Q!wālanēnega became sick at the place || where the Nāk!wax'da'x^u stay when they disappear, a mountain on 5 the ground back of | Tēgūxstē. She had not been there long, when she became really sick. | Then her brother Q!ādē became uneasy, because he saw that | his sister could not recover; and Q!ādē called the | chiefs of his tribe, the Nāk!wax'da'x^u, and the head shamans, into his house || after midnight. And when they were all inside, | 10 Q!ādē told them that his sister Q!wālanēnega was dying. | Then the great shaman Lēbid spoke, and | said, "Look into your hearts, chiefs! for evidently the | supernatural powers of the woods are not near the place where our sister is staying || in her house, and the 15 young woman who has disappeared was menstruating. | This frightened away the spirits of the woods which were coming to help our sister. | Now, I wish that she come out of the woods, and that

L!ax'wida, wā, lā q!alēda pāxālāqēxs ga'yi'lālāl qelgwē!a ts!ex'q!a begwānema. Wā, g'il'mēsē ālak!āla t!ēx'widē k!ax'mōtas, wā, 100 la'mē q!ālēda pāxālāqēxs hali'lālēlē ēx'id!a ts!ēx'q!a begwānema. Wā, hēm wāxen q!alē lāxen la gwagwax's'alasa.

K·!AEMÖDĒLANAQA

G·ōkūlaēda Nāk!wax'da'xwē lāx Tēgūxsta'yē. Wā, lā'laē g'igā- 1 ma'yasē Q!ādē yāwix'elaxa la ts!āwūnxa.

Wā, laem'laē x'is'ēdē wūq!wās Q!ādēs Q!wālanēnega. Wā, k'!ēs- 'lat!a gāla x'isālas lāael ts!ex'q!ex'ida yix Q!wālanēnega lāx lāasas x'ix'esalāsa Nāk!wax'da'xwa ālaap!a'yasa nek!ēsē lāx āl!ās 5 Tēgūxsta'yē. Wā, lā'laē gagālaxs lāael ālax'id ts!ex'q!a. Wā, laem'laē nōlē wūq!wāsē Q!ādē qaxs lemaael dōqūlaqēxs k'!ēāsāē gwēx'idaas la ēx'idēs wūq!wa. Wā, lā'laē Q!ādē lēlts!ōdxa g'ig'egāma'yasēs g'ōkūlōta Nāk!wax'da'xwē lē'wa pēpexema'yasxa la gwāl negēg'ēxa gānulē. Wā, g'il'em'lawise 'wi'laēlēxs laē nēlē 10 Q!ādāsēs wūq!wē Q!wālanēnegāxs lē'maē wāwēk!ēq!a. Wā, hēx'ida'em'lāwis 'yāq!ēg'a'lēda 'wālasē pāxālē Lēbidē. Wā, laem'laē 'nēk'a: "Wēg'a dōqwalaxs nenāqa'yaqōs g'ig'egāmē' qaxs k'!ēāsaa- xent nēxwālasa 'nāx'nāwalak!ūsa lāx āxāsasēns wūq!wa lāxēs g'i- g'ōk!wāla. Wā, lāxentē ēxentanōkwa ēalq!asa x'isālotsē. Wā, 15 hē'mis k'!ēmsa haāyalilagāsasa āl!ē g'āx hēlēlsaxēns wūq!wā. Wā, la'mēsēn 'nēnk!ēqēla qa g'āxlāg'isē lōlt!a qa g'āxēsē qelgwīl

- 18 she go to bed | in this winter-dance house, so that she may be cured
by the supernatural powers of the | winter-dance house." Thus he
20 said, and immediately all the chiefs || agreed to what the great
shaman had said. And as soon as he | finished his speech, they
went out. |

- When all the Nāk!wax'da'x^u had gone to sleep, | four strong men
were asked to go to the place where those who disappear assemble. |
They carried with them a large mat on which Q!wālanēnega was to
25 lie || when they brought her out of the woods. It was nearly day-
light | when they came back, and they put down Q!wālanēnega |
behind a board put on its edge at the right-hand side of the | dance
house.¹ As soon as she lay there, she was just | like dead, and they
30 thought that she had died. She never || moved from morning, when
daylight came, until the evening. Then | they called the great
shaman of the Nāk!wax'da'x^u, whose name was Fool, | to feel of her,
for Q!ādē thought that his sister had died. | As soon as Fool finished
feeling of her, | the great head shaman of the shamans, Fool, laughed,
35 and said, || "O dear Q!ādē! clean the bedroom of our child here, |
and clear out everything in this room. When you have | done so,
take a new mat without black stripes, and | spread it under your
sister, and also her bedding, for | everything must be made new;

- 18 lāxwa lōbēkwēx qa wāg'ilaxsē 'nawālakwalilāsōsa 'nax' nawalagwi-
laxsa lōbēkwēx," 'nēx' laē. Wā, hēx'idaem'lāwisa g'ig'egāma'yē
20 'nāxwa ēx'ak'EX wāldemasa 'wālasē pāxāla. Wā, g'il'EM'lāwise
gwālē wāldemasēxs lāael hōqūwēsa.

- Wā, g'il'EM'lāwisē 'nāxwa mēx'ēdēda Nāk!wax'da'xwaxs laē
āxk'lālasē'wēda mōkwē lē'lāk' bēbēgwānema qa lās lāxa q!apleya-
sasa x'ix'esāla dāg'ilqelaxa 'wālasē lē'wa'ya qa qelgūdzewēsō's
25 Q!wālanēnega qō g'āXL lālt!anolō. Wā, laēm'lāwisē elāq 'nāx'ī-
dēxs g'āxaē aēdaaqa. Wā, la'mē qelx'walēlemē Q!wālanēnega lāx
āladzē'lilasa k'!ōgwilē 'wadzō ts!EX'sem saōk' lāx hēlk'lotēwalilasa
lōbēkwē. Wā, g'il'EM'lāwisē qelx'walilemxs laē ālael la 'nemāx'is
lē'wa lā lē'la. Laēm'laē k'ōtasō' laēm wik'!EX'ida. Wā, hēwāxa-
30 'lat!a q!wēnal'idxa la 'nāx'idxa gāāla. Wā, lā'laē dzāqwaxs laē
lē'lālasē'wēda 'wālasē pāxālāsa Nāk!wax'da'xwēxa lēgadās Nenōlō
qa lās plēx'wid qaxs lē'maē 'nēk'ē Q!ādāq laēm wik'!EX'idēs wū-
q!wax'dē. Wā, g'il'EM'lāwisē Nenōlowē gwāl plēxwāqēxs lāael
dāl'idēda 'wālasē pEXemēsa pēpāxāla Nenōlowē. Wā, lā'laē 'nēk'a:
35 "ya, adā, yūL Q!ādē. Wēg'a xēkūlēlaxōx qelgwēlasaxsēns xūnō-
kwēx qa's ālaōs ēkwaxwa 'nāxwax g'ēx'g'aēla. Wā, g'il'EMlwi's
gwāl, wā lāLES āx'ēdLEX ts!EX'asa k'!ēs dzādzēqelak' lē'wa'ya qa's
lēbabōlilaōsas lāxōx wūq!wāqēns. Wā, yū'mesōx māmāxs qa
'nāxwa'mēsōx ts!EX'asa. Wā, g'il'EMlwēts gwālālila laaqōs āx'ēdxa

¹ That is, in the rear right-hand corner, looking toward the rear of the house.

and when you have done this, take || red cedar-bark and split it into 40 narrow strips; and when | much cedar-bark has been split, take four | slender newly chopped cedar-trees of the same length as | our sister here, and also four | stout poles half a fathom in length, which are to be the posts of the room in which our sister is to lie down; || and when they have been put down there, drive one of the | posts 45 into the floor at the right-hand side of the head of our sister, and | drive down another at the right-hand side of her foot, and still | another one at the left side of her shoulder, and the last | one at the left side of her feet; and when you have finished this, || take the four 50 slender cedar-trees, and lay their ends on the | four posts; and when you have done so, take the | split strips of red cedar-bark, and hang them from the | four poles of cedar-wood, just above our sister. When they have been | hung up, take much eagle-down, and || strew the eagle-down on the red cedar-bark, and on our sister where 55 she is | lying down in the middle of this frame which you made to hang up the | cedar-bark covered with eagle-down, and when you have done so, sweep out the place | where you have been working, so that nothing is left on the floor; | and do not be weak on account of our sister, and go to see her. || Don't go to see her this side of four 60 days, | otherwise you will frighten away what will come to take pity

L!āgekwe qa's dzedzexsālaōsaq qa ts!ēlts!eq!astowēs. Wā, g!l- 40
 'mēsē q!ēnemēs dzexayōs L!āgekwa laaqōs āx'ēdxa mōts!aqē wīs-
 wūlē alōmas dzeseqwa, yīxs yū'mēla āwāsgemōx 'wāsgemxsdaasax-
 sens wūq!wax. Wā, hē'mis mōts!aqā hāxk!ōt!ēbōt lāxens bāLax
 dzōxūma lēs!ek'k'īnālē, qa lēlāmsōx qelgwīlasaxsens wūq!wax.
 Wā, g!l'mēlwisē g'āx āx'ālīt lāq' qasō lāl dēx'walīlaxa 'nemts!aqē 45
 lām laxōx hēlk!ōdenōlema'yaxsens wūq!wax. Wā, las ēt!alīlāsa
 'nemts!aqē lām laxōx hēlk!ōtsīdza'yaxs. Wā, lās ēt!alīlāsa 'nem-
 ts!aqē lāx gemxōltsēyāp!a'yas. Wā, lās elxlālax dēx'walīlāsa
 'nemts!aqē lāx gemxōltsīdza'yaxs. Wā, g!l'mēsē gwāles āxayōs
 laaqōs āx'ēdxa mōts!aqē wīswūl dzeseqwa qa's k'ādetadoōsas lāxa 50
 mōts!aqē lēlāma. Wā, g!l'mēsē gwālexs laaqōs āx'ēdxa q!ēnemōs
 dzexē ts!ēlts!eq!astō L!āgekwa qa's gēxūndalaōsas lāxa dzēdzese-
 qwē mōts!aqā lāx ek!a'yasens wūq!wa. Wā, g!l'mēsē 'wī'la la
 gēx'ūlālelaxs laaqōs āx'ēdxa q!ēnemē qemxwasa kwēkwē qa's
 qemx'wīdaōsas lāxa L!āgekwe lō'mens wūq!wa laxōs laēna'yēx 55
 qelx'ts!ā lāx nexts!āwasa k!umōdzekwē tētex'ūnālaxa qemōkwē
 L!āgekwa. Wā, g!l'mēts gwālālaaqōs 'wī'la xēx'wīdxōx yālag'īli-
 lasaqōs qa k!eāsēs g'aēl lāx yāg'īl'mā'yaxsōs āxalē'lemaqōs. Wā,
 hē'misa wāx'ema lēlwēqelasens wūq!wax qa's g'āxaōs dōx'wīdeq'.
 Gūnō g'āxlax dōx'wīdeq' lāx g'was'agawa'yas mōp!enxwa'sē 'nāla, 60
 ālas hāwīnalaxwa g'āxlēx wāx'īdl hēlēlīlālxens wūq!wax qa q!ūlē.

62 and restore our sister so that she will live. | You will only bring bad
 luck to our sister if you | attempt to go to see her before four days
 have passed. That is all, | Chief Q!ädē." Thus said Fool, the great
 65 shaman. || As soon as he stopped speaking, he went out. |

Immediately Q!ädē did the work that he was told to do by the |
 great shaman in the way he was to make the bedroom for Q!wāla-
 nēnega. When | it was finished, Q!ädē left. Now, the | heart of
 Q!ädē was really sick on account of his sister, for he saw that his
 70 sister || was really dead; for he distrusted the words of | the great
 shaman, for Q!ädē always opposed the shamans. | Therefore he
 was really crying as he was walking along. Q!ädē thought | he
 would obey the advice given by the great shaman, | and Q!ädē
 never went near the place where his sister was lying down. ||

75 Now, two nights had passed since the dead | Q!wālanēnega had
 been covered with red cedar-bark. When night came, she was
 heard | talking with the one who is called Hēlemīl. And | Q!wāla-
 nēnega said that she had no sacred song; and Q!wālanēnega said
 again, | "Go on, now, Hēlemīl, supernatural one! bring me back to
 80 life, so that I || may be named Q!ülents!ēsemaga." For a while |
 Q!ülents!ēsemaga was silent, as she was speaking with Hēlemīl, |
 and then Q!ülents!ēsemaga sang this sacred song: |

62 sōx. Wā, āemlalts 'nēx'l qa's a'mēlāmasēlōs lāxens wūq!wax
 qasō g'āxl dōx'widelqōx gwās'a'yasa mōp!enxwa'sē 'nāla. Wā, yū-
 'mōq, g'igāmē', ādā Q!ädā;" 'nēx'laē Nenōlowēxa 'wālasē pāxāla.
 65 Wā, g'il'em'lāwisē q!wēl'idexs yāq!ent!ālaaxs laē lāwēlsa.

Wā, hēx'idaem'lāwisa g'igāma'yē Q!ädē ēax'ēda lāx gwe'yāsa
 'wālasē pāxāla qa gwālaatsa qelgwīlasas Q!wālanēnega. Wā, g'il-
 'em'lāwisē gwālaxs g'āxaē Q!ädē bās. Wā, laem'laē āla ts!ex'lē
 nāqa'yas Q!ädē qaēs wūq!wa, qaxs lē'maē dōqūlaxēs wūq!wāxs
 70 lē'maē ālak'lāla lē'la qaxs wiōq!ustsōkwālaē Q!ädāx ālē wāldemi-
 'lālasa 'wālasē pāxāla qaēs lēlak!wālaēna'yē Q!ädāxa pēpāxāla.
 Wā, hē'mis lāg'ilas āla q!wāq!ūts!ēqela. Wā, lāla'la 'nēnk'!ēqe-
 la'mē Q!ädē qa's nānagēg'emēx lēxs'alayāsa 'wālasē pāxālaq. Wā,
 la'mē hēwāxa Q!ädē lā 'nēxwābālaq qelgwī'lasasēs wūq!wa.

75 Wā, hē'lat!la lā mā'lexsē gānolas la l!al!ēgekūlākwa lā lē'lē
 Q!wālanēnegāxs laael ēt!ēd gānolexs laael wūlāx'ālelexs laē
 yaēq!ent!āla lē'wēs gwe'yā Hēlemīl. Wā, laem'laē 'nēk'ē Q!wā-
 lanēnegāxs k'leāsaē yāla'x'lena. Wā, lā'laē ēt!ēd 'nēk'ē Q!wāla-
 nēnega: "Wāg'illa Hēlemīlts 'nawalak q!ūlāx'idāmasōl g'āxen qen
 80 wāg'ilen lēgadelts Q!ülents!ēsemaga." Wā, gagālaem'lāwisē lē-
 k'lāla Q!ülents!ēsemaga lāxēs laēna'yē yaēq!ant!āla lō' Hēlemīl.
 Wā, lā'laē yālaqwē Q!ülents!ēsemaga yisg'a:

1. "O friend, Hēlemil! I pray you to revive me, our friend, with 83
your | life-bringer, Hēlemil; with your magic power, friend! Wāē
wāē wā! ||

2. "O friend, Hēlemil! I pray you to make me well, our friend! 85
with your | means of healing, Hēlemil, your magic power, friend!
Wāē wāē wā! |

3. "O friend, Hēlemil! I pray you to make me right, our friend,
with your | means of setting right, Hēlemil, your magic power, friend!
Wāē wāē wā! |

4. "O friend, Hēlemil! have mercy on me with your life-bringer, ||
Hēlemil, your magic power, friend! Wāē wāē wā! | 90

5. "Go on, friend, Hēlemil! have mercy on me with your healing
power, | that I may come to be a healer by the means of your |
healing power, Hēlemil, by your magic power, friend! āē." |

As soon as she had stopped singing, she talked again with the one
with whom she had been talking before, || and Q!wālanēnega 95
replied to what Hēlemil said. | "O friend, Hēlemil! how is my
sacred song? Do I | succeed nearly in the way I do it, friend?"
And for a long time | they were silent. Then Q!wālanēnega spoke
again, and | said, "Thank you, friend, Hēlemil, that you have had
mercy on me, and brought me to life, || Long-Life-Giver, super- 100
natural one! I will do as you tell | me, this coming night." That is
what Q!wālanēnega | said, and it was quiet after that. |

1. Wāg'a qastā Hēlemil wāx q!ūlāx'īdamaōxens 'nemōx'ōx yīsōs 83
q!wēq!ūlag'ilayāqōs Hēlemilts 'nawalax'us, qastā wāē wāē wā.

2. Wāg'a qastā Hēlemil wāx heli'lāla'ōxens 'nemōx'ōx yīsōs 85
hēli'lālayāqōs Hēlemilts 'nawalax'us, qastā wāē wāē wā.

3. Wāg'a qastā Hēlemil wāx 'naqē'stenda'ōxens 'nemōx'ōx yīsōs
nāqē'stendayāqōs Hēlemilts 'nawalax'us, qastā wāē wāē wā.

4. Wāg'a qastā Hēlemil waxēda'ōsōs q!wēq!ūlag'ilayāqōs Hēle-
milts 'nawalax'us 'nawalax'us qastā, wāē wāē wā. 90

5. Wāg'illa qastā Hēlemil waxēda'ō g'āxenlasōs hēlig'a'yāqōs
qen wax'owē nōgwa g'āx hēlig'ayōno'x'sōs hēlig'ayāqōs Hēlemilts
'nawalax'us qastā, wāē.

Wā, g'il'mēse q!wēl'idexs laē ēt!lēd yaēq!eg'a'l LE'wis yaēq!ent!a-
lōte. Wā, laem'laē nā'naxma'yē Q!wālanēnegāx wāldemas Hēle- 95
mīlaq: "YūL, qāst, Hēlemil, wix'sen yālaqūlaēna'yē. LE'maen
nexts!āxēs gwe'yāōs gen gwēk'lālasa, qāst." Wā, lā'laē gagāla
L!ek'ālaxs laa'las ēdzaqwa yāq!eg'a'lē Q!wālanēnega. Wā, lā'laē
'nēk'a: "YūL, gēlak'as'la qāst Hēlemil laems wāx'ēd q!ūlāmas
g'āxen, g'ilg'ildōkwēlas 'nawalak". La'mēsen lāt lāxēs wāldemōs 100
g'āxenlaxwa nēg'ikwēx." Wā, hēem waxē wāldemas Q!wālanē-
negāxs laē selt!lēda.

3 And before long, in the night, Q!wālanēnega was heard | singing
her sacred song back of Tēgūxstē. Now, she had really disap-
5 peared; || and she never went to the house of those who had disap-
peared, | (the house) behind the mountain back of Tēgūxstē. |

Then Q!ādē was troubled about his sister, for nobody | knew
where Q!wālanēnega had disappeared to; | and they never heard her
10 sacred song. || Sixteen days after she had left the dance-house, her
sacred song was heard | back in the woods behind Tēgūxstē, and for
a little while she came towards the beach. | Then she really came
near the rear of the houses, | and she went far away again, singing her
sacred song. Then | Q!ādē became glad, for he knew that his
15 sister was still alive. || Then Q!ādē wished that they should capture
quickly | three of those who stayed in the woods, and also Q!wālanēnega. | In the morning, as soon as daylight came, the men and
women of the Nāk!wax'da'x^u | went to catch the three who were in
the woods. And when | those came back who had gone to capture,
20 those who stayed in the woods, and when they went into the || dance-
house, they sang the songs of the war-dancer, the tamer-dancer, |
and the fire-dancer; and when the three dances were over, | they
went into their sacred room. Now, the Nāk!wax'da'x^u thought
that | Q!wālanēnega would be a great shaman. As soon as night
25 came, | the Nāk!wax'da'x^u were called to come into the || dance-

3 Wā, laem'lāwisē gāla neg'ikūxs laael wūlēlē Q!wālanēnegāxs laē
yālaq!wāla lāx āl'ās Tēgūxsta'yē. Wā, la'mē ālak'lāla x'is'ēda. Wā,
5 la'mē hēwāxaem la gwābala lāxēs x'isalatē lāxēs g'ig'ōk!walē lāx
ālaap!a'yasa neg'ā lāx āl'ās Tēgūxsta'yē.

Wā, la'mē ēt'lēd la q!ēq!aek'elē Q!ādē qaēs wūq!wāxs laē k'leās
q!ālāsa 'nāxwa bēbegwānemx lax x'tyats Q!wālanēnega. Wā,
hē'misēxs hēwāxaē wūlēl yālaq!wāla. Wā, hē'lat!a lā q!EL!EXsa-
10 g'tyowē 'nālās la bāsa lōbekwaxs laē wūlaxa'lēl yālaqūla lāxa
ālāla lāx āl'ās Tēgūxsta'yē. Wā, la'mē g'āx yāwas'id l'āsōlēla.
Wā, k'lē'slat!a ālaem g'āx 'nēxwabāla laxa ālanā'yasa g'ōkūlāxs
laē xwēlaqa qwēsaxsda'nakūlāxs yālaq!wālaē. Wā, la'mē ēx'idē
nāqa'yas Q!ādē qaxs lē'maē q!āl'alelaqēxs q!ūla'maēs wūq!wa.
15 Wā, laem'laē 'nēk'ē Q!ādē qa's hali'lālalag'i k'im'yaxa g'ig'iyak-
k'ela yūduk' ōgū'la lāx Q!wālanēnega. Wā, g'il'mēsē 'nāx'idxa
gāālāxs laē 'wī'la'ma bēbegwānemē lē'wa ts'ēdaqasa Nāk!wax'da-
'xwē la k'im'yaxa yūdukwē g'ig'iyak'ela. Wā, g'il'mēsē g'āx
aēdaaqaxa k'im'yaxa g'ig'iyak'ila. Wā, g'il'mēsē 'wī'la hōgwīl lāxa
20 lōbekwaxs laē q!ēmt'lēts q!ēmq!ēmdemasa ōlāla lē'wa hayalik'flalē
lē'wa nōnitsē'stālālē. Wā, g'il'ēmlāwisē gwāla yūdukwē yīxwa
laael lats'lāli lāxa lē'mēlats'lē. Wā, laem'laē negēqāla'mē Nāk!wax'-
da'xwaq 'wālasl pāxālē Q!wālanēnega. Wā, g'il'ēmlāwisē gānu'ī-
dexs laē qāsase'wēda Nāk!wax'da'xwē qa's g'āxē 'wī'laēlāla lāxa

house to sing for the three who had stayed in the woods. | As soon as 26
they were all in, the great shaman, | Fool, arose and spoke, and said,
"O friends! | take your batons and beat quick time on your boards
for a long time. | And as soon as you stop beating, then make no
sound for a long time. || Then you will again beat fast time on your 30
boards. You will do so | four times, for I am thinking of our great
friend | Q!wālanēnega. Therefore I wish that you should beat four
times on your | boards, for we shall try to be successful, for she may
come into this | winter dance-house this night; and also these shall
hear her sing her sacred song." || Thus said Fool. They never 35
heard | her singing her sacred song, and they only sang the songs of
the | three—the war-dancer, the tamer-dancer, and the fire-dancer. |
And after they had finished, they went out. For two | nights they
went in vain to the dance-house, and || four times they beat the 40
boards in vain. Then the Nāk!wax'da'x^u went out | to sleep. And
they had not been asleep long, when the sound of the | sacred song
came from the rear of the dance-house; and as soon as the sacred
song was ended, | they heard the cannibal cry. There were no
whistles. | This is what the Nāk!wax'da'x^u call hāmdzedzewē', || and 45
it is called by the Kwakiutl onēqwa. | It is partly a great shaman,

lōbekwē qa's g'āxē q!emta qa y!xwēsa yūdukwē g'ig'iyak'elax'dē. 25
Wā, g'il'em'lāwisē g'āx 'w!laēla laa'las lāx'ūlilēda 'wālasē pāxāla
Nēnōlowē qa's yāq!eg'a'lē. Wā, lā'laē 'nēk'a: "'ya, 'nē'nēmōkwai'.
Wāg'a dāxleñdexs t!emyayāqōs qa's 'w!laōs g'ildēs lēxedzōdexs
t!emēdzāqōs. Wā, g'il'em!wits q!wēl'idēl lāles gāgāla! tsemōtala-
lōl. Wā, lāles ēt!ēdēl lēxedzōdexs t!emēdzāqōs. Wā, mōp!e- 30
nales hēl g'wēx'fidele qaxg'in g'ig'aēqelē g'āxens 'nemōx'dzaē
Q!wālanēnega. Hēden lāg'ila 'nēx' qa's mōp!enaōs lēxedzōdexs
t!emēdzāqōs qaens wāwūldzewaēna'yē qa g'āxēsē g'āxēl lāxa
lōbekwaxwa gānolēx. Wā, hē'mis qens wūlāx'alelēqē yālaq!wā-
lasēs yālaqūlayā," 'nēx'laē Nēnōlowē. Wā, la'mē hēwāxa wūlā- 35
x'alelaqē yālaqūla. Wā, āem'lāwisē denx'its q!emq!emdemas
yūdukwēxa ōlala lē'wa hayalik'ilalē lē'wa nōnltsē'stālālē. Wā,
g'il'em'lāwise g'wālexs laē hōqūwelsa. Wā, ma'ip!enxwa's laē
gānolas wūl'em lāna'xwa 'w!laēlela lāxa lōbekwē qa's wūl'mē
mōp!ena lexlēxa. Wā, lāem'lāwisē 'w!la hōqūwelsēda Nāk!wax'da- 40
'xwē qa's lā mēx'ēda. Wā, k'lēs'em'lāwisē gāla mēxax g'āxaasa
yālaq!wāla lāxa ālanā'yasa lōbekwē. Wā, g'il'emlāwisē q!ūlbē
yālaqūlaēna'yasēxs laē hāmts!eg'a'la. Wā, laem k'leās medzēsēs
g'wēx'sdemas. Hēem g'wē'yōsa Nāk!wax'da'xwē hāmdzedzewē-
se'wē g'wēx'sdemas. Wā, hē'mis g'wē'yōsa Kwāg'ulē onēqwaxa 45

partly hāmshāmts!es. That is what | Q!wālanēnega, who had become a shaman, was, when she disappeared. And it was Hēlemil's | wish who made her hāmdzedzewē, although | Q!ādē did not own the hāmdzedzewē. ||

- 50 (They talk much about what is done by those who disappear to become shamans; | for they use different dances when they show themselves, although | none belong to their ancestors, for they are according to the order of spirits.) |

As soon as Q!wālanēnega had uttered the cannibal-cry she sang her sacred song, | and immediately the great shaman, Fool, awak-
 55 ened || all the men and asked them to go into the dance-house; | and when they were all inside they took their | batons, and also the women, and the strong children, and | they all together beat fast time on the boards. They had not been | beating time long, when Q!wālanēnega uttered the cannibal-cry at the door of the dance-
 60 house. || And as soon as she came into the house, she turned into a shaman. | Now, the song leaders of the Nāk!wax'da'x'u did not sing, for | none knew that Q!wālanēnega was a hāmdzedzewē. She | just sang her sacred song; and as soon as she had finished singing her sacred song, she | uttered the cannibal-cry. Then she bit four men. ||
 65 Then the song-leaders of the Nāk!wax'da'x'u said that they would sing a new | song for her, and this is her song: |

- 46 naxsaap!ē lō' 'wālas pāxāla lē'wa hāmshāmts!esē lāx gwēx'sdaasas Q!wālanēnegāxs pāxāla'x'idaaxs x'isālaē. Wā, la hāsex Hēlemilē nāqa'yē laēna'yas hāmdzedzewēse'wa, wāx' 'maē k'!ēs āxnōgwadē Q!ādāsa hāmdzedzewē.

- 50 (Wā, lā q!lēnema q!ayōlē hē gwēx' 'idāsa x'ix'esāla laē pāxāla'x'ida yixs x'isālaē. Wā, lā ōgū'laem lās lēdāxs g'āxaē nē'ēdaxa wāx' 'mē k'!ēās lāx g'alemg'alisas yixs qesaax wāldema Haāyafilagasē.)

Wā, g'il'mēsē gwāl hāmts!ālaxs laē Q!wālanēnega ēt!ēd yālaqwa. Wā, hēx' 'idaem'lāwisa 'wālasē pāxāla, yix Nēnōlowē la gwēts!axsta-
 55 laxa 'nāxwa bēbegwānem qa g'āxēs 'wī'la hōgwīl lāxa lōbekwē. Wā, g'il'mē'lāwisē g'āx 'wī'laēlexs laē hēx' 'idaem 'wī'la āx'ēdxa t!emyayowē lē'wa ts!edāqē lō'ma hēl'ak'!ālāsa g'ing'inānemē qa's 'nemāx' 'idē t!emēdzōdxa t!emēdzō. Wā, k'!ēs' 'em'lāwisē gēg'ilil t!emsaxs g'āxaē hāmdzelaqwē Q!wālanēnega lāx t!ex'ilāsa lōbekwē.

- 60 Wā, g'il'mē'lāwisē g'āxēl lāxa g'ōkwaxs laē gwā'sta lāxēs pexēna'yē. Wā, laem k'!ēās q!ēmtēlēs nenāgadāsa Nāk!wax'da'xwē qaēxs k'!ēsaē q!ālelaqēxs hāmdzedzewēsewaē Q!wālanēnega. Wā, la'mē āem yālaqūlasēs yāla'x'lenē. Wā, g'il'mese gwāl yālaqūlaxs laē hāmadzelaqwa. Wā, la'mē q!ex'idxa mōkwē bēbegwānema. Wā,
 65 la'mē 'nēk'ē nenāgadāsa Nāk!wax'da'xwē qa's denx'idēs altsema q!ēmdem qaē. Wā, g'a'mēs q!ēmdemsēg'a:

1. "Who is getting food for you, Giver-of-Supernatural-Power, 67
hamaē hamaē hama! | I went to get food for you, Hēlemīl of Can-
nibal-at-North-End-of-World. ||

2. "I nearly perished there, Cannibal-at-North-End-of-World, | 70
hamaē hamaē hama! Then I was taken into the | sacred room of
Hēlemīl of Cannibal-at-North-End-of-World. |

3. "I was nearly kept by Cannibal-at-North-End-of-World, |
hamaē hamaē hama! Then my stomach was opened, || and the 75
supernatural power was put into me by Hēlemīl of Cannibal-at-
North-End-of-World. |

4. "Who is going to get corpses for you? Giver-of-Supernatural-
Power, hamaē hamaē hama! | I went to get corpses for Hēlemīl
of Cannibal-at-North-End-of-World." |

As soon as she had stopped dancing, Q!wālanēnegā spoke, || and 80
said, "Thank you, friends! I have been brought back to life | by our
friend Hēlemīl, and he said my name shall be Q!ūlents!ēsemaga. |
And now you shall call me thus, and | none of you shall dare to make
love to me for ten years; | and Hēlemīl said to me that if any one
should make love to me || inside of ten years, he would immediately 85
kill him. Thus said our | great friend to me. And for ten years I
shall cure | the sick ones among you. And you shall not pay me

1. Wihēs qa hamasa'yālag'ilaōs lōgwalag'ila hamaē hamaē hama 67
hēx'dōs lanōgwa hamasa'yālag'iltis Hēlemīlas Baḡ'bakwālanuḡ'-
siwak'asdēa.

2. elahax'k'asdewēsen āyāmēlā'matsōs Baḡ'bakwālanuḡ'siwa- 70
k'asdēa hamaē hamaē hama, hēhēhēx'dōs lanōgwa laēlēmaē lax
lēm'laēlasdēs Hēlemīlas Baḡ'bakwālanuḡ'siwak'asdēa.

3. elahax'k'asdewēsen hak!waānemx'dēs Baḡ'bakwālanuḡ'siwa-
k'asdēa hamaē hamaē hama hēhēhēx'dōs lanōgwa megēsa'yasōs
'nenwalak!wēna'yēx'dēs Hēlemīlas Baḡ'bakwālanuḡ'siwak'asdēa. 75

4. Wihēs qaē lālōla'yālag'ilaōs lōgwalag'ila hamaē hamaē hama;
hēx'dōs lanōgwa lālōla'yālag'iltis Hēlemīlas Baḡ'bakwālanuḡ'si-
wak'asdēa.

Wā, g'il'mēsē gwāl yīxwaxs laē yāq!eg'a'lē Q!wālanēnega. Wā,
lā'laē 'nēk'a: "Gēlak'as'la 'nē'nēmōk". La'men q!ūlāx'idāmitsō- 80
sens 'nēmōkwaē Hēlemīla. Wā, hēm'lāwisen lēgēmlē Q!ūlents!ē-
semaga. Wā, laems 'nāxwal lēqelales g'āxen. Wā, hē'misa
laems k'leāsl laī nālāl gāgak'eyalāl g'āxen lāg'aal lāxa neqaxen-
xēla. Wā, hē'maa wāldems Hēlemīlō g'āxen qasō gāgak'eyalasō-
lōx gwāsa'yasa neqaxenxē lālen hēx'idāel lē'lāmasleqē, 'nēk'ins 85
'nēmōx'dzā g'āxen. Wā, hē'mēsa neqaxenxēlālen hēlik'alexs

88 for it. He said if I should ask you for pay, | that then Hēlemīl would kill me." Thus said Q!ūlents!ēsemaga | to her tribe, and after that she was a great shaman. ||

THE INITIATION OF ONE OF THE TS!ŌTS!ENA OF THE AWA!LELA

The ancestors of the numaym Ts!ōts!ena lived on the upper part |
 1 of the river of Hānwad, and their village site has the name Tselēxwas. | Q!ēgēd was a grizzly-bear hunter. He was not a chief, but a | common man, for this is not a myth. It is a tale belonging to the time || when the white men came and built a house at Fort Rupert.
 5 Therefore | Q!ēgēd hunted with a gun. Q!ēgēd's wife was a | proud woman. Her name was Tselwaēl. Therefore her name was Tselwaēl, | because she always talked proudly, and scolded | her husband, Q!ēgēd, as is the way of common women, because || nothing
 10 is good for them except their pride. Now Q!ēgēd | paid no attention to his wife when she was angry with him. One | day Tselwaēl used really bad words against her husband, | and therefore Q!ēgēd struck his wife; and | after he had struck her, he took his gun and ||
 15 went out of the house to walk by the river of Hānwad. | Then Q!ēgēd evidently saw a grizzly bear, for | this is only guessed by the tribe

87 ts!ēts!ex'q!āq!ōs, wā, lāles k!ēs ayāl g'āxen, qa!aenlō aa'yālalax laem'lāwisen nōgwa! le'lāmatsōs Hēlemīla," 'nēx'laē Q!ūlents!ēsemagāxēs g'ōkūlōtē. Wā, laem 'wālas pāxāla laxēq.

THE INITIATION ON ONE OF THE TS!ŌTS!ENA OF THE AWA!LELA

1 G'ōkula!laē g'ālāsa 'nē'mēmotasa Ts!ōts!ena lāx 'nelk!ōdoyā-yas wās Hānwadēxa lēgadēda g'ōx'demsas Tselēxwas. Wā, lā-laē g'āg'elaaēnoxwē Q!ēgēdēxa k!ēsē g'igāma'ya, yīxs ā'maē begwānemq!ala'ma, yīxs k!ēsaēx nō'yema, yīxs q!ayōlaēx g'āg'ilela
 5 laqēxs g'alaōl g'āx g'ōx'walisa mamal'a lāx Tsāxis, yīx lāg'ilas laem hānlemē hāna!elās Q!ēgēdē. Wā, lā'laē geg'adē Q!ēgēdāsa lemqa ts!edāqxa lēgades Ts!ēlwaēl, yīx lāg'ilas lēgades Ts!ēlwaēl qaxs hēmenala'maē lemlemq!āla lōxs hēmenala'maē aē'not!axēs lā'wūnemē Q!ēgēdē lāx gwēg'ilasasa ts!ādagex'sala, yīxs
 10 k!ēāsaē ēg'asa ōgū'la lāxēs lemqaēna'yē. Wā, laem'lāwisē Q!ēgēdē k!ēs'el q!āsēlaxēs genemaxs lāwisaaq. Wā, lā'laē 'nemxsa 'nālaxs laē āla 'yāx'semē wāldemas Ts!ēlwaēlaxēs lā'wūnemē. Wā, hēem'lāwis lāg'ilas Q!ēgēdē k!ēlax'idxēs genemē. Wā, g'ī'em-lāwise gwāl k!ēlak'aqēxs laē dāx'idē Q!ēgēdāxēs hānlemē qas
 15 lā lāwēls laxēs g'ōkwē qas lāel qas'id 'nā'nalaaqa lax wās Hānwadē. Wā, laem'lāwisē Q!ēgēdē dōx'walelanaxa g'īla qaxs ā'maē k'ōdeitsēs g'ōkūlotē qaxs wūlel'maaxs malp!enaē hānl'e-

because they heard two shots. | It was late in the evening when the shots sounded. | It was dark, but Q!эгэд did not come back. || Then 20 his tribe thought that he had been hurt. In the | morning when day came, he was expected in vain to come back, | and later in the day Q!эгэд was given up. | Then the young men of the numaym Ts!ôts!E-na made themselves ready | to go and look for Q!эгэд, who had been expected (to return). They started || and they had not gone 25 far when they saw his tracks. | They followed them, and after going a long way, they found the stock of his gun. | They searched, and they found one of his legs. | In vain they kept on searching for other parts | of his body, but they found nothing else besides the one || leg and the stock of the gun and the barrel. | Then those who 30 had looked for Q!эгэд went home. They | carried with them the one leg and the part of the gun. | When they arrived at Q!эгэд's house and | told his wife the news, she told them to bury the || one 35 leg of her husband. The reason why they talked about Ts!etwaēt was that she | almost died crying for her husband, | because it was on account of her that he had gone out. Now | one leg of her husband had been buried in the fall of the year. | It was towards winter when Q!эгэд had been killed || by the grizzly bear. Now it was 40

g'a'la. Wä, laem'laē k'wäg'ila dzäqwaxs laē hān!āla. Wä, lä 18 'laē p!edex'ida. Hēwāxa'lat!a g'āx nā'nakwē Q!эгэдē. Wä, g'wālelaem'lāwisē g'ökülōtas k'ōtaq laem yelkwa. Wä, lä'laē 20 'nāx'idxa gaāla wūl'em'lāwisē nak'lālase'wa qa's g'āxē nā'nakwa. Wä, hē'lat!a la gāla 'nālaxs laē nānox'q'alayewē Q!эгэдē. Wä, laem'lāwisē xwāna!idēda hā'yāl'āsa 'nemēmōtasa Ts!ôts!E-na qa's lālag'ē nenānuḡlax Q!эгэдē. Wä, lāx'da'x'laē qās'ida. Wä, 'wilaxdzē'laē qwēsg'ila qāsaxs laē dōx'walelax qāqesmōtas. Wä, 25 lā'laē qāstōdeq. Wä, lä'laē qwēsg'ilaem qāsaxs laē q!āxa hān!emas yix ōxlāx'dās. Wä, lä'laē alēx'ida. Wä, laem'laē q!āxa āpsōtsidza'yas g'ōgūyās. Wä, wāx'em'lāwise hāna! ālāx ōgū'la g'āyōl lāx ōk!wina'yas, wä, lä'laē k'leās ōgū'la q!asōs laxa āpsōtsidza'yē g'ōgūyō lē'wa ōxlā'yasa hān!em, wä, hē'mēsa dzex's'anālas. 30 Wä, g'āx'laē nā'nakwa nenānuḡlāx Q!эгэдē. Wä, g'āx'em'laē dāg'ilqālaxa āpsōtsidza'yē g'ōgūyō lē'wa g'āyōlē lāxa hān!emē. Wä, g'il'em'lāwisē lāg'aa lāxa gōx'dās Q!эгэдē laē ts!E-k'lāl'idex genemx'dās. Wä, laem'lāwisē 'nēk' qa wūnemtase'wēsa āpsōtsidza'yē g'ōgūyōsēs lā'wūnemx'dē, yix lāg'ilas g'wāgwēx's'a- 35 lasa yixs hālsela'maē k'lēs q!wayālisemē Ts!etwaētē qaēs lā'wūnemx'dē, yixs hās'maaq nāqa'yē laēna'yas qās'ida. Wä, laem'laē g'wāla wūnemtāxa 'nemē g'ōgūyōs lā'wūnemx'dēxa lāyēnxē. Wä, laem'laē g'wēbē lāxa ts!āwūnxē, yix lāx'demas k'lēlax-'itse'wē Q!эгэдē. Wä, laem'lāwisē ēt!ēd lāyēnxa la 40

41 autumn again of the | following year when the two ends of the year
meet. Then Q!ēgēd had been forgotten | by his tribe. All the |
men and the women went out of their houses, and were sitting on
their | summer seats in front of their houses, for it was a fine day.
45 They had not || been sitting in their summer seats a long time when
wolves began to howl | at the upper end of the village. Then the
wolves howled again | behind the village, and then wolves howled
again | on the other side right opposite the village, | and then the
50 wolves howled again where they had first || howled. Many wolves
howled together. | The howling of many wolves kept up for a whole
day and | night. The men were curious | why they made this noise,
for it seemed that the | wolves wanted something from the village
55 that night. Then || the ancestors of the Ts!ōts!ēna were afraid,
because the howling of the many | wolves was coming near behind
the village that night. | In the morning when day came one of the
men went out of the | house, and he saw many wolves on the bank
60 at the | upper end of the village walking along the bank, and || a
great wolf walked out of the woods, and back of his head a man was
sitting. At once | the man called his tribe to look at him. | And when
the men and women came out, | they saw a great wolf and the man

41 āpseyenx, laem dzēdzak'owa 'nemxenxē. Wā, laem'laē lenē'sta-
se'wē Q!ēgēdex'dāsēs g'ōkūlōtē. Wā, laem'lawisa 'nāxwa bēbe-
gwānem lē'wis ts!ēdaqē hōqūwels lāxēs g'ig'ōkwē qa's lā a'wax'-
ūlsa lax L!āl!āsanā'yasēs g'ig'ōkwē qaxs ēk'aēda 'nāla. Wā, k'lēs-
45 'em'lawisē ālaem gēx'gas a'wāqwalas laasa gemōt!ēg'a'lēda ālanem
lāx 'nalēnagwisasa g'ōkūla. Wā, lā'laē ēdzaqwa gemōt!ēg'a'lēda
gālanemē lāxa ālanā'yasa g'ōkūla. Wā, lā'laē ēdzaqwa emōt!ē-
g'a'lēda ālanem laxa āpsōtasa 'wa lax nex'!ōtasa g'ōkūla.
Wā, lā'laē ēdzaqwa gemōt!ēg'a'lēda ālanem lāx g'ildzagwas-
50 dāsa gālē gemōt!āla. Wā, lā'laē q!ēnema la 'nemādzaqwa gemō-
t!alēda alanema. Wā, laem'laē senbendxa 'nāla lē'wa gānolē
gemōtēda q!ēnemē ēalanema. Wā, laem'laē q!ayaxēda bēbe-
gwanemas hēg'ilas gwēk'lālē qaxs hāē gwēx's dādag'ilt!ēda ēala-
nemaxag'ōkūlāxa gānolē. Wā, laem'laē 'nāx'wa ts!ēndek'ēda gālā
55 'ne'mēmotsa Ts!ōts!ēnāsa gāxē xenlela 'nexwābalēda q!ēnemē
gemōt!āla ēalanem lāx ālanā'yasa g'ōkūlāxa gānolē. Wā, lā'laē
'nāx'idxa gaāla, lāa'lase lāwelsēda 'nemōkwē begwānem lāxēs
g'ōkwē. Wā, lā'laē dōx'walelaxa q!ēnem ēalanem lax 'nālēna-
gwēsasa g'ōkūla g'ilemg'ilisela lāq. Wā, g'āx'laē g'flōlt!ālisēda
60 'wālasē ālanem k!waxlaatālaxa begwānemē. Wā, hēx'idaem-
lāwisa begwānemē la gwayē'l!esxēs g'ōkūlōtē qā dōx'widēsēq.
Wā, g'ilem'lawisē g'āx 'wīla hōqūwelsēda bēbegwānemē lē'wis
ts!ēdaqē, wā, laem'laē dōx'walelaxa 'wālasē ālanemaxs k!wax-

sitting | behind his head, and many wolves walking around him. || G'ilälalit was the name of the great wolf | behind whose head the 65 man was sitting. Then they recognized | that the man was Q!ëgëd, who was singing a sacred song. Then the old people | told all the men and women to purify themselves at once. | Then all the men and || women broke off hemlock branches back of the | houses, and 70 went into the water in front of the houses, and | all washed themselves with hemlock branches. The great wolf | G'ilälalit was standing still as though he was watching the | many wolves, what they were doing. After the people had finished purifying themselves || and had gone out of the river, they sat down in front of | the house 75 of Q!ëgëd. They were watching what was going to happen. | They cleared the house of Q!ëgëd. | When Q!ëgëd saw the men sitting on the ground, he got off from the neck | of G'ilälalit, and stood on the beach. Then || G'ilälalit and the many wolves went back into the 80 woods. Q!ëgëd stood on the beach | singing his sacred song, and all the men made ready | to catch him. When the men | went towards Q!ëgëd, who was standing on the beach, he pointed with the | thing that he held, which was like a baton, towards the mountain on the other side of the river. || And immediately the mountain caught fire. 85

laatälaxa begwānemē. Wē, hēm'lāwisa q!ēnemē ēalanem g'il-
le'stālaq. Wā, hēm lēgades G'ilälalitēxa 'wālasē ālanemxa k!wax- 65
laatälaxa begwānemē. Wā, laem'laē 'mālt!eg'aa!elēda be-
gwānemē, hēmē Q!ëgëdēda yālaqūla. Wā, laem'laēda q!ūlsq!ūl-
yakwē 'nēx qa ā'mēs hēx'idaem 'wīla q!ëqelax'idēda 'nāxwa bē-
begwānem lē'wis ts!ēdaqē. Wā, hēx'idaem'lāwisa 'nāxwa bēbe-
gwānem lē'wis ts!ēdaqē la l!ex'wid lāxa q!wāxē lax ālanā'yasēs 70
g'ig'ōkwē, qa's lā hōxsta lāxa 'wā neqemalisasēs g'ig'ōkwē. Wā,
laem'laē 'nāxwa q!wax'eta. Wā, āem'lāwisa 'wālasē ālanemxa
G'ilälalitē g'ilēs hē gwēx's x'its!ax'ilax gwēgwālag'ilidzasas lē'wa
q!ēnemē ēalanema. Wā, g'il'ēm'lāwisē gwāla q!ëqelax'idē lāa'lasē
hōx'wūsta lāxa 'wā. Wā, lāx'da'x'laē k!ūs'elsa lax l!āsanā'yas 75
g'ōkwās Q!ëgëdē. Wā, laem'laē doqwalaxēs gwa'yi'lālasla. Wā,
hēx'idaemla ēx'wētse'wē g'ōkwās Q!ëgëdē, wā, laem'laē dōqū-
la'ma k!ūts!esē bēbegwānem lāx Q!ëgëdāxs laē lāxa lāx ōxlaatā-
'yasa G'ilälalitē. Wā, āem'lāwisē la lā'wēs lāālālasē g'il'yag'ida
G'ilälalitē lē'wa q!ēnemē ēalanema. Wā, laem'laē Q!ëgëdē lā'wis 80
yālaqūla. Wā, laem'laēda 'nāxwa bēbegwānem xwānāfela qa's lā-
lag'ē dāq. Wā, g'il'ēm'lāwisē 'wīla qās'idēda bēbegwānem gwe-
'yōfela lāx lā'widzasas Q!ëgëdē laa'lasē Q!ëgëdē nōx'witsēs daa-
kwē hē gwēx's t!emyayō lāxa neg'ā lāx āpsōtasa 'wa. Wā, hē-
x'idaem'lāwisē 'nāxwa x'ix'edē ōgūma'yasa neg'ā. Wā, lā'laē 85

86 Then | he pointed his fire-bringer to the mountain up the river, |
while he was standing on the beach, and continued singing his
sacred song. Then | the mountain caught fire. Then | the ances-
tors of the numaym Ts!ōts!ēna were afraid on account of what was
90 done by Q!ēgēd. || The old men encouraged all | the men, and told
them not to be afraid. Then all | the men stood in a row, and walked
together. |

When they came near him, the | line of men bent around Q!ēgēd;
95 and as soon as the || ends of the line of men passed Q!ēgēd, who was
standing on the beach, | they encircled him. Then Q!ēgēd was in the
middle of the circle. When | the ring of men was getting small
Q!ēgēd disappeared and | stood on the beach farther up the river
from those who tried to catch him. In vain | the men surrounded
100 him again. He did the same || as he had done before. Then an old
man spoke, | and said, "O Tribe! let us go home for a while." |
Then all the men agreed | to what he said, and they all started and |
5 went into the house of Q!ēgēd. As soon as they were all in || the old
man spoke, and said, | "Let them call the women to come quickly,
and the virgins." | At once four young men | went out of the house

86 ētlēd nōx'witsēs xūmtxūmtag'ila lāxa neg'ā, lāx 'nāla'yasa lāwi-
dzasas lāxēs hēmendzaqūlaēnē'mē yālaqūla. Wā, laem'laē x'ix-
'ēdē ōgūma'yasa neg'ā. Wā, laem'laē k'ēk'ālēx'idēda g'alā 'ne-
'mēmōtasa Ts!ōts!ēnās g'wālag'ilidzasas Q!ēgēdē. Wā, lā'laēda
90 q'ūlsq'ūlyakwē aem lēlāk'ūlax nēnāqa'yasa 'nāxwa bēbegwānem
qa k'lesēs k'ilela. Wā, laem'laēwisē y'pēmga'lisēda 'nāxwa bēbe-
gwānema. Wā, lā'laē 'nemāx'id qās'ida.

Wā, g'il'em'laēwisē ēx'ā'nakūla lāqēxs laē wāg'e'nakūlēda 'wās-
gemg'itelasasa bēbegwānemēx Q!ēgēdē. Wā, g'il'em'laēwisē
95 hā'yāqē 'wāx'sba'yasa bēbegwānemax lā'widzasas Q!ēgēdāxs laē
k'emēsge'mlisaq. Wā, laem'laē nexts!ālisē Q!ēgēdē. Wā, g'il-
'em'laēwisē t'lōxts!ā'nakūlēda bēbegwānem, laē x'ts'ēdē Q!ēgēdē
qa's lā lāx'walis lāx 'nālalisasa k'em'yāq; wā, laē wāx' ētlēdēda
bēbegwānemē k'emēsge'mlisaq. Wā, āem'laxaāwise hē gwēx'idēs
100 g'il'x'dē gwēx'idaasa. Wā, lā'laē yāq'ēg'a'lēda q'ūlyakwē begwā-
nema. Wā, lā'laē 'nēk'a: "ya, g'ōkūlōt, lālag'aemaslēns nā'na-
kwa," 'nēx'laē. Wā, lā'laē hēx'idēma 'nāxwa bēbegwānem ēx'a-
k'ex wāldemas. Wā, lāx'da'x'laē 'wī'la qās'ida qa's lā 'wī'la
hōgwēl lāx g'ōkwās Q!ēgēdē. Wā, g'il'em'laēwisē 'wī'laēlēxs laē
5 yāq'ēg'a'lēda q'ūlyakwē begwānema. Wā, lā'laē 'nēk'a: "Hā-
g'ax'i lē'lālasē'wa ts!ēdāqax qa g'āxēsō 'wī'la lē'wa k'lēk'lē'yālāx
hā'nak'wāla," la 'nēx'laē. Wā, hēx'idēma'laēwisā mōkwē hā'yāl'a
la hōqūwēls lāxa g'ōkwē qa's lā lē'lāla 'wī'laxa ts!ēdaqē lē'wa k'lē-

and called all the women and the | virgins, and when they had come, the || old man spoke, and said, "Listen why I | call you, women. I suppose 10 that | you all keep your napkins. I wish that you, who are menstruating, | and you, virgins, burn your napkins | around the great Q!ēgēd, who has a supernatural treasure." Thus he said. || And immediately 15 the menstruating women took off their cedar-bark napkins, and | put it down on the floor of the house. And others who were not menstruating went out of the house | to get their napkins which they kept. | When they had brought all, the | men and the women and the virgins went out. || They were going to try to catch Q!ēgēd; and | when 20 they came to the place where he was standing on the beach, they surrounded him. Then they put fire | to the cedar-bark napkins of all the women; and when the fire began to smoke, | all the men and the women sat down. | Then the smoke of the fire went towards Q!ēgēd, and his || fire-bringer and death-bringer disappeared. 25 Then Q!ēgēd spoke, and | said, "Arise, and let us go home, for | you have made me secular." Thus he said. Now, Q!ēgēd had been brought back | by this. As soon as he went into his house, he | told them that the wolves had gathered all the pieces of his body, || as they had been thrown away by four grizzly bears. 30

k!ē'yāla. Wā, g'āx'da'x'laē 'wī'laēla. Wā, lā'laē yāq!ēg'a'fēda q!ūlyakwē begwānema. Wā, lā'laē 'nēk'a: "Wēg'a hōlēlaxen 10 lāg'ila 'nēx' qa's laōs Lē'lālase'wa yūL ts!ēdaq qaxg'in k'ōta'mēg'in-lōl 'nāxwa āxēlaxēs ēēdemaōs. Wā, la'mēsen wālaqēlōl ēxenta yūL k'lēk!ēyal, yīxg'en 'nē'nak'ēlek' qens lālag'i nē'wōxsē'stents ēēdemaqōs lāxa 'wālasē lōgwalē Q!ēgēdē," 'nēx'laē. Wā, hēx'jidaem'lāwisa ēēxenta ts!ēdaq āxālxēs k'ādzekwē ēēdem qa's 15 āxālīfēlēs. Wā, lā'laēda k'lēsē ēēxenta la hōqūwels lāxa g'ōkwē qa's lā āx'ēdxēs ēēdemōte laxēs g'ig'ōkwē, qaxs ēaxēla'maaq. Wā, g'āxda'x'laē dālaq. Wā, g'il'em'lāwisē g'āxexs laē 'wī'la ēt!ēdē hōqūwelsēda bēbegwānem lē'wa ts!ēdaqē lē'wa k'lēk!ē'yala. Wā, laem'laē 'wī'la lāl k'em'yalex Q!ēgēdē. Wā, g'il'em'lā- 20 wisē lāg'aa lāx lā'widzasas laē x'emē'stendeq. Wā, lā'laē menqase'wa ēēdemasa 'nāxwa ts!ēdaq. Wā, g'il'em'lāwisē gū'nēx'widaxs laē 'nāxwa k'lūs'ālisēda 'nāxwa bēbegwānem lē'wa ts!ēdaqē. Wā, g'il'em'lāwisē lāg'aēda gū'nēqula lāx Q!ēgēdē, laē x'is'idē dāakwasxa xūmtxūmtag'ila hālāyā. Wā, lā'laē Q!ēgēdē yāq!ēg'a'fa. Wā, 25 lā'laē 'nēk'a: "Wēg'a q!wāg'elis qens lālag'i nā'nakwa qaxs lē'maaqōs bāxus'idamas g'āxen," 'nēx'laē. Wā, la'mē lālanēmē Q!ēgēdē lāxēq. Wā, g'il'em'lāwisē laēL lāxēs g'ōkwaxs laē ts!ēk'ālēlāsa ālanemāxs hē'maē la māmēnsgemax 'nāxwa wīwelx'lā-lās, yīxs laē ts!eqemē'stāla'yōsa g'ila mōwa. Wā, lā'laēda āla- 30

31 The wolves | had taken him into their house, and put together the
pieces of his body. | Then four wolves had been sent to take the one |
leg that had been buried by the tribe; and when | they had come
35 back bringing the one leg, they stuck it on || where it had been
before; and after they had done so, they sprinkled water of life over
him. | Then Q!эгэд had come back to life after that. As soon as |
night came, they had called all kinds of animals | to come and see
Nūng'āxtā'yē, the 'wālas'axaak', that night. | It was not long
40 before the four men || who were wolves had come back. They had
been | all around the world, and it was not long before | all kinds of
animals had come into the large house. And when | all were in, the
song-leaders had beaten time on the | time-beating boards. Then
45 one hundred men || with wolf-head fore-head-masks had come out of
the rear of the house. The masks were made like the heads of |
wolves. Then they had gone around the fire in the middle of the
house; and | when all had come out, the song-leaders had sung
four | songs. And after the last | song had been ended by the song-
leaders, they had gone back into the sacred room on which was
50 painted || G'ilālalit. After they had finished, the speaker of the
house had spoken, | and said, "Are you watching, | friend Q!эгэд ?

31 nemē laēlas lāxēs g'ōkwē qa's lā āxōdālx wīwēlx' Lālas. Wā,
g'āx'laē 'yālagema mōwē ēālanem qa g'āxēs āx'ētse'wa āpsōtsi-
dza'yē g'ōgūyōsxa wūnemtase'wasēs g'ōkūlōtē. Wā, g'il'em'lāwisē
la aēdaaqā dāg'ilqelaxa āpsōtsīdza'yē g'ōgūyōs laē k'ūt!āLElōdayo
35 lāxēs āxalaasē. Wā, g'il'em'lāwise gwālexs laē xōs'ētsōsa q'ūla'sta
'wāpa. Wā, laem'laē q'ūlāx'idē Q!эгэдē lāxēq. Wā, g'il'em'lā-
wisē gānōl'ida laē qāsase'wēda 'nāxwa ōgūqlēmas g'ilg'aōmas qa
g'āxēs x'its!ax'ilax Nūng'āxtā'yē, yixs 'wālas'axaakwēlaxa gānolē.
Wā, k'lē'slat!a gālxax g'āxaē aēdaaqaxa mōkwē la'nāxwa bēbē-
40 gwānemxs ālanem'maāla. Wā, laem'laē 'nēk'exs la'mēx'dē
lā'stālīsxens 'nālax. Wā, k'lē'slat!a gālxax g'āxaē hōgwēLElēda
'nāxwa ōgūqlēmas g'ilg'aēmas, lāxa 'wālasē g'ōkwa. Wā, g'il'em'lā-
wisē 'wī'laēla, wā, hēx'idaem'lāwisē LEXEDzōdēda nē'nāgadāxēs
LēXEDzowē saōkwa. Wā, g'āx'laē hōx'wūlt!alilēda lāk'!endē bēbē-
45 gwānem x'ix'ēsēwālxax x'isēwa'yēxa nānaxts!ē'wa'max x'ōmsasa
ālanem. Wā, laem'laē lā'stalilēlaxa lāqawalīlaxa g'ōkwē. Wā,
g'il'em'lāwisē 'wī'lōlt!alilā laē denx'ēdēda nē'nāgadē. Wā, mōs-
gem'laēda q!emq!emdemas. Wā, k'lē's'em'lāwisē q'ūlbēda.ēlxīa'yē
denx'ēdayāsa nē'nāgadāxs laē lats!ālil lāxa mawilē k'ladēdzālaxa
50 G'ilālalit. Wā, laem'laē gwāla lāxēq. Wā, lā'laē yāq!eg'a'lē
yāyaq!entemēlasa g'ōkwē. Wā, lā'laē 'nēk'a: "Lē'mas dōqwa'laa,
qāst, Q!эгэдē. Laems lāl lōgwālaLEXa 'wālas'axaak'; wā, hē'misa

Now you will obtain the 'walas'axaak^u and | the name Nūng'āxtā'yē. 53
This will be your name, and you will have the | fire-bringer and
death-bringer. You shall not || stay here long, only until the end 55
of the year. Then we shall | take you home, friend." Thus he had
said. Thus said Q!ēgēd while he was telling his | tribe what had
happened. Now this is imitated when they | give a winter dance,
and that is why the Awa'ILEla own the 'walas'axaak^u. | That is the
end of this.¹||

lēgēmasē Nūng'āxtā'yē. Wā, laems lēgādēts. Wā, g'a'mēsēg'a 53
xūmtxūmtag'ilak' hālāyā. Laemxaak' lāl lāl, qāst. Wā, k'!ēsLES
gālāl lāq^u. ÂemLES dzēdzekūgwīlāl yūl lōx, qāst, qenu'xō lāl 55
taōdLOS, qāst," 'nēx'laē, 'nēk'ē Q!ēgēdāxs laē ts!ēk'!ālēlaxēs
g'ōkūlōtē. Wā, ā'mēsē la nānaxts!ē'wax g'wēg'i'lālasas laē yāwi-
x'ela. Wā, hēem lāg'ilasa Awa'ILEla āxnōgwatsa 'wālas'axaakwē.
Laem lāba lāxēq.¹

¹ For additional beliefs and customs see Addenda, p. 1331.

VI. SOCIAL CUSTOMS

CUSTOMS RELATING TO EATING

- 1 This is the size into which the salmon is broken when a chief-
tainsness gives to eat to the chief. | Into larger pieces breaks it the
wife of a | common man. |

DISTRIBUTION OF PORPOISE

- The dorsal fin and the side-fins of the porpoise are given to chiefs
5 at || great feasts. To the head chief is given | the chest of the por-
poise. The body is given | to the common people. That is all
about this. |

DISTRIBUTION OF SEAL¹

- The hair-seal also teaches the common people their place; | for
10 chiefs receive the chest, and || the chiefs next in rank receive the
limbs. They only give pieces of the body of the | seal to common
people of the tribes, and they give the | tail of the seal to people

CUSTOMS RELATING TO EATING

- 1 Wā, hēem k'lopēsa mōdzilasa g'igāma'yaxs hāmg'ilaaxa bē-
gwānemē. Wā, lāla āwāwastowē k'lopa'yasa genemasa begwā-
nemax'sala.

DISTRIBUTION OF PORPOISE

- Wā, hēem yāq!wēmasa g'ig'egāma'ya lāg'a'yē lē'wa bāsbēlē laxa
5 'wālasē sakwēlaxa k'lolōtlē. Wā, hē'mis yāq!wēmasa xamage-
ma'yē g'igāma'ya hāq!wayāsa k'lolōtlē. Wā, lā yāx'wīdayuwa
ōgwīda'yē lāxa bēbegwānemq'lālamē. Wā, laem gwāi laxēq.

DISTRIBUTION OF SEAL¹

- Wā, hēemxaēda mēgwatē q'lof'alelatsa begūlida'yaxēs āwālox'-
ūnasē qaēda g'ig'egāma'yaxs yāgwadaasa hāq!wāyowē lē'wa
10 laslāla lāxa g'āgelē. Wā, ā'mesē la yeyāqwax's'alayo ōgwīda'yasa
mēgwatē lāxa begūlida'yasa lēlqwalala'yē. Wā, lā yāx'wīdayowē

¹ See also p. 544, lines 206-209, the translation of which is as follows: Only this teaches the common people their low position; for when cinquefoil-roots are given at a feast, the chiefs receive the long cinquefoil-roots, and the short roots are given to (the common people); for chiefs eat the long cinquefoil-roots, and all the common people eat the short roots.

lowest in rank. Therefore | trouble often follows a seal-feast and a 13
 feast of short and long | cinquefoil-roots; for when a man who
 gives || a seal-feast with many seals hates another man, he gives him 15
 a piece of blubber from the body, | although he may be of noble
 descent; and they do the same with the short cinquefoil-roots. |
 That is all about this. |

FEAST OF CURRANTS

As soon as everything has been brought out and put down, (the
 woman) sends two young men | to go and invite her husband's
 tribe. They go; || and after they have gone into all the houses of the 20
 village, they come back. They are also | sent to draw water; and
 immediately each takes a | large water-bucket in each hand, and
 they go down to draw water. When they come back, they pour | a
 little into each dish that stands on the floor. When the buckets are
 empty, | they go to draw more water in the same four large || buck- 25
 ets. When they come back, carrying the bucket with water one in
 each hand, | the two water-carriers are told to put down the buckets |
 and to call those who are to eat the currant cakes. | They go into all
 the houses, and then they come back again; and when | they come
 back, the two young men who act as messengers are told to || spread 30
 the long mats around the house in which the currants are to be eaten. |

L'ödzyoxsda'yasa mēgwatē lāx bekwaxa. Wā, hē'mis lāg'ilas 12
 q'lūnāla xōmatelasa sakwēlaxa mēgwatē lē'wa t'eqwēlāxa t'ex'-
 sōsē lē'wa laxapēlāxa laxabālisē qaxs g'il'maē l'el'asālēdā
 sakwēlaxa q'lēnemē mēgwata qa's lāsa ōgwidēdzēsē xūdzē laxa 15
 wāx'em g'ēqamēna, wā, lāxaē hēem g'wēg'ilayowa t'ex'sōsē.
 Wā, laem g'wāl lāxēq.

FEAST OF CURRANTS

Wā, g'il'mēsē g'āx 'wī'la gwāx'gūlilēxs laē 'yalaqasa hā'yāl'a
 ma'lōkwa qa lās lē'lāxax g'ōkūlōtasēs lā'wūnemē. Wā, lāx'da'xwē.
 Wā, g'il'mēsē 'wiltōlsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wā, lāxaē 20
 'yālagem qa's lā tsāx 'wāpa. Wā, hēx'ida'mēsē 'wāx'senx'widxa
 āwāwē naengats!ā qa's lā tsēx'idxa 'wāpē, qa's g'āxē gūxts!ālasa
 hōlalē lāxa lōlq!wāxs laē mexēla. Wā, g'il'mēsē 'wilg'ilts!āwēda
 naengats!āxs laē ēt'lēdex'da'x' tsēx'ida yīxaasa mōsgēmē āwā
 naengats!ā. Wā, g'il'mēsē g'ax 'wāx'senkūlaxa 'wābets!āla naen- 25
 gats!ēxs laē āxse'wēda ma'lōkwē tsētseyilg'is, qa's hanemg'alilēs,
 qa's lā ētsē'staxa t'ext!āqlaxa q'lēdzēdzowē t'eqa. Wā, g'il'em-
 xaāwisē 'wiltōlsaxa g'ōkūlāxs g'āxaē aēdaaqa. Wā, g'il'mēsē
 g'āx aēdaaqēda ma'lōk' etsē'stelg'is hā'yāl'axs laē āxk'!ālasō', qa's
 lēp!ālihēlēsā g'ilsg'ildēdzowē lē'wa'ya lāx āwī'stalilasa t'ext!agats!ē- 30 .

- 32 Immediately they obey the order of the | host who is about to give a feast of currant cakes. When this is done they really | go to call again. Now they stay longer in each house while they are calling, | and some of the guests begin to come when they are called this time.
- 35 After they have gone through || the whole village, they go back again; and now the two messengers | take the fire-wood and put it on the fire. After they have done so, | they are sent by the host who is about to give the currant-feast to [look for faces] call a fourth time. | They go out, enter all the houses, | and say the following as they go in: "[We are] looking for a face, [we are] looking for a face." When
- 40 they find a || man or a woman, both say at the same time, | "Wo, wo, wo, wo! Get up and go to the feast!" This is the way | they speak when it is winter-dance season; but they do not say this during the secular | summer season, for in summer they just say, when they go the fourth time calling, | "We come back to call you, the only one (who has not come yet);" and they just stand waiting
- 45 for the one for whom || they went to get ready; and when he finishes, the | messengers go back with him. When they come in, (it is seen that) | it is generally the son (or daughter) of a chief who is ashamed because of it. | As soon as he sits down, he asks the song-leader to sing | his feast-song; (he continues) "for it is obtained by me because my child
- 50 did not come earlier." || Thus speaks the one who has been called last;

- 31 Laxa q'ledzedzowē g'ōkwa. Wā, hēx'ida'mēsē nānagēg'ēx wāldemasa q'lēšēlalaxa q'ledzedzowē t'leqa. Wā, g'il'mēsē gwālexs laē ālak' ētsē'sta. Wā, la'mē gageg'ililela lāx g'ig'ōkwasēs ētsē'stase'wē. Wā, la'mē g'āxamenqūlē ētsē'stase'was. Wā, g'il'mēsē lābēlsaxa
- 35 g'ōx'demsaxs g'āxaē aēdaaqa. Wā, lāx'da'x'mēda ma'lōkwē ētsē'stelg'is āx'ēdxa leqwa qa's leqwēlax'idē. Wā, g'il'mēsē gwālexs laē 'yālagemsa q'lēšēlalaxa q'ledzedzowē t'leqa, qa's lā dadōqūma. Wā, hēx'ida'mēsē lāx'da'xwa, qa's lā lā'lesela lāxa g'ōkūla. Wā, hē'mē la wāldemxte'wēsē "dadōqūmai'." Wā, g'il'mēsē q'lāxa
- 40 'nemōkwē begwānema lō'ma ts'edāqē, laē 'nemāx'id 'nēk'a: "Wo, wo, wo, wo! lāx'wid qa's laōs k'wēla." Wā, hēm gwēk'lālatsexs ts'ēts'leqaē. Wā, lā k'lēs hē gwēk'lālaxs bāxūsaaxa hēenxē, yixs ā'maē 'nēx'xa hēenxaxs laē mōp'lēnē'sta ētsē'sta: "G'āxmenu'x" 'nenqema ētsē'stōl." Wā, lā āem lāxwēmīlxēs
- 45 ētsē'stānemaxs laē xwāna'ida. Wā, g'il'mēsē gwālexs g'āxaēda ētsē'stelg'isē qāqelaxēs ētsē'stānemē. Wā, g'il'mēsē 'wi'laēlexs laē q'lūnāla māx'ts'lēda alēlē ētsē'stānemxs nāxsālaē bek'wēna'yas. Wā, g'il'mēsē k'wāg'alilexs laē āxk'lālaxa nāgadē, qa denx'ēdēsēsa k'wēlayalayowa q'lemdems, "qa gwānemsen gēnēt'lēna'yē,"
- 50 'nēk'a ālēlxsa'yē ētsē'stānema. Wā, hēx'ida'mēsē denx'ēdayowē

and immediately they sing his | feast-song. When the *gum* . . . singing, | he calls a speaker from his own numaym, *wis* *na* *up* well; and as soon as the speaker arrives, the one who *came* *it* *was* the one whom he called | to promise a feast, and to say that *it* *is* *to* sell a canoe for it; for generally they say that they will sell a *canoe* and this is the way they do in summer. | It is somewhat *different* during the winter-dancing season, when the messengers go *back* *to* look for those who have | not come in yet before the cannibal *dancers* and the Seal Society come in; and if | they do not find the one *wis* *na* they want, and particularly a (chief's) beloved daughter, | if *she* stays away too long and does not come home, then they give up waiting, || and they just go and call the cannibal dancer and the Seal *Society*, || As soon as they come in and sit down in the rear of the house where the cakes of currants | are to be eaten, after making a speech in praise of them, (the messengers) | go out of the house. Then he sees the one for whom they went, | and who has arrived on the beach after having paddled. Then they go back into the house, and || tell the host that the one whom they could not find has arrived. | 65 Then at once she is called in by the two | messengers; and when they come to the one whom they are calling, the two | messengers say, "Only you have been awaited! Come! We have been | sent for you by the host to bring you in." Thus they say || to her. Then 70 she puts on a good blanket, and, | after doing so, she walks among

k!wēlayalayās q!ēmdema. Wā, g'il'mēsē q!wē'idēda k!wēlalāxs 51
laē lē'lālaxa ēg'ilwatē lāx yāq!ent!lālaxa Elkwē g'ayōl lāx 'nē'mē-
motas. Wā, g'il'mēsē g'āxa laēda gēnētē lāxēs Lē'lālasē'wē, qā's
āxk'lālaq, qā qāsowēs hāmāxasa xwāk!ūna, qaxs hē'maē q!ūnāla
lēx'ētsō'sa qāsowē. Wā, hēem gwēg'ilasxa hēenxē. Wā, g'il'mēsē 55
tslētšlēqaxs laē aōgū'qēla, yixs laē dādoqūmēda ētsē'sta, yixs
k'lēs'maē g'āx hōgwila hāmats!a lē'wa mēemgwatē. Wā, g'il-
'mēsē k'lēs q!āxa lēlwēgemē la'wēnē ts!ēdāqa, yixs laasnokwaē.
Wā, g'il'mēsē xēnlela gāla k'lēs g'āx nā'nakūxs laē pex'idayā.
Wā, ā'misē la ētsē'stase'wēda hāmats!a lē'wa mēemgwatē. Wā, 60
g'il'mēsē g'āx hōgwilaxs laē k!ūs'ālila lāxa neqēwalilasa q!ēsqa!
dzats!ēlaxa q!ēdzēdzowē t!ēqa. Wā, g'il'mēsē gwāla ts!ēlwaqāqēs
laas lāwelsē lāxa g'ōkwē. Wā, lā dōx'walelaxa yālē ētsē'stasō'xs
g'āxaē g'āx'alisax sēx'widex'dē. Wā, lā ēdēla lāxa g'ōkwē qā's
lā nēnlelaxa k!wēlasaxs g'āx'maē nā'nakwa la 'yāg'īls ētsē'sta- 65
sē'wa. Wā, hēx'ida'mēsē la ētsē'stasō'sa ētsē'stelg'isē ma'lōkwa.
Wā, g'il'mēsē lāg'aa lāxēs ētsē'stase'waxs laē 'nēx'da'xwēda ma'lō-
kwē ētsē'stelg'isa: "Āems la ēts!ēltse'wa. Gēlag'a, g'ax'menu'x"
'nenqema 'yālagēmsa k!wēlasē, qenu'x' g'āxē ētsē'stōl," 'nēx'da'-
xwēq. Wā, hēx'ida'mēsē la āx'ēdxēs ēk'ē nēx'ūnā'ya qā's nēx'ūn- 70
dēs. Wā, g'il'mēsē gwālexs laē qāgēxa ētsē'stānemaq. Wā,

72 those who are calling her. | The two messengers go in first; and as soon as they enter | the door of the feast-house, they say, | "Look at her! She has arrived now." And as soon as the woman walks in, ||
 75 the guests all shout, and say, "You have been called, you have been called in!" The | woman goes in and stands in the rear of the house, just | outside of the feasters, between them and the fire in the middle of the house; | and at once her father gets up and tells the song-leader to | sing his daughter's song. Then the guests begin to sing, ||
 80 and the woman begins to dance; and as soon as the | singing stops, the woman sits down among the women to whom she belongs, | and her father promises a feast to his tribe. |

HUCKLEBERRY FEAST

1 When this has been done,¹ the husband and the wife get the | huckleberry-dishes and spoons, | and put them down at the left-hand side of the door of the house in which huckleberries are to be
 5 eaten and also oil. | The woman puts them down, while || the husband clears out the house, and he | spreads the mats for the huckleberry-eaters to sit down on. | As soon as he has done so, he calls his tribe to come in to | eat huckleberries; and as soon as he has been to all the houses, | he goes back again; and now two young men

72 hē'mis g'ālag-iwa'yēda ma'lōkwē ēetsē'stelg'isa. Wā, g'il'mēsē laēl-da'x" lāxa tlēx'ilāsa k'iwēladzats!ē g'ōkwa, laē 'nemāx'id 'nēk'a: "Wāg'a, dōqwalālā g'āx'emg'a." Wā, g'il'mēsē laēlēda ts!edāqaxs,
 75 laē 'nāxwa'ma k'iwēlē 'nēk'a: "Gēnēt, gēnēt, gēnēt." Wā, ā'mēsēda ts!edāqē qāsa, qa's lā lāx'ūlil lāxa ōgwiwalilasa g'ōkwē, lāx L'āsalilasa k'iwēlē lāx āwāgawalilās L'ē'wa laqwāwalilē. Wā, hēx'ida'mēsē ōmpas Lax'ūlila, qa's wāxēxa nēnāgadē, qadenx'ēdēsēs q'!emdemasēs xūnōkwē. Wā, hēx'ida'mēsē denx'ē-
 80 dēda k'iwēlē. Wā, lā yex'widēda ts!edāqē. Wā, g'il'mēsē q'!wē l'idēda denxelāxs laē k'!waqēda ts!edāqaxēs ts!edāqwūtē. Wā, la'mē qāsqwē ōmpas qaēs g'ōkūlōtē.

HUCKLEBERRY FEAST

1 Wā, g'il'mēsē gwālexs' laē hōgwilēda ha'yasek'āla qa's lā k'!e-nemg'alilaxēs gwatgūdats!ēlē lōelq!wa; wā, hē'misa k'āk'ets!ēnaqē qa's g'āxē mex'āliēlas lāx gēmōtstolilāsēs gwatēlats!ēlē g'ōkwa. Wā, hē'misa L'ē'na. Wā, hē'mēda ts!edāqē g'ax āx'āliēlas, yixs
 5 lā'alēs lā'wūnemō ēkwaxēs gwatēlats!ēlē g'ōkwa. Wā, lāxāē Lep!āliēlasa lēlwa'yē qa k'!wadzōltsēs gwatēlag'ilaxa gwādemē. Wā, g'il'mēsē gwā'alilēxs laē L'ē'lāxēs g'ōkūlōtē, qa g'āxēs gū-gwādemg'exa gwādemē. Wā, g'il'mēsē 'wilxtōlsaxa g'ōkūlāxs
 7 āxāē aēdaaqa. Wā, laem g'āx lāg'aya g'ayōlē lāx 'nē'mē-

¹When the berries have been cleaned. Continued from p. 581, line 34.

who belong to his numaym come with him. || When he invites to the 10
huckleberry feast, he says, | when he first invites the tribe, "I invite
you to | come and eat the huckleberries of Breakfast-Food-Giver."
Then he sends the two | young men to call again; and they say,
"We come to call you again | to eat the huckleberries of Breakfast-
Food-Giver;" for this name belongs to the huckleberry feast || when 15
they are given at a feast to many tribes. They have to call | four
times for a huckleberry feast. When | the people come in, the host
who gives the huckleberries at once gets ready, | and at the same
time the guests begin to sing the songs. | Then they put the huckle-
berries into the dishes, so that they are half full. || They take oil and 20
pour it over them, so that it is one | half huckleberries and one half
oil. After doing so, | they distribute the spoons; and when every
one has his spoon, they put the | huckleberry-dishes one each in
front of six men; | and after they have been put down, they || all eat 25
with their spoons, and they eat the huckleberries covered | with oil;
and they do not stop until they have eaten all the huckleberries | and
oil. After they have been eaten, they all go | out of the house. |

VIBURNUM-BERRY FEAST

Now I shall talk about viburnum-berries, which are given at a 1
feast, | for this feast is next in greatness to the oil feast, | which is

motasxa ma'lōkwē hā'yā'a. Wā, hē'mis wāldemsa gwatēla- 10
laxa gwādemaxs gālaē la lē'lāxēs g'ōkūlōtē: "Lē'lālenlōl, qa's
layōs gwatgūt lāx Gamōlselas." Wā, lā 'yālaqasa ma'lōkwē hā'yā-
'a qa lās ētsē'sta. Wā, lā 'nēk'a: "La'menu'x" ētsē'staai qaens,
gwātgūdaslē Gamōlselas," qaxs hē'maē g'ēga'ya gwādemaxa lēgad-
g'ilē k'wēladzema lāxa q'lēmē lēlqwālala'ya. Wā, lāxāē mōp'lē- 15
nē'sta ētsē'stase'wēda gwatgūtlaxa gwādemē. Wā, g'il'mēsē g'āx
'wilaēlexs laē hēx'ida xwāna'idēda gwatēlalaxa gwādemē, yīxs
laāla! denxelasa k'wēlayalayowa gwatgūtlaxa gwādemē. Wā,
la'mē k'lats'lālasa gwādemē lāxa lōelq'wē, qa naengoyoxsdales.
Wā, lā āx'ēdxa l'lē'na, qa's k'lūng'ile'yindēs lāq. Wā, la'mē nāx- 20
saaplēda gwādemē lē'wa l'lē'na. Wā, g'il'mēsē gwālexs laē ts'lē-
wanaēdzema k'ākets!ēnaqē. Wā, g'il'mēsē wilxtōxs laē k'aēdze-
ma gwēgwatgūdatlē lōelq'wa lāxa q'lēq'lōkwē bēbēgwānem lāxa
'nāl'nēmēxla lōq'wa. Wā, g'il'mēsē 'wilg'alilexs laē hēx'idaem
'naḡwa 'yōs'itsēs k'āk'ets!ēnaqē, qa's gwatgūt!ēdēxa t!ēp!ēgeli- 25
saxa l'lē'na gwādemā. Wā, āl'mēsē gwālexs laē 'wī'laxa gwādemē
lē'wa l'lē'na. Wā, g'il'mēsē 'wī'laqēxs laē hēx'idaem la 'wī'la hō-
qūwelsa.

VIBURNUM-BERRY FEAST

Wā, la'mēsen gwāgwēx'sex'idēl lāxa t!ēlsaxs laē t!ēlsēlēda 1
t!ēlyadāsa t!ēlsē, yīxs hē'maē māk'ilaxa l'lē'nag'ilāxa l'lē'nāxs 'wā-

the greatest feast given to many tribes. Next to the | viburnum-
 5 berry feast is the seal feast, which is given to many tribes. || These are
 put into house-dishes, the killer-whale | dish, hair-seal dish, whale
 dish, sea-lion dish, | beaver dish, grizzly-bear dish, wolf dish, and |
 Dzō'noq!wa dish, and also into the double-headed | serpent dish.
 These which I name are the dishes out of which they eat at great
 10 feasts, || and belong to the various numayms of the different tribes.
 When they have a winter dance in winter, they come together to
 have a great dance, | all the tribes. They are invited by the one who
 is going | to give a viburnum-berry feast. When they go the first
 time to invite, | they put down all the berry-boxes on the left-hand
 15 side of the door of the || feasting-house inside, and also oil-boxes.
 Generally | there are two boxes full of oil to be poured into ten
 boxes | of viburnum-berries, when these are given at a feast. There
 are also the various kinds of house-dishes. | There are always four
 20 kinds. These are | left outside the feasting-house. The || small
 long dishes for feasting are placed behind the boxes containing the
 berries and the | oil-boxes, and the spoon-baskets are also | put
 where the small dishes are. Mats are then spread all round the
 house | for the guests who are to eat the viburnum-berries to sit
 down on when they come. When | those who are to eat the
 viburnum-berries have come in, after having been called four times, ||

3 lasaē k!wēladzema lāxa q!lēnemē lēlqwālala'ya. Wā, hē'mē gwāsa
 t!ēlsa mēgwatēlāxa mēgwataxs sakwēlag'ilaēda q!lēnemē lēlqwāla-
 5 la'ya. Wā, hā'staem lex^uts!ōyo lāxa lēlōqūlilēxa māx'ēnoxwē
 lōqūlila lē'wa mēgwatē, lē'wa gwe'yimē, lē'wa l!ēxenē lōqūlilē
 lēwa ts!āwē lōqūlila, lē'wa nānē, lē'wa ālanemē lōqūlila, lē'wa
 dendelāgēsē'wē dzōnoq!wa lōqūlila; wā, hē'mislēda 'wāx'sgemlilē
 siseyōla. Wā, hā'staem ha'maats!ēxen lā lēlēqelase'wa lāxa
 10 āxnōgwadās lāxa 'nā!ne'mēmasasa ōgūxsemakwē lēlqwālala'ya.
 Wā, hē'maaxs laē ts!ēts!ēqa la ts!āwūnxa, laē ts!ēts!āqewēda
 lēlēlāxa 'nāxwa lēlqwālala'ya. Wā, lā lē'lālase'wa yīsa t!ēlsēla-
 laxa t!ēlsē. Wā, g'il'mēsē lā g'ālēda g'ālēsta lē'lālaxs g'āxaē
 mex'alitēlayewa t!ēt!ēlyats!ē lāxa gemxōtstāli'las t!ēx'lāsa t!ēls-
 15 t!ayats!ēlē g'ōkwa; wā, hē'misa dēdengwats!ē l!ē'nāxs q!ū-
 nālāē ma'itsema dēdengwats!ē l!ē'nāxs k!ūngēmāxsēsa neqasgemē
 t!ēt!ēlyats!ēyē k!wēladzemasa begwānemē. Wā, hē'misa lōqūli-
 laxs hēmenālāē mowēxla lāxēs gwēgwēx'sdemē. Wā, hēm
 mexesa l!āsanā'yasa t!ēlst!ayats!ēlē g'ōkwa. Wā, hē'misla 'wi-
 20 'la mexōlila lēlogūma alalilasa t!ēt!ēlyats!ē lē'wa dēdengwats!ē
 l!ē'na; wā, hē'misa k'ēk'ayats!ē g'āx hāx'hānēla lāx mēmexōli-
 lasasa lēlōgūmē, yīxs lē'maaxat! lēpsē'stalēkwa g'ōkwasa lēlwa'yē
 qa k!ūdzedzewiltsōltsa t!ēlst!as!axa t!ēlsē. Wā, g'il'mēsē 'wi-
 laēlēda t!ēlst!as!axs laē mōp!ēnē'sta ētsē'stase'wa, lā hēx'idaem

they sing the great feasting-songs, and | all the members of the 25
numaym of the host sit down together. After | singing, the mem-
bers of the numaym of the host get up. | The young men go out of
the house and take hold of the four house-dishes, | which they bring
in. They put them down all heading to the rear of the feasting-
house. || They take hold of each corner of a berry-box and pour | the 30
viburnum-berries into the house-dishes. Then they go and | pour
one box of berries into each of the house-dishes; and as soon as this
has been done, | they take the small feasting-dishes and put them
on the edge of the other berry-box. | They take a long-handled ladle
and dip it into the berries. || When it is full, they empty it into each 35
one of the small dishes; | and when the viburnum-berries are in
them, they put the dishes on the floor, just behind the | house-
dishes. Generally they do not touch two of the berry-boxes, | and
they give large spoons to the chiefs of the guests who have been
invited to eat viburnum-berries. | When the berries have been put
into the small dishes, they pour much || oil over them. They take a 40
long-handled ladle, dip it | into the oil, and fill it. Then they pour
the oil over the berries in the house-dish. | They also take one ladleful
of oil, which they | pour into each of the house-dishes. After this
has been done, | the speaker of the host stands up and speaks. || He 45
asks the chiefs of all the tribes to take care | and to try to eat all the

denx'itsa 'wālayalayo men'lāla q'lemdema. Wā, ā'mēsē k'lūsāla 25
'nāxwēda 'ne'mēmotasa t'elselāxa t'elsē. Wā, g'il'mēsē gwāl
denxelaxs laē q'wālēx'elilē 'ne'mēmotasa t'elselāxa t'elsē. Wā,
la'mē hōqūwelsēda hā'yāl'a, qa's lā dādebendxa mewēxla leloqūlila,
qa's g'āxē mex'ālihelas g'wēgwēgemāla lāx ōgwiwalilasa t'elst'aya-
ts'lēlē g'ōkwa. Wā, la dādanōdxa t'elyats'lē, qa's lā gūqāsasa 30
t'elsē lāxa lōqūlilē. Wā, lāx'da'x'mē 'nāl'nemsgem t'elyats'lē
gūqādzemas lāxa 'nāl'nemēxla leloqūlila. Wā, g'il'mēsē gwālexs
laē āx'ēdxa lēlōgūmē qa's lā hāng'agents lāxa waōkwē t'lēt'lēl-
yats'lā. Wā, lā āx'ētse'wēda tsēxla, qa's lā tsēstanō lāxa t'elsē.
Wā, lā 'nāl'nemēxla qōqūtla lāxa 'nāl'nemēxla lēlōgūma. 35
Wā, g'il'mēsē lā t'elts'lāxaxa t'elsaxs laē mex'ālihelayo lāx ālalilasa
lōlqūlilē. Wā, la hēmenālaem k'lēs lābalaxa ma'itsemē t'lēt'lēlya-
ts'lā, qa's t'lēqūlaxa g'ig'egāma'yasēs t'elsēlag'ilaxa t'elsē. Wā,
g'il'mēsē 'wiwelts'ewakwēda lēlōgūmaxs laē k'lūnq'eqasa q'lēnemē
l'lē'na lāq. Wā, lā āx'ēdex'da'x'xa 'wālasē tsēxla, qa's tsēx'idēs 40
lāxa l'lē'na, qa qōtlēsēxs laē gūq'eqas lāxa lōqūlilts'lāla t'elsa.
Wā, laemxaē 'nāl'nemēxlēda tsēxla qōqūtla lāxa l'lē'nāxs laē
gūq'egem lāxa 'nāl'nemēxla lōqūlila. Wā, g'il'mēsē gwālexs laē
lāx'ūlilē elkwāsa t'elst'ayasaxa t'elsē, qa's yāq'eg'a'lē. Wā, laem
'nēx' qa wēg'ēs yāl'lewila g'ig'egāma'yasa 'wi'welsgemakwē lēlqwā 45

- 47 viburnum-berries in the house-dishes. | He calls the young men of his numaym to carry the | house-dishes and to put them down in front of the tribe first in rank of those who are to eat the berries.
- 50 Then | the young men arise and take off their || blankets, for they do not want to have them in the way if they should get twisted around their feet | when they lift the house-dishes. As soon as the blankets are off, | one of them, the oldest one, speaks, and tells | the young men to take hold of each end | of the house-dishes; and they all go and take hold of each end, and others take hold of the
- 55 sides. Then || the eldest one shouts while he is standing in the house, "Wooyē!" | and the young men also cry all at the same time, "Wooyē!" | After they have done so four times, they lift the house-dish and | put it down in front of the tribe highest in rank among the tribes. These are the Mamalēleqāla; | that is, if the Kwāgruḷ
- 60 give the viburnum-berry feast. || Then the oldest one of the young men follows them; and as soon as they put the dish down in front of the guests, he says, | "This dish is for you, Mamalēleqāla, for two of you, also for the Qwēq'sōt!ēnox". | Then they shout as they did before, "Wooyē!" for the dish which they give to the Nimkish | and Lawētslēs. There are again two (tribes), and they receive one house-dish. Then they go to the | other house-dish and they cry "Wooyē!"
- 65 and they put it down before the Maāmtag'ila || and Gwawaēnox".

- 46 lala'ya, qa's gūnx'idēl 'wā'wilaalxa t!else grēts!āxa lōelqūlilē. Wā, lā lē'lāalaxa hā'yāl'āsēs 'nē'mēmōtē, qa lālag'is k'ax'dzamotsa lōelqūlilē lāxa mekwētēma'yasa t!elst!as!axa t!elsē. Wā, hē'mis la q!wag'ililatxa hā'yāl'a. Wā, laem 'nāxwa xānemg'alilēlaxēs
- 50 'naenx'ū'na'yē, qaxs gwāq!elaē aōdzek!ālaq qō x!lpsēs!ax laqēxs laē wig'elilaxa lōelqūlilē. Wā, g'il'mēsē 'nāxwa la xāxenālaxs laē yāq!ēga'tēda 'nemōkwē lāx q!ūlyak!ūga'yas. Wā, la'mē wāxaxa hā'yāl'a qa wēg'is dādebēndxa lōqūlilē. Wā, lā 'nāxwa dādebēndēda hā'yāl'āq. Wā, lāxaē dēdag'āga'yēda waōkwaq. Wā, hē
- 55 'mis la 'nēg'atsa q!ūlyak!ūg'ayasēx ā'maē lawila: "Wooyē!" Wā, lā 'nāxwa 'nēg'abā'ya hā'yāl'a 'nemādzaqwa: "Wooyē!". Wā, hēt!ala mōp!ēndzaqwa wooyēxaxs laē wēg'ililaxa lōqūlilē qa's lā hānx'dzamōlilās lāxa mekūmā'yasa lēlqwālala'yēxa Mamalēleqāla, yixs Kwāgruḷaēda t!elst!a'yasaxa t!elsē. Wā, lā lasgemē q!ūly-
- 60 k!ūga'yasa hā'yāl'a, wā, g'il'mēsē hānx'dzamōlilema laē 'nēk'a: "Lōqūlas Mamalēleqāla mā'itales lō' Qwēq'sōt!ēnoxwē". Wā, lā ēt!ēd hēem gwēk!ālaxs wooyēxaē, qa lōqūlās 'nemgēsē lō' Lawētslēsaxs mā'itāē lē'wē lāxa 'nemēxla lōqūlila. Wā, lā ēt!ētsa 'nemēxla lōqūlila wooyēxaxs laē k'ax'dzamōlilās lāx Maāmtag'ila
- 65 lō' Gwawaēnoxwē. Wā, lā ēt!ētsa elx!a'yē wooyēxaxs laē k'ax-

And with the last they shout again, "Wooyē!" and they | put the 66
dish down in front of the Dzāwadeēnox" and Hāxwāmis. Then |
all the house-dishes have been put down, and the young men take
up the small dishes | and put these one in front of each four of the
men, | and the larger ones each in front of six men. As soon as ||
they put down all of them, the speaker of the host who is giving the 70
viburnum-berry feast stands up and tells them to | start in and
eat the viburnum-berries; and immediately the | chiefs of each two
tribes stand up from their seats. They leave their | blankets on the
ground in their seats, for they leave them there | where they were
sitting, and they go and sit around the house-dishes || which contain 75
the viburnum-berries; and they eat with their spoons, for the food
has already been given to them; | and the common people also eat
with their spoons | out of their small dishes; and as soon as they
have eaten, | the speaker of the host who gives the berry-feast speaks,
and tells | the members of his numaym to gather in the house and
to sing the feasting-song. || Then the child of the host stands out in 80
front of them; and | when the members of the numaym sing the
song, his daughter dances; | and when they have sung one-
half of the song, the guests | shout, "Woosq!" They shout all at
the same time, "Woosq!" Then | two men, the nearest relatives of
the host, take || each one large long-handled ladle and carry it on 85
their shoulders, | dancing a little while. After doing so, they go |
and dip the ladle into the box which has not been touched. As soon

dzamōlilas lāx Dzāwadeēnoxwē lē'wa Hāxwāmisē. Wā, laem 66
'wilg'alila loelqūlilaxs laē 'nāxwa'ma hā'yāl'a k'ik'ag'ililaxa lōel-
gūmē, qa's lā k'ax'dzamōlilēlas lāxa maēmokwē bēbēgwānema
lōxs q'lēqlalaēda waōkwaxa āwāwē lōelgūma. Wā, g'il'mēsē
'wilg'alilēxs laē lāx'ūlilē elkwāsa t!elst!ayasaxa t!elsē, qa's wāxēxa 70
t!elst!as!axa t!elsē, qa wāg'rēs t!elst!as'ida. Wā, hēx'ida'mēsa
g'ig'egāma'yasa maēma!tsemakwē q!wāg'ilila lāxēs k'lēts!ēna'yē
'naenx'ūnālaxēs naenx'ūna'yē, yīxs ā'maē x'ix'ilgēlālaq lāxēs
k'lūdzelasde, qa's lā klūsāgelilaxēs lōqūla t!ēt!elsts!āla lōelqūli-
laxs laē 'yōs'itsēs k'ak'lēts!ēnaqē, qaxs la'mēx'dē ts!ewanaē 75
dzem lāq. Wā, lāxaēda bēbēgūlida'yas ōgwaqa 'yos'itsēs k'āk'e-
ts!ēnaqē lāxēs lēloqūlēda lōelgūmē. Wā, g'il'mēsē 'yōs'ida, laas
yāq!eg'a'lē elkwāsa t!elst!ayasaxa t!elsē. Wā, laem wāxaxēs
'nē'mēmōtē, qa q!ap!ēg'ililē, qa's k!wamēlalē denxela. Wā,
hē'mis la l!āsg'ililats xūnōkwasa t!elst!ayasaxa t!elsē. Wā, g'il- 80
'mēsē denx'idē 'nē'mēmōtasēxs laē yīx'widē ts!edāqē xūnōx's.
Wā, g'il'mēsē nexsemalila yīxwāxs laē woosq', 'nēk'ēda t!elst!a-
saxa t!elsē. Wā, la'mē 'nemādzaqwa woōsqwaxa. Wā, hē'mis la
dāx'idaatsa ma'lōkwē māk'meg'il lēlēlālāsa t!elsēlāxa t!elsaxa
'nāl'nēmē āwā g'ilsg'il!exlāla tsētsēxla, qa's wēk'ilēqēxs laē 85
yāwas'id yēx'widē. Wā, g'il'mēsē gwālēxs laē qās'idex'da'x',

87 as | the ladles are full, they go to stand in front of a | chief, of one
 90 who belongs to the Mamalēleqāla, and the other one || in front of one
 who belongs to the Qwēq"sōt!ēnox"; and they say when they give
 them | to them, "Now, chief, draw in your breath!" Then the one
 to whom it is given stands up, | takes the spoon, and drinks the juice
 of the berries; | and when he has had enough, he pours what is left
 over into the house-dish, | while the daughter of the host is still
 95 dancing. || The two men continue doing this with the two | long-
 handled ladles; and when the boxes are empty, they stop. Then the
 guests go out | when this is finished. When those who have eaten
 the viburnum-berries go out, | then the members of the numaym
 take the house-dishes that have been given | to the head chiefs of the
 100 various tribes, || and they divide (the contents of each between) the
 chiefs of the tribes that have been eating together; and when | all
 the small dishes have been taken out, they keep quiet. That is all
 about this. |

SALMON-BERRY FEAST

1 As soon¹ as all the salmon-berry pickers have brought their salmon-
 berries, | and when (the host) has poured them all into the oil-box—
 for sometimes | five salmon-berry boxes half fill the oil-box | which

87 qa's lā tsēx'id lāxa k'lēsem lābal t!ēt!ēlyats!ā. Wā, g'il'mēsē
 qōqūt!ēda tsēxlāxs laē qās'idex'da'xwa, qa's lā lāxūmlilāxa
 g'ig'egāma'yē 'nemōk" g'ayōl lāxa Mamalēleqāla; wā, lā 'nemōkwa
 90 g'ayōlē lāxa Qwēq"sōt!ēnoxwē. Wā, la 'nēx'da'xwa laē ts!ālas
 lāq: "Laem xwot!ēdlōlē g'ig'egāma'yē," 'nēk'ixs laē lāx'ūlilēda tsēqa-
 se'wē, qa's dāx'idēxa tsēxlā, qa's nāx'idēx 'wāpalāsa t!ēlsē.
 Wā, g'il'mēsē hēlak!ēsexs laē qepts!ōtsēs ānēx'sāyē lāxa lōqūli-
 laxs hē'maē ālēs yāla yīxwē xūnōkwasa t!ēlst!ayasaxa t!ēlsē.
 95 Wā, la'mē yāla hē gwēg'ilēda ma'lōkwē bēbegwānemsa ma'lē tsē-
 tsēxlā. Wā, g'il'mēsē 'wī'laxs laē gwāla. Wā, ā'misē la hōqūwel-
 seks laē gwāla. Wā, g'il'mēsē la 'wī'lewelsēda t!ēlst!asdāxa
 t!ēlsaxs laē k'ēk'aodalē 'nē'mēmotasa t!ēlsilāxa t!ēlsēxa lōelqūlilē
 lāxa xamāgema'yē g'ig'egāmēsa 'nāl'nemsgemakwē lēlqwālala'ya.
 100 Wā, lā āem ma'its!ēq lō' g'ig'egāma'yasēs ma'itsemakūlōtaq. Wā,
 g'il'mēsē 'wī'lewelsēda hēlogūmaxs laē selt!ēda. Wā, lāem gwāla.

SALMON-BERRY FEAST

1 Wā,¹ g'il'mēsē g'āx 'wīlg'alisa hāmsāx'dāxa q!ēmdzekwaxs, laē
 'wī'laem la gūxts!ālas lāxa dēdengwats!ēmōtē, yīxs 'nāl'nemp!ē-
 naē sek!asgema q!ēmdzegwats!ē naeng'oyāla dēdengwats!ēmōt

¹ Continued from p. 212, line 33.

is used for the salmon-berry feast by a man—as soon as he has every-
 thing || in the box that the engaged women have picked, he calls | his 5
 tribe, for salmon-berries are only given to one's own tribe. | They go
 at once and bring the oil, which is | placed on the floor. Now, I do
 not want to talk about it again, | for it is all the same as is done with
 the viburnum-berries || when they are eaten, as I first described when 10
 they are put into house-dishes, | and it is done in the same way with
 salmon-berries in house-dishes. I have seen here | the Kwakiutl
 when they do this, when they are eating salmon-berries | and oil out
 of house dishes. They first give to the Maāmtag'ila, | and with
 them are the G'ēxsem; and the next are the Kūkwāk'ūm, together
 with the Sēnl'em; || and to the Lāyalalawa, together with the 15
 Laālx's'endayo. | Each of these had one carved dish; that is, when
 a salmon-berry feast is given by the Q'ōmoyā'ē, | and it is done in
 the same way when a salmon-berry feast is given by the Walas
 Kwakiutl: | for it is the same way for the viburnum-berry feast and
 for the salmon-berry feast. | There is only very little difference, for
 the oil is given in large ladles to the chiefs || to drink in the salmon- 20
 berry feast. That is all about this; | for there is no way in which
 they are cooked. | They have too much juice to be dried into cakes.
 That is the end. |

q'ēmdzekwēlasōsa 'nemōkwē begwānema. Wā, g'il'mēsē 'wī'laēlē
 hāmānemasā tsēdāqē hē'lānemāx laē hēx'idaem lāda lē'lālāx 5
 g'ōkūlōtas, qaxs ā'maē t'ēnsēlayowēda q'ēmdzekwē lāxa g'ōkūlōtē.
 Wā, laemxāē hēx'idaem la āxwūltalēlema L'ē'na, qā's g'āxē
 hā'nēla. Wā, wēlmēsēn 'nēx' qēn ēdēlts'axstalē gwāgwēx's'āla
 laqēxs ā'maē lā naqēmg'itawī'lālax gwāyī'lālasasa t'ēlsēlāxs laē
 t'ēlst'asa lāxen g'ālē gwāgwēx's'ālasa lōqūlīts'ōlēda t'ēlsē. Wā, 10
 lā hēemxat! gwēg'ilēda lēx'ts'ōdāxa q'ēmdzekwē, yīxen dōgūlē
 laxg'ada Kwāg'ulek'; yīxs hāē gwēg'ilāxs lēx'laqwaaxa q'ēmdzekwē
 L'ē'naqela. Wā, hēem g'il k'āx'ts'ō'sēda Maāmtag'ila. Wā, lā
 ma'ita lō' G'ēxsemē. Wā, lālasa Kūkwāk'ūmē ma'ita lō' Sēnl'e-
 mē. Wā, lālasa Lāyalalawa ma'ita lē'wa Laālx's'endayo lāxa 15
 'nāl'nēmēxla lēlōqūlīla, yīxs hāē q'ēmdzekwīlanōkwa Q'ōmoyā'ē
 Wā, lāxāē hēem gwēg'ilāxs hāē q'ēmdzekwīlanōkwa 'wālasē Kwā-
 g'ula, yīxs 'nemmasē gwāyī'lālasē lē'wa t'ēlsaxs lēx'ts'loyāē. Wā,
 lā hālēbida'wē ōgūx'ida'yās, yīxs L'ē'naēda la tsēqelaxa g'ig'igā-
 ma'yasa q'ēq'ēmdzegwāxa q'ēmdzekwē. Wā, laem lāba lāxēq, 20
 qaxs k'ēāsaē hānx'lēndaēnēq, qā L'ōbatsa q'ēmdzekwē. Wā,
 laxāē q'ēq'lēk'inē saaqas lāx t'ēqag'ilasē'wē. Wā, lawēs'la lāba.

CRABAPPLE FEAST

- 1 The name of the boiled crabapples is changed when they are put into | the empty oil-box, when winter comes. They | are called "crabapples in water," for that means crabapples and water. | Therefore they are called "crabapples in water." ||
- 5 Now I will talk about a crabapple feast, which the | chief gives to many tribes. Generally they have ten | boxes of crabapples with water; and, if a chief is (very) angry, he may get twenty | boxes of crabapples and water. I mean that the price of each box of crabapples and water is ten pairs of blankets | when it is sold. That is the
 10 same as || ten dollars for each box of crabapples and water; | and this is also the price of the box of viburnum-berries. Each box contains five | coal-oil tins of crabapples. | The common people can not afford to buy these. |
- Now I will talk about the invitation to a crabapple-and-water
 15 feast; || for first of all they get the house-dishes ready, which | are put down outside of the feasting-house. | The host also sends out two young men of his numaym to | go and get fire-wood for the house-fire in the feasting-house. They | take a Chinook canoe, and the
 20 young men go to get a dead cedar. || They do not go to get fire-wood

CRABAPPLE FEAST (Tselxwēlāxa tselx^usta)

- 1 Wā, laem l'āyowē l'ēgemasa q'ōlkwē tselxwaxs laē g'its!ā lāxa tselwatslē dengwats!emōta, yixs laē ts!āwūnx'ēda. Wā, laem l'ēgades tselx^usta, yixs hē'maē 'nē'nak'ilqēxs tselxwa lē'wa 'wāpē; lāg'ilas tselx^ustaxelase'wa.
- 5 Wā, la'mēsen gwāgwēx's'alal laqēxs laē tselx^ustag'ilēda g'igā-ma'yē qaēda q'lēnemē lēlqwālala'ya, yixs q'lūnālaē neqasgema tselx^ustaats! l'ōx g'il'maē lāwisa g'igāma'yaxs laē ma'tsemg'ōstōwa tsētselx^ustaats!ē, yixen 'nē'nak'ilaxs naenqaxsaxwaasa p'elxelasgema 'nemsgemē tselx^ustaats!ēxs k'ilxwase'waē 'nemāx'is l'ō'
 10 neqasgem dzāk'!ema laqēxs 'nemsgemaēda tselx^ustaats!ē. Wā, hēemxaāwis lax'sa t'elsaxs 'nemsgemaē t'elyats!ā, yix sēsek'lasgemts!āēda 'nemsgemē tselx^ustaats!ēxa koninats!ē k'!ewelx^usema. Wā, hē'mis wāyats!ōitsa begwilēda'yasa g'ig'igāma'yē la'xwas.
- Wā, la'mēsen wāg'il gwāgwēx's'alal laqēxs laē l'ē'lalēda tselx^u-
 15 stag'ilalaxa tselx^usta, yixs hē'maē g'il āx'ētsōsēs lēlqūlilē, qa g'āxēs mexes lāx l'āsanā'yasēs tselx^ustag'ilats!ē g'ōkwa. Wā, lāxaē 'yālaqasa ma'lōkwē hā'yāl'a g'ayōl lāxēs 'nē'mēmōtē, qa lās ānēqax leqwā, qa's tselx^ustag'ilax'dema legwīla. Wā, la'mē āx'ēdxa xwēdekwe xwāk'lūna, qa's ānēgats!ēxa l'ēdzekwēda
 20 hā'yāl'a. Wā, laem k'lēs hē ānēqaxa leqwēda l'!ema'isē, yixs hāē

from the beach; but they go | to the woods on the islands, for they 21
do not need to go far into the woods to find a dead cedar. | It is not
long before they come back, carrying a load of blocks of dead cedar-
wood. | When they reach the beach of the house, they are met by
the numaym of | the host. They carry on their shoulders the cedar-
wood || which they carry up from the beach, and put down | outside 25
of the feasting-house. When it is all up, | they go and call two or
even four young men of | the numaym (to go inviting). As soon as
they have been to all the houses, they come | back. Then they put
out the boxes containing the crabapples, || and place them inside the 30
door on the left-hand side of the feasting- | house. If there are ten
boxes of crabapples, there will be five | boxes of oil to be poured on.
They bring out everything and put it down, | and also four long-
handled ladles are brought down and are hidden | on one side of the
door. When everything is ready, the || young men carry in the 35
blocks of dead cedar-wood and build a fire | in the middle of the
feasting-house. After this has been finished, | and when the fire in
the middle of the house blazes up, they go calling again. They call
four times, | then all those who are to eat the crabapples come in.
When they have come, | they sit down in their proper seats. They
never move their seats. Then || the drum is taken to them to sing 40
the feasting-songs. | First of all, they sing the feasting-song of the |

lēda āl!āsa maemk'āla, qaxs k'lēsaē ālalēs l!ēdzekwē. Wā, 21
k'lēstla gātaxs g'āxaē aēdaaqamālaxa temg'ikwē l!ēdzekwa. Wā,
g'il'mēsē g'āx'alis lāx l!ema'isasa g'ōkwaxs laē lālālē 'ne'mēmotas
tselx"stag'ilalaxa tselx"sta, qa's lā wāwig'alaxa ānēganemē l!ē-
dzekwa, qa's lā wēx'wūsdēselaq lāxa l!ema'isē, qa's lā wix'elsaq 25
lax l!āsanā'yasa tselx"stag'ilatslē g'ōkwa. Wā, g'il'mēsē 'w'ilōs-
dēsēxs laē lē'lalēda ma'lōkwē lōxs mōkwaēda hā'yā'fa g'ayōl
lāx 'ne'mēmotas. Wā, g'il'mēsē lā 'wilxtōlsaxa g'ōkūlāxs g'āxaē
aēdaaqa. Wā, la'mē hānōlt!alilēlaxa tsētselx"staats!ē, qa g'āxēs
hāx'hānēl lāx gēmxōtstālihas āwōlēlās t!ex'ilāsa tselx"tsawats!ēlē 30
g'ōkwa. Wā, g'il'em neqasgema tsētselx"staats!āxs laē sek'!asgema
dendagwats!ē k'lūngemaxsēs l!ē'na. Wā, hē'mis g'ax 'w'ila hāx'hā-
nēlē. Wā, hē'misa mewēxla āwā tsēqela tsētsēxla g'āx q'lūlālēl
lāx āpsōstālihas t!ex'ila. Wā, g'il'mēsē 'w'ila la g'wālilēxs laē
wēg'ilēlēda hā'yā'āxa temg'ikwē l!ēdzek"leqwa, qa's laqolilēxa 35
āwāgawalilasa tselx"tsawats!ēlē g'ōkwa. Wā, g'il'mēsē g'wālilēxs laē
x'iqostāwēs laqolilā'yaxs laē ētsē'sta. Wā, la'mē mōp!enē'staxs
g'āxaē 'w'ilaēlēda tselx"tsax"laxa tselxwē. Wā, g'il'mēsē 'w'ilaē-
lēxs laē k'lūstāli lāxēs k'wa'yēxa k'lēse lēqwi'lāla. Wā, hēx'i-
da'mēsē lāyowa menats!ē lāq, qa dēnx'idēsēsa k'wēla'yāla q!ēm- 40
dema. Wā, la'mē hē g'il dēnx'idayōsē k'wēla'yāla q!ēmdēms

- 42 chief of the head tribe, the Mamalēleqāla, if the Kwakiutl give a |
crabapple feast. After this song is ended, the Qwēq"sōt!ēnox" |
45 sing their feasting-song; and when || that is done, the Nimkish | sing
their feasting-song; and when they end their song, | the Ławēts!ēs sing
their feasting-song; and when | they are through singing, the Maām-
tag'ila sing their | feasting-song; and when the songs are ended, they ||
50 take the drum and put it down near the door of the house. | Immedi-
ately they go and take the house-dishes from outside of the | house,
and put them down with the head towards the rear of the | house.
They take one of the crabapple-boxes and pour | the contents into
55 the house-dish for the Mamalēleqāla and Qwēq"sōt!ēnox". || When
the crabapple-box has been emptied, they put it | out of the house.
Then the young men take another | box of crabapples and pour them
into the house-dish for the Nimkish. | Then they put the empty box
60 out of the | house. The young men come and take another || box of
crabapples and pour them into the house-dish for the Ławēts!ēs, |
and they go again and put the empty box out of the house. | Then
they take another box of crabapples and pour them into the | house-
dish for the Maāmtag'ila, and then they put the empty box | out of
the house. Then they come in again, and take many small dishes, ||

- 42 g'igāma'yasa mekwētema'yēxa Mamalēleqālāxs Kwāg'ulaēda tselx"-
stag'ilāxa tselxwē. Wā, g'il'mēsē q'lūlbē den'xēna'yasēxs laē
denx'idēda Qwēq"sōt!ēnoxwasēs klwēla'yālayo q!emdema. Wā,
45 g'il'emxaāwisē q'lūlbē den'xēna'yasēxs laē denx'idēda 'nemgēsasēs
klwēla'yāla q!emdema. Wā, g'il'emxaāwisē q'lūlbē den'xēna'yasēxs
laē denx'idēda Ławēts!ēsasēs klwēla'yāla q!emdema. Wā, g'il'em-
xaāwisē q'lūlbē den'xēna'yasēxs laē denx'idēda Maāmtag'ilāsēs
klwēla'yāla q!emdema. Wā, g'il'mēsē q'lūlbē q!emdemasēxs laē
50 āx'ētse'wēda menatslē, qa's lā hāng'alilem lāxa ōstālilasa g'ōkwē.
Wā, hēx'ida'mēsē la āx'ētse'wēda loelqūlilē lāxa L!āsanā'yasa
g'ōkwē, qa's g'āxē mex'ālilem gwēgūgemāla lāx ōgwiwalilasa
g'ōkwē. Wā, lā āx'ētse'wēda 'nemsgemē tselx"staatslē, qa's lā
gūxts!ōyō lāx lōqūlalasa Mamalēleqāla lē'wa Qwēq"sōt!ēnoxwē.
55 Wā, g'il'mēsē 'wilg'itst!āwēda tselx"staatslāxs laē hānwildzem
lāx L!āsanā'yasa g'ōkwē. Wā, g'āxaēda hā'yāl'a āx'ēdxa 'nems-
gemē tselx"staatslā, qa's lā gūxts!ōts lāx lōqūlalasa 'nemgēsē.
Wā, lāxaē hānwilsasa lōlapmōtē tselx"staatslē lāx L!āsanā'yasa
g'ōkwē. Wā, g'āxaēda hā'yāl'a, qa's āx'ēdēxa 'nemsgemē
60 tselx"staatslā, qa's lā gūxts!ōts lāx lōqūlalasa Ławēts!ēsē.
Wā, lāxaē hānwelsaxa lōlapmōtē lāx L!āsanā'yasa g'ōkwē. Wā,
lāxaē āx'ēdxa 'nemsgemē tselx"staatslā, qa's lāxat! gūxts!ōts lāx
lōqūlalasa Maāmtag'ila. Wā, lāxaē hānwelsaxa lōlapmōtē lāx L!a-
sanā'yasa g'ōkwē. Wā, g'āxē ēdēlexs laē āx'ēdxa lōelgūmē

and put the crabapples into them so that they are all | half full. 65
 They do not empty all the boxes containing crabapples, | but they
 keep one of them, which | they do not touch. Then they take the
 four boxes of oil and | pour the oil over the crabapples until there is
 half as much oil as crabapples || in the carved dishes and small 70
 dishes. After this has been done, | they distribute the spoons; and
 when every one has his spoon, | the speaker of the host stands up and
 gives out | one of the house-dishes containing crabapples and water
 to the Mamalēleqāla and Qwēq"sōt!ēnox". | Then the young men go
 to each side of the carved dish || and shout four times, "Wooyē!" as 75
 they lift it up. Then they go and put it down | immediately in
 front of the Mamalēleqāla and Qwēq"sōt!ēnox"; | and as soon as they
 put it down, one, the oldest of the young men, | says, "This house-
 dish is for you, Mamalēleqāla, for two tribes, for you and the
 Qwēq"sōt!ēnox". | Now, eat!" Then the young men go and || stand 80
 on each side of another house-dish, and they shout again four times,
 "Wooyē!" | and lift it up. Then they go and put it down in front
 of the Nimkish; and the | one who gives out the dishes says, "This
 house-dish is for you, Nimkish. Now, eat!" | and they shout also in
 the same way for the house-dishes of the other chiefs of the Ławēts!ēs |
 and Maāmtag'ila. As soon as the four house-dishes have been put
 down || the host picks out the one who had given before a crabapple feast 85

q!ēxla qa's tsēts!ālēsa tsēlx"sta lāq. Wā, la'mē 'nāxwaem naengo- 65
 yoxsdālaxa tsēlx"sta. Wā, lā k'lē's 'nāxwa 'wilg'ēlts!āwēda tsētsēlx"-
 staats!āxa tsēlx"sta. Wā, lā āxēlaxa 'nemsgēmē tsēlx"staats!ā. Wā,
 laem k'lē's lābalaq. Wā, lā āx'ēdxa mōsgēmē dēdengwats!ā, qa's
 k'lūngēqēs lāq. Wā, laem nāxsaap!ēda l!ē'na lē'wa tsēlx"sta
 laxa lōēlqūlītē!āla lē'wa lēlōgūmts!āla. Wā, g'il'mēsē g'wālēxs laē 70
 ts!ēwanaēdzema k'āk'ēts!ēnaqē. Wā, g'il'mēsē 'wilxtōxs laē lāxū-
 līlē elkwasa tsēlx"stag'ilāxa tsēlx"sta. Wā, la'mē k'āk'lēg'altsa 'ne-
 mēxla tsēlx"stats!ā la lōqūlīl lāxa Mamalēleqāla lē'wa Qwēq"sō-
 t!ēnoxwē. Wā, la'mēsa hā'yā'ta lāx 'wāx'sanōdza'yasa lōqūlīl.
 Wā, lā mōptēna wooyēxaxs laē wēg'ilīlāq, qa's lā k'āx'dzamōlīlas 75
 lāx nexdzamōlīlasa Mamalēleqāla lē'wa Qwēq"sōt!ēnoxwē. Wā,
 g'il'mēsē k'āg'alilemxs laē 'nēk'ēda 'nemōkwē q'lūlyak!ūgēsa hā'yā-
 'ta: Lōqūlas Mamalēleqāla, ma'itāts lō' Qwēq"sōt!ēnoxwē. Wā,
 laems hāmx'idlōl." Wā, lā aēdaaqēda hā'yā'ta, qa's lāxat!
 q!wāgāgendxa 'nemēxla lōqūlīlā. Wā, lāxē wooyēxa mōp!ēnaxs 80
 laē wig'ilīlāq. Wā, lā k'ax'dzamōlīlas lāxa 'nemgēsē. Wā, laē 'nēk'ēda
 k'āk'lalēl'isē: "Lōqūlālēs 'nemgēsē. Laems hāmx'idlōl." Wā,
 lāxāē hēem g'wēk'lālax lōqūlāsa wāōkwē g'ig'egāmēsa Ławēts!ēsē
 lē'wa Maāmtag'ila. Wā, g'il'mēsē 'wilg'alīlēda mēwēxla lōēlqūlītēxs
 laē k'āk'ōqēwasa tsētsēlx"staats!ē lāxēs lēlēlwigēmē lāx g'ig'egā- 85

86 to him, | which he is now paying back with his own crabapples
that he has in the boxes; | for thus it is made clear, who was
the one who had given a crabapple feast before. | Then the one who
gives out the dishes says, as he | puts down the box with crabapples
90 in front of the chief: "This dish is for you, *Lēlegemlila*. || It is
difficult for me to take this from you, chief." [I just use | this name,
Lēlegemlila, for his name, in order to show plainly what they say |
when they give out the house-dishes and the crabapple-boxes]. As
soon as all | have been put down, they take the small dishes and put
them | in front of the common people of the chiefs; and when they
95 all have them, || then they eat with their spoons. They eat the
crabapples. | The young men build up the fire with the dead cedar-
wood to make the guests feel uneasy; | and when the fire in the middle
of the feasting-house burns up well, | the speaker stands up and calls
100 his | *numaym* together to assemble close to the door of the || feast-
house. Then he tells them to go ahead and | sing the new feasting-
songs, for they have new songs made for a | crabapple feast the same
way as they do for an oil feast or a *viburnum*-berry feast. | They all
stand together in a circle. | Only the near relatives of the host and ||
5 the host's daughter do not go there, because she | will dance. Now
they sing the new feasting-song, | and immediately the daughter

86 *ma'yasa ālōgūxsemakwē lēlqwālaLa'yaxa wāx'mē k'lēs q'lēq'lets!āxa*
tselx"sta, yīxs hē'maē āwelx'isilase'wēda tsētselx"stag'ilaēnoxwē lā
lēlogwatsa tsētselx"staatslē. Wā, g'a'mēs wāldemsa k'ak'lalelg'isaxs
lēa hāngemlilema tselx"staatslēlāxag'igāma'yē: "Lōqūlalēs Lēlegem-
90 *lila. Yū'men laxūmx'itsewo! lāl g'igāmē."* (*La'men āem lēk'āne-*
max Lēlegemlilasē qens lēqelase'wa, qa āwelg'itsilēx gwēk'!ālasasa
k'ak'lalelg'isē lēloqūlile, lē'wa tsētselx"staatslē.) *Wā, g'il'mēsē 'wil-*
g'alilēxs, laē āx'ētse'wēda tsētselx"stats!āla lōelgūma, qa'slā k'ax'dza-
mōlilēlayō lāxa begūlida'yasa g'ig'egāma'yē. Wā, g'il'mēsē 'wiltōxs
95 *laē 'yōs'itsēs k'āk'ets!ēnaqē. Wā, la'mē tsettselx"staagūx'ida. Wā,*
la'mē ālax'id lēqwelax'idēda hā'ya!āsa L!ēdzekwēleqwa, qa ōdzēlqē-
lēsa tsettselx"staagwāxa tselx"sta. Wā, g'il'mēsē ālax'id la x'ix'ē-
dēda k!wēlasdema legwilexs laē lāx'ūlilēda elkwē, qa's Lē'lālēxēs
'ne'mēmōtē, qa g'āxēs q!ap!ēg'ilil lāxa māx'stālilās āwilelēsa tse-
100 *tselx"stag'aatslē g'ōkwa. Wā, la'mē wāxaq qa wēg'is k!wāmilāla*
dēnx'ētsa āltsemē k!wēla'yāla q!ēmdema, qaxs q!ēmdadēg'ilaōda
tselx"stāxs k!wēladzemaē hē gwēx'sa L!ē'nag'ila lē'wa t!ēlstag'ilāxa
t!ēlsē. Wā, la'mēsē 'wi'la q!wāg'alilā lāxēs k'itx'alaēna'yē. Wā, la'mē
lēx'aem k'lēs lā max'meg'ilē lēlēlālasā tselx"stag'ilāxa tselx"sta.
5 *Wā, hē'misē ts!edāqē xūnōx'sa tselx"stag'ilāxa tselx"sta, qaxs hē'maē*
yīxwālē. Wā, la'mē dēnx'itsa k!wāmilālayowē āltsem q!ēmdema.
Wā, hēx'ida'mēsē lā lōlt!ālēlēda ts!edāqē xūnōx's, qa's yīx'widē.

comes out and dances. | She is followed by four men who carry on 8
 their shoulders | each a long-handled ladle. They separate in twos
 as they dance, || two on each side of the woman. The four men do 10
 not | dance long. Then they leave the woman, who is still dancing. |
 Two men go to the box containing the crabapples, | dip the long-
 handled ladle into it, and the other two men dip theirs | into the oil.
 Then the two go and give it to drink to || the chiefs who have given a 15
 crabapple feast before; and the two others give | the oil to the chiefs
 who have given an oil feast before; and this is | what they say, stand-
 ing before the one | who is going to be given to drink, "Now, chief, |
 draw this in!" Then the chief stands up, | takes hold of each end of
 the ladle, and drinks; and when he has had enough, || he pours 20
 what is left over into the house-dish. As soon as the crabapples are
 nearly | gone, the two men dip up the whole of what is left, | and
 two other men do the same | with the oil. The woman is still
 dancing; and then | the four men who are giving to the chiefs to
 drink (for that is the name of the work that they are doing) || dance. 25
 They do not dance very long before they pour the contents of the
 two | long-handled ladles with crabapples and with oil into the |
 fire; and after they have done this, the guests | shout, "Woosq!"
 That is as though | they would say, "The food that we are eating is

Wä, ä'mēsē elxlälaxa mökwē bēbegwānem wiwēx'seyap'alaxa 8
 'nā'nēmēxla tsēxlaxs laē 'wax'sē'sta, qa's lä ögwaqa yix'wid läx
 'wāx'salilasa ts!edāqē yixwa. . . + . . . Wä, k'lestlē gēg'ilil 10
men woman men
 yixwēda mökwē bēbegwānemxs laē bāsa ts!edāqaxs yälax'sä'maē
 yixwa. Wä, la'mēda ma'lökwē bēbegwānem läxa tselx"staats!ē, qa's
 lä tsēx'itsēs tsēxla läq. Wä, laxaēda ma'lökwē bēbegwānem tsēx'id
 läxa L!ē'na. Wä, la'mē läl nāqamaslēda ma'lökwasa tselx"sta läxa
 tsētselx"stag!ilaēnoxwē g'ig'egāma'ya. Wä, läda ma'lökwē nāqamasl- 15
 tsa L!ē'na laxa L!ēL!ē'nag!ilaēnoxwē g'ig'egāma'ya. Wä, g'a'mēs
 wāldemsēxs laē lāxūmāliixēs nāqamatsōlē: "Wä, g'igāma'yē,
 laems xüt!ēdlōL." Wä, hēx'ida'mēsē lāx'ülilēda g'igāma'yē, qa's
 dādebendēxa tsēxla qa's nāx'idēlaq. Wä, g'il'mēsē hēlak!esexs
 laē āem güqeyintsēs ānēx'sāyē lāxēs löqūla. Wä, g'il'mēsē elāq 20
 'wīlēda tselx"stäxs laē 'wīla tsēx'idēda ma'lökwē bēbegwānem
 läxa tselx"sta. Wä, laxaē hēem gwēx'idēda ma'lökwē bēbegwā-
 nem läxa L!ē'na, yixs hē'maē ālēs yixwēda ts!edāq. Wä, lāx'da-
 'xwa mökwē bēbegwanemxa t!ēqūlg'isē, qaxs hē'maē lēgēmsē ēaxē-
 na'yas, yix'wida. Wä, k'lestlē gēg'ililēxs laē güxlentsa mālexla 25
 tsētselx"stats!āla tsēxla lē'wa mālexla L!ēL!ē'nats!āla tsēxla läxa
 legwīlē. Wä, g'il'mēsē gwāl hē gwēx'idēxs laē 'nemādzaqwa ha-
 sēla 'nēk'ēda tsētselx"stag'āxa tselx"sta woosq". Wä, la'mē 'nemā-
 x'is lō' 'nēk'ēda tsētselx"stag'āxs ēx'plase'waē lāxēs hā'maēna'yē.

- 30 sweet." || After the feasters have finished the feasting-song, they stop | eating. Then the speakers of each side | exchange compliments; and when they stop speaking, all go out. Then | the house-dishes are taken by the feasters of the numaym to those who have not eaten all the contents. That is all | about this. ||

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

- 1 When a chief wishes to give a very great feast, when he gets angry (with another chief), | he buys many boxes of crabapples with water and | many bundles of dried salal-berry cakes and oil. When | he
5 has them all, he takes a small canoe, which is || washed out well. When it is clean, it is carried into his house. | His wife unties the covers of her salal-berry boxes, for | sometimes they use five or even eight salal-berry boxes, | if the chief has much property to buy them
10 with. | Then the woman takes them out and puts them || into the small canoe. Now, there is one salal-berry box | to each canoe. They are put into the canoes to soak. | Then she asks the young men of her husband's numaym | to go and draw much fresh water. | The young
15 men go, carrying a bucket in each hand, and draw water; and || when they come back, they pour it into the canoe for soaking the dried salal-berry cakes. | When the salal-berry cakes are just covered,

- 30 Wā, g'il'mēsē q!wē'īdēda k!wamēlala denxelāxs laē gwāl tsē-tselx'stag'ēda k!wēlē. Wā, la'mē yaēq!ent!alēda āyilkwasa 'wā-'wax'sawā. Wā, g'il'mēsē q!wē'īdexs laē hōqūwēlsa. Wā, la'mē k'aōdalayowē lēloqūlāsa k!wēlēdē yīs 'nē'mēmotas. Wā, laem gwāl lāxēq.

FEAST OF SALAL-BERRIES AND CRABAPPLES MIXED

- 1 Wā, hē'maxs lōmax'īdaē 'nēk'ēda g'īgāma'yē, qa's ts!ēndeg'imē 'wālas k!wēlasa, wā, lā k'ilx'wīdxa q!lēnemē tsētselx'staats!ā lē-'wa q!ēx'sayōkwē t!ēqa. Wā, hē'mislēda l!ē'na. Wā, g'il'mēsē 'wī'la lāLEqēxs laē āx'ēdxa ām'āmāyē xwāxūxwagūma, qa's aēk'!ē
5 ts!ōxūg'īndeq. Wā, g'il'mēsē ēg'īg'axs laē lēlēlēlaq lāxēs g'ōkwē. Wā, lā genemas x'ōx'wīdxēs t!ēt!ēqaats!ē xāxexatsema, yīxs 'nāl-'nemp!ēnaē sek!āsgema lōx lāl'maax ma'īgūnāltsema t!ēt!ēgats!ē xāxexatsema, yīxs q!lēnemaē dādek'asasa g'īgāma'ya qa's k'ilōmq. Wā, hē'mis lā āxwūlts!ālasōsa ts!ēdāqē, qa's lā pelx'ālexselas
10 lāxa xwāxwagūmē. Wā, la'mē 'nemsgema t!ēgats!ē xaxātsem laxa 'nemts!aqē xwāxwagūma. Wā, g'il'mēsē 'wī'la lā pāgēxdzēkwa xwāxūxwagūmasa t!ēqāxs laē ha'yālaax hā'yāf'ās 'nē'mēmō-tasēs lā'wūnemē, qa lās tsāx q!lēnema 'wē'wap!ēma. Wā, lāx'da-'xwē 'nāx'ūma hā'yāf'a 'wī'wax'sgemxa naēngats!āx laē tsā, qa's
15 g'āxē gūx'ālexselas lāxa pēpegwats!āxa t!ēqa xwāxūxwagūma. Wā, g'il'mēsē t!ēpeya 'naxwēda t!ēqāxs laē gwāla. Wā, la'mē hēx'sāl

they stop. They leave them there | a whole day and a whole night, 17
 soaking the salal-berry cakes, for | the chief is going to give a feast
 to many tribes. In the morning, when day comes, | they bring into
 his house the house-dishes and || the small dishes and the spoons. 20
 They also | bring dead cedar-wood. Now it is already piled up
 crosswise in the middle | of the house. When everything is in
 readiness, they take a rest; | and in the evening the chief calls his
 numaym | to a meeting. When they are all in, the chief tells them
 to take care || and to be ready to help him if | some of the guests 25
 should try to put the fire out, and he tells his numaym what he is
 planning to do. | He calls the names of those who are to speak |
 when the house-dishes are being handled, and who are to speak for the
 small canoe which is to be a feasting-dish. | Then he asks the song-
 leader to sing || a feasting-song. Then the song-leader sings | the 30
 song which he kept to himself. Now they learn the song; | and when
 his assistants can sing the tune of the song, | then (the men) put the
 words into it, whatever they wish to say, | and whatever they heard ||
 the rival chief say against the chief who is going to give the great 35
 feast. When | they can sing this song, the chief sends the young
 men | the night (before the feast) to call the tribes, when it is secular
 season. | Immediately the young men go and | call the names of all

gwaēlxa 'nāla lē'wa 'nemxsa gānola pēx'stalilēda t!eqa, qaxs lē'maē 17
 k!wēlasla g'igāma'yas lāxa q!ēnemē lēlqwālālēxa lāla 'nāx'ide'ixa
 gāāla. Wā, ā'misē 'nāxwaem g'ax gwāx'gūlilēda lēlōqūlilē lē'wa
 lēlōgūmē lē'wa k'āk'rts!ēnaqē lāx g'ōkwās. Wā, hē'misa lē- 20
 dzekwē leqwa. Laemxāē gwālāla gēg'ustālakwa lāx āwāgawali-
 lasa g'ōkwē. Wā, g'il'mēsē 'nāxwa gwāx'gūlilēxs laē x'ōs'id 'wī'la.
 Wā, g'il'mēsē dzāqwa xs laē lēlts!ōdēda g'igāma'yaxēs 'nē'mēmōtē,
 qa g'āxēs 'wī'laēlēla. Wā, g'il'mēsē 'wī'laēlēxs laē hā'yāl!ōlēda
 g'igāma'yaq, qa 'nāxwa'mēs gwālāla, qa's g'ōx'widēlaxēq, qō k'il- 25
 xasōlaxsēs lē'lānēmlē. Wā, laem nēx'alilēlas gwālaasasēs nā-
 qa'yē lāxēs 'nē'mēmōtē. Wā, la'mē lēlēqelaxa yāq!ent!ālila
 qaēda lēlōqūlilē. Wā, hē'mis yāq!ent!ālala qaēda lēlōqūlilē xwā-
 xūxwagūma. Wā, hē'mis lā hēlatsēxa nāgadē, qa denx'ēdēsēs
 men'la'layā k!wēla'yāla q!ēmdema. Wā, hēx'ida'mēsē denx'ē- 30
 dēda nāgadāsēs q!ēmdemg'its!āla. Wā, la'mē q!ēmdēla. Wā,
 g'il'mēsē q!ēda 'nāxwa k!wēk!wanōlēmēx āyasa q!ēmdē-
 maxs laē 'nāxwa'ma bēbegwānemē qāyasentsēs 'nēnk!lēga'yē
 qa's lā wāldemk'!ndayōxa q!ēmdēmē, lē'wis wūlēlē wāl-
 dems āpsēk!ēsasa 'wālaslē k!wēlasa g'igāma'yē. Wā, g'il'mēsē 35
 q!āxa q!ēmdemaxs laē 'yālaqēda g'igāma'yasa hā'yā'fa, qa lās
 lēlēlk!ūsaxa lā gānula lāxa 'nāxwa lēlqwālālā'ya lāqēxs bāxūsāē.
 Wā, hēx'ida'mēsē lāda q!ēmāla hā'yā'fa, qa's lā 'wā'wīlxtewa

- 40 the men in each of the || houses. When they have called all the names of those | who live in each of the houses, the young men shout, together "This is for | Making-Satiated!" They come out and go into the next house, | and one of the young men who call says, "We come | to call you," calling the name of the man; and he continues || saying this, calling them, until they reach the end of the
45 houses. Then they all | scatter and go home to their houses. All the tribes | go to bed early; for they do not know what the chief is planning, | and they are afraid of the feast of salal-berry cakes and crabapples | and oil, if there is much of it, because it makes one feel
50 squeamish. Therefore || all the chiefs and common people are afraid of it; | but there is no way of not going to the feast, because they would be laughed at | by the numaym of the host. The host gets up early in the morning, and he | himself wakes up the members of his numaym to come and eat breakfast in his house. | As soon as
55 they have done so, they dress themselves, and || those who carry the long-handled ladles blacken their faces. There are four of these, | and they paint their faces as though they were angry. The chief who is host does the same | if he is going to break a copper for a crosspiece over his fire. Then he also blackens his face, | and he puts on an angry face, and his speakers dress the same as | he has

- l̥eq̥elax l̥eq̥egemasa 'nāxwa bēbegwānem lāxa 'nāl̥nemsgemsē
40 g'ig'ōkwa. Wā, g'il 'nāxwa'mēsē 'wilxtōdex l̥eq̥egemasa g'ōkwa-x'ila lāxa 'nemsgemsē g'ōkūxs laē 'nēk' 'nemādzaqwēda hā'yā'fa, qa Pōlelasā. Wā, lā hōqūwelsa, qa's lā lāxa āpsālasē g'ōkwa. Wā, lāxaē 'nēk'ēda 'nemōkwē lāxa hā'yā'fa l̥ē'lālelg'isa: "La'menu'xu l̥ē'lalōlai'," l̥ēx'ēdex l̥eq̥egemasa begwānemē. Wā, hēx'sā'mēsē
45 g'wēk'lālaxs l̥ē'lālaē. Wā, g'il'mēsē lāxtōlsaxa g'ōkūlāxs laē 'nāxwa gwēl'ida qa's lā nā'nak' lāxēs g'ig'ōkwē. Wā, la'mē 'nāxwaem gax'staēla l̥ēlqwālala'yē, yixa k'lēsē q'lālelax nāqa'yasa g'igā-ma'yē, qaxs k'ilemaēda malaqela t!eqa l̥ē'wa tsel'x'sta. Wā, hē'mēsēlēda l̥ē'nāxs q'lēnemaē, yixs ts!enk'ūlemaē. Wā, hē'mis
50 lālaēselayōsa 'nāxwa g'ig'egāma'yē l̥ō'mēs begūlida'yē. Wā, lāxaē k'lēās gwēx'idaas k'lēs la k'wēla gwāq!ēlaē q!emgilayōs 'nē'mē-mōtasa k'wēlaslē. Wā, la'mē gag'ostāwēda k'wēlaslē, qa's lā xamē-l̥ēsēla gwāxēs 'nē'mēmōtē qa g'āxēs tāgwēkwa lāx g'ōkwas. Wā, g'il'mēsē gwālēxs laē q!wālex'id 'wī'la. Wā, la'mē ts!ōts!ē-
55 ts!ēlemaakwa tsētsats!ēxsilalaxa tsēx!a, yixs mōkwaē. Wā, lā'mē l̥ēlwēsēmakwa. Wā, hē'misa g'igāma'yē, yixa k'wēlaslē, yixs g'il'maē yāgūnōlisixa l̥āqwa. Wā, lāxaē ts!ōts!ēlemda. Wā, laemxaē l̥ēlwēsēmakwa. Wā, hē'mis!a Elkwās hēemxaē gwālē. q!wālex'a'yas. Wā, lālē 'nāxwaem q!wālenkwē 'nē'mēmōtas.

done. Now all the members of the numaym are dressed; || and after 60
 this, they send out four men to go and call again, | for the first
 calling of the tribes has been given the night before. | As soon as the
 messengers come back, they take a paddle and | stir with it the
 soaked salal-berries; and as soon as all the water | has been soaked
 into the salal-berries, they are mushy. Then the four men take ||
 long-handled ladles and dip them | into the crabapples, and pour 65
 these on the soaked salal-berries. | They do not stop until all the
 crabapples have been put on the salal-berries. Then | they take the
 house-dishes and put them down heading | towards the rear of the
 house, and they stir the || salal-berries mixed with crabapples. When 70
 they are mixed, they | dip them out with their ladles from their
 small canoe into the house-dishes. Then they put them into the |
 house-dishes. When these are half full, there is enough in them; |
 and after they have done so, they take small dishes and put them
 down at | one side of the door. After doing so, they go again calling
 (the guests); || and when the people come who have been called, the 75
 speaker of the host stands up | and calls out to those who are coming
 in, and assigns to them their seats. Then he | says, "Walk
 on, chief, to your seat that belongs to your position!" | Every
 man knows his seat, | and they go right to it and sit down. As
 soon as || all are in, they give the drum to the head tribe, | the 80

Wä, g'il'mēsē gwā'alila laas 'yālagemeda mōkwē, qa's lä ētsē'sta, 60
 qa laēnē'ma'las lēl'elk'lūsasē'wēda lēlqwālala'yaxa gānūlē. Wä,
 g'il'mēsē g'āx aēdaaqēda ētsē'stāxs laē āx'ēdxa sē'wayowē, qa
 xwētega'yēs lāxa pēq'lūgēlilē t'lēqa, yīxs laē 'wī'wēlaqēda 'wāpē
 lāxa t'lēqa. Wä, hēmīs lāg'ilas la genk'ē. Wä, lä āx'ēdēda
 tsētsatsēxsēl'g'isē mōk' bēbegwānēmaxēs tsētsēx'la, qa's tsēx'ī- 65
 dēs lāxa tsēl'x'sta, qa's lä gūq'lēqas lāxa pēgek'wē t'lēqa. Wä,
 āl'mēsē gwālexs laē 'wī'wēlaqēda tsēl'x'sta lāxa t'lēqa. Wä, lāxaē
 āx'ēdxa lēlōqūlilē, qa's g'axē mex'ālilēlas. Wä, la'mē gwēgwē-
 gēmlil lāxa ōgwiwalilasa g'ōkwē. Wä, lāx'da'xwē xwētelgēndxa
 mālaqēla t'lēqa lē'wa tsēl'x'sta. Wä, g'il'mēsē lēlgoxs laē tsē- 70
 x'itsēs tsētsēx'la xwāxūxwagūmē lōqūlila, qa's lä tsēyāselas lāxa
 lēlōqūlilē. Wä, g'il'mēsē naengoyoxsdālaxs laē hā'yālats'la. Wä,
 g'il'mēsē gwālexs laē āx'ēdxa lēlōgūmē, qa g'āxēs mex'el lāxa
 āpsōstālilasa t'lēx'ila. Wä, g'il'mēsē gwālexs laē ētlēd ētsē'sta.
 Wä, g'il'mēsē g'āxē ētsē'stānēmas laē lāx'ūlila elkwāsa k'lwēlasē, 75
 qa's q'lāx'sidza'yēx hōgwīlēlaēna'yasa bēbegwānēmē. Wä, hēm
 'nēg'atsē: "Qāsak'as g'igāma'yā laxs g'igilasaōs k'lwa'ya g'igā-
 ma'ya." Wä, lä 'nāxwa'ma bēbegwānēmē q'lāxēs k'lwa'yē.
 Wä, la'mē hē'nākūlaēm lāq, qa's lä k'lwāg'alil lāq. Wä, g'il'mēsē
 'wī'laēlexs laē hēx'idaēm xēmsasōsa menats'ē lāxa mekūmā'ya 80

82 Mamalēleqāla, to sing their song. | You know how the drum is passed
to every one of the tribes, | (beginning at the head tribe), for each one
85 has | a song for the feast. When || they have all sung their feast-
songs, the drum is put away and placed | at one side of the door.
Then they go and distribute the | house-dishes; and when this has
been done, they carry the canoe which serves as a house-dish | and
put it down in front of the one who has given a feast of salal-berry
cakes | and crabapples before, for this is to show who has given such
90 a feast: the giving of the || small canoe. Then they call out the name
of the former host, | and then he speaks proudly. As soon as |
everything has been distributed, they pass about the small dishes
among the common people of the | chiefs. When everything has
been given out, they eat with the spoons, for these | have been dis-
95 tributed already. Now the speaker rises || and calls his numaym to
assemble and | sing their feasting-song. |

I have forgotten the oil, for they pour some on the | mixed salal-
berries and crabapples in the house-dishes. As soon as | the song-
leader has sung the first song, the daughter of the host comes out, ||
100 carrying in one hand the copper; and when the numaym | of the
young woman's father sings, she dances, holding | the copper the
lower end up in the right hand. Then | four men come out, carrying

81 Mamalēleqāla, qa denx'ēdēsēs k'wēlayalayewē q'ēmdeṃa. Wā,
laēmīas 'nāxwa q'ālax lāxtōdalaēna'yasa menats'lē lāx gwālilēla-
ēna'yas 'wāxasgemagwasasa lēlqwālala'yē, yixs 'nāxwa'maē k'wēl-
g'a'f denx'ētsēs k'wēk'wēla'yāla q'ēmq'ēmdeṃa. Wā, g'il'mēsē
85 'wī'lā k'wēlg'a'lēxs laē āx'ētse'wēda menats'lē, qa's lā xemstoli'ēm
lāx āpsōstālilasa tlex'ila. Wā, la'mēsē hēx'idaem k'āx'idayowēda
lēlōqūlilē. Wā, g'il'mēsē 'wī'laxs laē lēlēmglililema lēlōqūlilē xwā-
xūxwagūma, qa's lā k'ax'dzamōlilem laxa k'wēlēselāxa mālaqela
t'eqa lē'wa tselx'usta, qaxs hē'maē āwelx'isalayosēda lēlōqūlilē
90 xwāxūxwagūma. Wā, hē'mē la lēqelase'wē lēgemasa k'wēlē-
selā. Wā, hē'mis la lēmqlālag'ililats yāq'ent'lālaē. Wā, g'il'mēsē
'wīlg'alilēxs laē k'āx'idayowēda lēlōgūmē lāxa begūlida'yasa g'ig'e-
gāma'yē. Wā, g'il'mēsē 'wīlg'alilēxs laē 'yōs'ida, qaxs la'mēx'dē
ts'lewanaēdzema k'ak'ets'ēnaqē. Wā, la'mē lax'ūlilēda ēlkwē.
95 Wā, la'mē lē'lāxēs 'nē'mēmōtē qa q'lap'lēg'ililēs qa wāg'ēs k'wa-
mēlg'a'f denx'ēda.

Hēxōlēn l'ēlēwēsē'wa l'ē'nāxs la'mēx'dē k'lūnx'idayō lāxa mā-
laqelats'lāxa t'eqa lē'wa tselx'usta lēlōqūlilē. Wā, g'il'mēsē
doqālēda nāgadāxs g'āxāē lālt'alilē ts'ledaqē xūnōx'sa k'wēlasē
100 dāk'lōlts'lānaxa l'lāqwa. Wā, g'il'mēsē 'nāxwa denx'ēdē 'nē'mē-
motas ōmpasa ts'ledāqaxs, laē yix'wida. Wā, la'mē ēk'laxsda-
lēda l'lāqwāxs dālaasēs hēlk'lōts'lāna'yē lāq. Wā, hē'mis g'āx

on their shoulders the empty | ladles. They dance on each side of the woman while || she is dancing, two on each side of her. | The 5 four men do not dance long before | they go back to where the oil-boxes have been put down. All four of them | dip into the oil with their ladles until they overflow. Then | they go, so that the oil drips out, and they give it to the chiefs, || and the chiefs stand up. 10 They take hold of each end of the | overflowing ladle; and then the men who handled the ladles say to each of them, | "Now, chief, draw this in with your breath," mentioning his | name. Then they really drink all the oil; and | if some of the chiefs can not drink it, they just || put their lips to the ladle and pour it | into the feast-dish. 15 They continue doing this, although they have now | stopped singing their feasting-song. When the | oil-ladle reaches the rival of the host who gives the salal-berry and | crabapple feast, the ladle is filled entirely with oil; and || they treat it roughly when they go to the 20 place where (the rival) is sitting, so that the oil drips out, | and the young man who brings it pretends not to see him in his seat, and thus he lets | the oil drip on the chief who is sitting down. Then he stands up | and speaks, and sends out some men of his | numaym to bring a hundred blankets, or even two hundred. || Then some men of 25

hōx'ūtl!lilatsa mōkwē bēbegwānem wīwix'seyap!lāxaxa lōpemts!ā- 3
wē tsētsēx!a, qa's yix'widē lāx 'wāx'sagawalilasa ts!edāqaxs
yixwāē. Wā, la'mē maēma'lōkwa bēbegwānemē lāx 'wāx'sagawa- 5
lilas. Wā, k!ēstlē gēgilil yixwēda mōkwē bēbegwānemxs laē
ālē'sta lāx hāx'hānī'lasasa dēdēngwatslē, qa's lā 'nāxwaxs mōkwāē
tsē'stasēs tsētsēx!a lāxaxa L!ē'na. Wā, lā ālak!āla tsētsēx!ilaxs laē
qās'idēda ts!ēts!aoqūlx!lāxaxa L!ē'nāxs laē tsēqelilax g'ig'egāma'yē.
Wā, hēx'ida'mēsē lāxūmg'ililēda g'ig'egāma'yē, qa's dādebēndēxa 10
tsētsawēk'ilāxaxa L!ē'na tsēx!a. Wā, hē'mis la 'nēg'atsa tsatsēxsilēlg'isē
begwānema: "Wā, g'igāma'yā, laēm xumt!ēdlōlai'," lēx'ēdex lē-
gēmas. Wā, la'mē ālax'id nāx'idēda nēnaqlēnoxwaxa L!ē'na. Wā,
g'il'mēsē wāyats!āla nāqēda waōkwē g'ig'egāma'ya laē āēm hām-
g'āgendxa tsētsawēk'ilāxaxa L!ē'na tsēx!a, qa's lā gūqeyints 15
lāxēs lōqūla. Wā, la'mē hēx'sāēm gwēgilaxs wāx'māē lā!al
q!wē'idēda k!wame'lāla dēnxēla. Wā, g'il'mēsē lāg'aa tseq!ēna-
'yasēsa L!ē'na lāxaxa hūyōtasa k!wēlasasa mālaqela t!ēqa lē'wa
tsēlx'stāxs laē ālax'id la qōt!amasxa tsēxlāsa L!ē'na. Wā, lā
ēā!tsilaxs laē gūyōlēla lāx k!waē'lasas, qa tsawēk'ilēsa L!ē'na. 20
Wā, lā ēsbōla dōqūlaqēxs k!waēlaē. Wā, hē'mis lā tsawēx'āle-
latsa L!ē'na lāxaxa g'igāma'yaxs k!waēlaē. Wā, hē'mis la lāx'ūli-
'latsē, qa's yāq'ēg'a'lē. Wā, la'mē 'yālaqasa g'ayōlē lāx 'nē'mē-
mōtas, qa lās gēmxaxa lāk!ēndē p!ēlxelasgēma lōxs ma'lp!ēnya-
g'aē. Wā, lā hēx'ida'mēsē la hōqūwelsē 'nē'mēmotas. Wā, laēm 25

26 his numaym at once go out, but | he never takes the ladle, and the
one who handles the ladles | returns with it. Then he tells his
numaym to take care not | to let their fire be put out by the fire of the
rival chief; and while he says this, he pours into the fire | the oil
(that was to have been drunk); and then he says to the fire, "Now, ||
30 spirit of the fire, open your mouth, son, so that you get enough to
eat!" |

Then those who went out to get the blankets come in, | and then
the members of the numaym of the rival chief each takes hold of
an end of the | blankets and spread them over the fire of the host. |
35 Now they put it out, and then the host goes and takes more || salal-
berries and crabapples, and the copper which his daughter was car-
rying | when she was dancing, and he pushes it under the feast-fire. |
At the same time the four young men who handle the ladles dip them
into the oil; and when they are | full, they pour the oil into the
fire; | and then those who try to put out the fire run away on account
40 of the heat, for || the oil and the blankets are burning together; and
then | the host takes the oil and pours it among his rivals. |

Nolis, who died some time ago at Alert Bay, tried to put out the
fire with seven canoes, | and he had the oil poured on his face by the
great host of the Ławēts!ēs. Besides, | he put on four hundred
45 blankets. The house was nearly || burned. All the roof-boards were

26 hēwāxa dādalaxa L!ē'nats!āla tsēx!ā. Wā, ā'mēsēda tsatsēxsilelg'isē
g'āx aēdaaqas. Wā, la'mē ha'yāl!ōlaxēs 'nē'mēmōtē, qa k'!ēsēs
k'!l!x'idē legwīlasēs g'igāma'yē. Ā'mē 'nēk'ixs laē gūxlentsa
L!ē'na lāxa legwīlē. Wā, hē'mis la 'nēg'atsēxa legwīlē: "Wā,
30 k'!wax!ālā, āqālāla, wisā, qa's pōlēlaōs."

Wā, g'āx'mē hōgwīlēlēda lāx'dē gēmxa p!ēlxelasgēmē. Wā,
hēx'ida'mēsē g'āg'alap!ē 'nē'mēmōtasa g'ēqemx'idē dādenxaxa
p!ēlxelasgēmē, qa's lā lēplālas lāxa k'!wēlasdema legwīla. Wā,
laem k'!l!xaq. Wā, hē'mis la āx'ēdaatsa k'!wēlasasa mālaqelā
35 t!ēqa Lē'wa tselx'stāxa L!āqwa, yix daax'dāsēs xūnōkwaxs
g'āxēx'dē yixwa, qa's lāyabōdēs lāxēs k'!wēlasdema legwīla; wā,
lāda mōkwē tsētsaxsilelg'is tsēx'id lāxa L!ē'na. Wā, lā 'nāxwa
qōqūt!axs laē 'nemāx'id gūxlents lāxa k'!wēlasdema legwīla.
Wā, hē'mis la yāwas'id bāwatsa k'!l!xāxa L!ēsalāsa legwīlē, qaxs
40 laē x'ix'aqūwēda L!ē'na Lē'wa p!ēlxelasgēmē. Wā, hē'mis la
gūqelgendaatsa k'!wēlasē g'igāmēsa L!ē'na lāxēs hāyōtē.

Yix Nōlisdē lāx 'yilīsē laē k'!l!xasa ālēbōtslaqē xwāxwāk!ūnaxs
laē gūqemtsōsa L!ē'nāsa 'wālasē k'!wēlatsa Ławēts!ēsē. Wā, hē-
'misa mōp!enyag'ē p!ēlxelasgēma; wā hē'misa g'ōkwax hālsela-
45 'maē k'!ēs 'nāxwaem xūmt!ēdēs sāla. Wā, hē'men dōgūl āla k'!l!

burned. And this is the most real attempt at | putting out the fire 46
of a feast that I have seen. The feastgiver of the Ławēts!ēs had
two hundred | blankets and five canoes, | and also small coppers.
This is the | worst thing that chiefs do when they really get angry,
and || at such a time the house-dishes are scorched by the fire. | 50

When all this is done, they go out. Then | the floor of the house
is soaked with oil. | The numaym of the host go out and carry the
house-dishes and the small | canoe that served as a feast-dish to those
to whom they belong; and as soon as they have been carried out, it is
finished. || That is all about this. | 55

FEAST OF QŌT!XOLĒ

Now, when the winter comes, the owner of the qŏt!xolē | intends 1
to give a feast to his people of berries mixed with oil. | Then he sends
out the young men belonging to his numaym to | call his guests; and
as soon as they go, his wife takes the || dishes and puts them down 5
next to her place, and also her spoons, | and shredded cedar-bark to
wipe out the dishes | and spoons. Now she wipes them out while
her | husband is clearing out the house. He also spreads down |
mats for his guests to sit on; and he takes out the || box containing 10
the berries and oil, which is put down at the left-hand side of the |
door of the house. As soon as the young men have called four

x'ēdāmasxa k!wēlasdema legwīla. Wā, lā ma'!p!enyag'a'mē p!el- 46
xelasgemasa k!wēlasē Ławēts!ēsa; wā, hē'misa sek!ats!aqē xwā-
xwāk!ūna; wā hē'mislēda L!āl!agūmē. Wā, hēm ālak!āla
'yax'sem gwēg'ilatsa g'ig'egāma'yē, yīxs ālak!ālaē laelwis'ida. Wā,
hē'mis la 'nāxwaem la k!wēk!ūmelx'idaatsa lēlōqūlilē. 50

Wā, g'il'mēsē gwālexs laē hōqūwelsa. Wā, la'mē 'nāxwaem
la LEqē āwinagwīlasa g'ōkwasa L!ē'na. Wā, ā'mise la 'wī'la la
k'aōdalē 'ne'mēmōtasa k!wēlasaxa lēlōqūlilē LE'wa lēlōqēla xwā-
xūxwagūm lāx k'ik'āk'ēlaq. Wā, g'il'mēsē 'wī'lawelsexs laē gwāla.
Wā, la'mē gwāl lāxēq. 55

FEAST OF QŌT!XOLĒ

Wā, la'mēs ts!āwūnx'idexs laē 'nēnk!ēx'idēda qōdadāsa qŏt!- 1
xolē, qa's wāg'ē qŏtqwatāmasxēs g'ōkūlōtē lāxa L!ākwē qŏt!xolā.
Wā, la'mēsē 'yālaqasa hā'yāl'a g'ayōl lāxēs 'ne'mēmōtē, qa lās
Lē'lāla. Wā, g'il'mēsē lāxs laē hēx'ida'mē g'enemas āx'ēdxēs lōel- 5
q!wē, qa's g'āxē mex'alilēlaq lāxēs k!waēlasē LE'wis k'āk'ets!E-
naqē LE'wa q'oyaakwē k'ādzekwa qa's dēdeg'ig'anōxēs lōelq!wē
LE'wa k'āk'ets!ēnaqē. Wā, la'mē dēdeg'ig'as lāq, yīxs lāalēs lā-
'wūnemē ēkwaxa āwī'stalīlasēs g'ōkwē. Wā, lāxaē LEp!alilēlaxa
lēl'wa'yē, qa k!wādzewēsōlts Lē'lānēmlas. Wā, hē'misa L!agwa-
ts!ē qŏt!xolē Ławatsāxs g'āxaē hānstōlīlas lāx gēmōtsālīlas t!EX'f- 10
lās g'ōkwās. Wā, g'il'mēsē mōp!ēnē'stēda hā'yāl'a la ētsē'staxs

12 times, | the guests come in; and when they are in, they sing | an
 ordinary song, not a feast-song. | After having sung four songs, the
 15 young men take the dishes and || put into them the oil and berries.
 They do not put much in, | because it is difficult to eat and to
 swallow. Therefore | they put a little into the dishes. After this
 has been done, they put them down, one dish in front of each |
 four men. At the same time when they put down the dishes, | the
 20 spoons are distributed; and when everything has been placed, || the
 guests begin to eat the oil and berries. They never | eat it all,
 because it is hard work to eat it. When they | have finished, they
 go out. That is all about this. |

SOCIAL POSITION AND MARRIAGE LAWS¹

- 1 **Chief's Daughter.**²—Generally the princess of | Chief 'māxūyalidzē
 gets married at once when K' lēdēlē'lak^u | comes out of the place
 where she has been sitting still. As soon as the princess is married,
 she | has the name *mōdzil* (Keeping-up-the-Blanket), if she becomes
 the *mōdzil* of a real chief. ||
- 5 However, she remains a princess of the chief if her husband is a
 common man. | Then she is never called *mōdzil* as wife (of the com-

12 g'āxaē 'wīlaēlē Lē'lānemē. Wā, g'il'mēsē 'wilaēLEXS laē denx'i-
 dēda k'wēlasa q'lemdemēxa k'lēse k'wēlayalayo q'lemdema. Wā,
 g'il'mēsē mōsgemōdexs laē āx'ēdēda hā'yā'āxa lōelq'wē, qaxs lā
 15 tsēts!ālasa L!ākwē qōt!xolē lāq. Wā, lā k'lēse q'lēq!ets!ā, qaxs ālaē
 lāxūm! lāx qōtqwattse'wa L!ākwē qōt!xolā. Wā, hē'mis lāg'ila hō-
 lāts!āwēda lōelq'wē. Wā, g'il'mēsē gwālexs laē k'āgemlilelas lāxa
 maēmōkwē bēbegwānema. Wā, lā 'nemālag'lila k'āsa lōelq'wē
 lē'wa k'āk'ets!ēnaqaxs laē ts!ewanaēdzema. Wā, g'il'mēsē 'wīl-
 20 g'alilexs laē qōtqwat!ēdex'da'x'xa L!ākwē qōt!xolā. Wā, lā k'lēts!ē-
 nox^u 'wīlase'wa, qaxs ālaē lāxūm! lāx hā'mā'yē. Wā, g'il'mēsē
 gwālexs laē hōqūwēsa. Wā, la'mē gwāl lāxēq.

SOCIAL POSITION AND MARRIAGE LAWS¹

- 1 **Chief's Daughter.**²—Wā, lā q'lūnāla hēx'idaem qādzēLASE'wē k'lē-
 dēlasa g'igāma'yē 'māxūyalidzē, yīxa lalōsela k'lēdēltsē K'lēdē-
 lē'lakwē. Wā, g'il'mēsē qādzēLASE'wēda k'lēdēlē laē hēx'idaem
 lēgades mōdzēlē yīxs ālak!ālaē g'igāma'yēs mōdzēlidē.
- 5 Wā, wāx'mēsē k'ēdēltsa g'igāma'ya lā'wadāsa begwānemq'lā-
 lamē, wā, lā hēwāxaem lēqalayuwē mōdzēlē lāx gēnemas. Wā,

¹ For additional matter see Addenda, p. 1333.

² Continued from p. 701, line 57.

mon man), | and she is still the princess of her father the chief. I 7
just wanted to talk | about the common men. |

Now when the princess is married to a chief, then she is || called a 10
mōdzil, when she first goes into the house of her husband. | Now I
am talking about the chief of the numaym Maāmtag'ila, | 'māxū-
yalidzē, whose princess is K' lēdēlē'lak'. Not | long after she has
been married to her husband, her father pays the marriage debt; and
she has for her canoe mast | an expensive copper. And he gives as a
marriage-gift a name to the husband || of his princess and much food 15
with it, and also canoes. | This is what is called "paying-the-marriage-
debt, sitting-in-the-canoe-of-the-princess;" for generally there are
twenty | who sit in the canoes of the princess of a real chief, | when
they put down the copper | bracelets and small coppers and many
dishes and the || anchor-line of many spoons; when all this has been 20
put | down Chief 'māxūyalidzē says, "Now I will go and | call my
princess that you may see her come." Thus he says, and goes into |
his house. And before long he comes back walking ahead of | his
princess, and the chief stands outside of his || house, and his princess 25
comes and stands by his side. She wears | a blanket covered with
abalone shells, and entirely covered with abalone shells | is her hat.
Her abalone-covered blanket | is called "the-heavy-abalone-covered

lālē k' lēdēlsāemsēs g'igāma'yē ōmpa. Â'men 'nēx' qen g'wāgwēx'- 7
sex'idē lāxa begwānemq'lāmē.

Wā, la'mē lāwadēda k' lēdēlasa g'igāma'yē, wā, lā hēx'idaem
lēgades mōdzilē, yixs g'ālaē laēl lāx g'ōkwāsēs lā'wūnemē, laxen 10
hēēna'yē g'wāgwēx's'alasē g'igāma'yasa 'nē'mēmōtasa Maāmtag'ila
lāx 'māxūyalidzē, yixs k' lēdadaasēs K' lēdēlē'lakwē. Wā, k' lēst'la
gāla lā'watsēs lā'wūnemē laē qōtēx'a ōmpas. Wā, lā lāk'eyalaxa
q'eyōxwē l'lāqwa. Wā lēgemg'elx'lala qa lēgēms lā'wūnemawā-
sēs k' lēdēlē lē'wa q'lēnemē ha'māyaaxses lō'ma xwāxwāk'lūnaxa 15
g'wē'yāsa qōtēx'a k'waxsālats!ēsa k' lēdēlē, yixs q'lūnālāē māltsēm-
g'ustāwa k'waxsālats!ē xwāxwāk'lūnas k' lēdēlasa ālak'lāla g'igē-
ma'ya. Wā, g'il'mēsē 'wī'la g'āx āx'eldzemaxa l'lāl'aqwak'linē
k' lōkūla lē'wa l'lāl'axsemē; wā, hē'misa q'lēnemē lēlōq'wa lē'wa
mōgwanā'ya q'lēnemē k'āk'ats!ēnaqa. Wā, g'il'mēsē 'wī'la āx- 20
'ēlsa laēda g'igāma'yē 'māxūyalidzē 'nēk'a: "La'men lāl lē'lā-
laxen k' lēdēla qa's g'āxlag'aōs dōx'walelaqē," 'nēk'exs laē laēl
lāxēs g'ōkwē. Wā, k' lēst'la gālaxs g'āxaē aēdaaqa g'ālagi-
wēsēs k' lēdēlē. Wā, la'mē lāx'ūlsēda g'igāma'yē lāx l'lāsanā'yasēs
g'ōkwē. Wā, g'āxē k' lēdēlas lāwūnōdzelsaq. Wā, la'mē nēx'ū- 25
nālaxa mēgesgēmālāxa ēx'ts!ēmē. Wā, lāxaē 'nāxwaem ēx'ts!ēmē
ōsgēma'yas lētemlas. Wā, hēm lēgadē ēx'ts!ēmsgēmē 'nēx'ū-
nēsēs ēx'ts!ēmāla ōmax'dēmk'!ēn nēx'ūnē. Wā, lā lēgadē lētemlas

blanket," and her hat is called | "the-heavy-abalone-covered hat."
 30 Then the chief, || the father of K'!ēdēlēlak" speaks, and says,
 "Come and look at this | weight which originates with our family
 history, when the chieftainess carried the copper. Now stand up, |
 son-in-law, I will dress you." Thus says the chief, and takes | the
 abalone-covered blanket of the chieftainess and her abalone-covered
 hat and | promises to give them to his son-in-law, and he takes his
 35 copper and gives || it also to his son-in-law. Then he calls his son-in-
 law to come and | take them. The son-in-law comes and stands in
 front of his | father-in-law and of his wife, the chieftainess. Then
 the | abalone-covered blanket is put on to him and the abalone-
 covered hat is put on to him, | and he is given the copper. Then the
 40 chief says to his || son-in-law, "O son-in-law! now I have changed
 your chief's dress, | son-in-law. Now go! It is finished. You have my
 chieftainess for your wife." Thus he says, | and takes off the large
 ear-ornaments of abalone shell on each ear of the chieftainess and
 the | nose-ornament of abalone shell and attaches the ear-ornaments
 to his son-in-law, and | he also puts the nose-ornament of abalone
 45 on to him. Then his son-in-law || goes back and stands where his
 numaym is standing, and he | speaks, and says, "Look at me,
 numaym! | Now my whole chief's dress has been changed by my
 father-in-law. | Now the chieftainess my wife, has no dress." Thus
 he says as he walks along | and goes into his house, and the property

yis ēx'ts!ēmāla ōmagēm! LETēm! Wā, la'mē yāq!ēg'a!lēdag'igāma'yē
 30 ōmps K'!ēdēlēlakwē. Wā, lā 'nēka: "Wēg'a, dōqwalaxg'ada nō-
 yāmbālisēk' ō'ma lax dālaēda ō'māxa L!āqwa. Wā, lāx'ūls lāg'a
 negūmp, qen q!wālx'idaōL," 'nēk'ēda g'igāma'yaxs laē āxōdex
 ēx'ts!ēmāla 'nēx'ūnēsa ō'ma lē'wēs ēx'ts!ēmāla LETēm! Wā, la'mē
 lāk!ēg'a!ts lāxēs negūmpē. Wā, lā āx'ēdxa L!āqwa qa's sāp!ēdēs
 35 lāxaaxēs negūmpē. Wā, lā lē'lālxēs negūmpē qa hē'mēs g'āx
 āx'ēdeq. Wā, g'āxē negūmpas lāx'ūls lāx neqemālasasēs ne-
 gūmpē lē'wis genemas ō'ma. Wā, la'mē 'nēx'ūnyowa ēx'ts!ē-
 māla 'nēx'ūnē lāq. Wā, lāxaē LETēmdayuwa ēx'ts!ēmāla LETēm! lāq.
 Wā, lā ts!āya L!āqwa lāq. Wā, lā 'nēk'ēda g'igāma'yaxēs ne-
 40 gūmpē: "Wa, negūmp, la'men L!āyewi'lālxōs g'ēxdemk!inaqōs,
 negūmp. Wā, hāg'a, laems gwāl geg'adfg'ēn ō'mak," 'nēk'ēxs
 laē āxōdex āwāwē xōgum ēx'ts!ēm 'wāx'sōdatewēsa ō'ma lē'wa
 k'ēdzēlba'yas ēx'ts!ēma, qa's t!ēg'atōdālēs lāxēs negūmpē. Wā,
 lāxaē k'ēdzēlbentsa ēx'ts!ēmē lāq. Wā, lawisla negūmpas la
 45 qās'ida qa's lā lāx'ūls lāx lāx'wedzāsas 'nē'mēmotas. Wē, la'mē
 yāq!ēg'a!a. Wā, la 'nēk'a; "Wāg'a, dōx'wid g'āxen, nōs 'nē'mē-
 mot. Laemg'a L!āyewi'lālasō'gūn g'ēxdemk!lēng'a yisen negūmpē.
 La'mē āem la xānalalēlsēda ō'maxen genemē," 'nēk'ēxs laē qās'ida

with which the marriage debt has been paid is carried || into his 50 house. When everything has been carried in, it is given away to all | the tribes, when day comes. That is all about this. |

When the father (of a princess) dies, then her brother has her for his princess. Then he is no longer her brother, for | she is now the princess of her brother who is now her father. | Only the eldest one of the brothers has his youngest sister for his princess. || As soon as 55 she gets married, she is *mōdzil* of her husband; | and her elder brother pays the marriage-debt to the husband of his princess, his sister, | because they never stop calling the daughter of a chief princess, | unless she becomes a chieftainess. When she is chieftainess, she is no more | princess, and she gives the name princess to her daughter; || but the name *mōdzil* is different, for she has only the 60 name *mōdzil* | when she has for her husband a chief. If she should separate from her husband, | then she is no longer called *mōdzil* of her husband; but if | she takes another husband who is a real chief, then she is again | *mōdzil* of her husband. That is all. ||

Chieftainess.¹—It hurt (*māxūlayūgwa's) heart that she was never | 1 called the *mōdzil* of (Wag'idis); for thus they call the wife of a | real chief as soon as a chief marries a princess of | another chief (it is well for me to name the other || chief, so that you know how they call the 5

qa's lā laēl lāxēs g'ōkwē. Wā, la'mē mewēlelayowa qōtēnayowē lāx g'ōkwās. Wā, g'il'mēsē 'wī'laēla laē yāx'widayo lāxa 'nāxwa 50 lēlqwalala'yaxa la 'nāx'ida. Wā, laem lāba lāxēq.

G'il'em lē'lē ōmps laē begwānem weq'was hēla k'!ēdades. Wā, la'mē weq'!wanux's qaxs la'mē k'!ēdētsēs weq'!waxēs la ōmpa, yīxs lē-x'a'māēda 'nōlast!ēgema'yasa 'nē'mēma la k'!ēdadesēs ts!ā'ya ts!ē-dāqa. Wā, g'il'mēsē lāwada yīsa g'igāma'yē laē mōdziltsēs lā'wūnemē. 55 Wā, hē'misē nōlās la qōtēx'ax lā'wūnemasēs k'!ēdēlēs weq'!wa lāqēxs hēwāxāē g'wāl lēgades k'!ēdēla ts!ēdāqē xūnōx'sa g'igāma'yē lāg'aa laqēxs laē ō'ma. Wā, g'il'mēsē la ō'maxs laē g'wāl k'!ēdēla. Wā, la'mē lāsasēs k'!ēdēlē lēgem lāxēs xūnōkwē ts!ē-dāqa. Wā, lā ōgwaqalēda mōdzēlē yīxs lēx'a'māē lēgadaatsēs mō- 60 dzilē, yīx lā'wadaasa g'igāma'yē. Wāx'ē k'!āsā lē'wēs lā'wūnemē laē hēx'idaem g'wāl lēgades mōdzilasēs lā'wūnemē. Wāx'ē lā-'wadex'itsa ōgū'la ālak'!āla g'igāma'ya laē ēt!ēd la lēgades mōdzilasēs lā'wūnemē. Wā, laem lāba.

Chieftainess.¹—Wā, hēem ts!ex'ila lax nāqa'yas (*māxūlayūgwa) 1 yīxs hē wāxāē lēqalasōs mōdzilas (Wag'idis) lāx g'wēk'!ālasaxa gēne-masaālak'!āla g'igāma'ya, yīxs g'il'māē qādzēlase'wa k'!ēdēlasag'igāma'yē, yīsa ōgū'la g'igāma'yaē—ēx'emlenlō lēx'ēdex lēgēmas 'nemōkwa g'igāma'ya qa's q!ālaōsax g'wēk'!ālasax ālē gēnems,—yīx 5

¹ Continued from p. 1117, line 284.

6 new wife) 'māxūyalidzē. | And when 'māxūyalidzē has been married four days | to his wife, then all the men say, "Go on, let us | see the chieftainness of our chief 'māxūyalidzē," | and they all go into the
10 door of the house. Then the || leader says, "We come to see the back of the chieftainness of | 'māxūyalidzē." If she is a good chieftainness, she arises and | takes her belt. She lifts her blanket so that it is | just below her knees. Then she puts on her belt; | and after
15 doing so, she quickly spreads mats on the floor || for those to sit on who come to see her back. Then she | gets food for those who come to see the back of the chieftainness of 'māxūyalidzē. |

This is called by the Indians "a good chieftainness of the chief," who does | this, and they call her *mōdzil* (=lifting-blanket-in-the house), because she lifts her | blanket, and puts on her belt. She is
20 a bad || chieftainness of the chief if she just sits down when those come in who come to see her back. | She just asks her husband's young men to | take care of the food that she is going to give. After those have eaten who come to see her back, | they go out. Often the chief | tells his chieftainness to go away, and to go to her house,
25 because the chief is ashamed || if the chieftainness does not lead his tribe to their places when they | come into his house. That is all about this. |

6 'māxūyalidzē. Wā, g'il'mēsē mōp!enxwa's qādzēlayag'ulē 'māxūyalidzāxēs genemē laē 'nāxwa'ma bēbegwānemē 'nēk'a: "Wēdza-x'ins dōgwig'alilaxōx mōdzilaxsens g'igāma'yax laxōx 'māxūyalidzāx." Wā, lāx'da'xwē hōgwila lāxa t!ex'ilāsa g'ōkwē. Wā, lā
10 'nēk'ē g'ālagiwa'yas: "G'āxenu'x" dōgwigwalilax mōdzilēxs 'māxūyalidzē," nēk'ē. Wā, g'il'mēsē ēk'a mōdzilē laē hēx'idaem lāx'ūlila qa's dāx'idēxēs wūsēganō. Wā, lā mōs'idxēs 'nēx'ūna'yē qa hālsela'mēs bēnāgawēs ōkwāx'a'yas laē wūsēg'o'yotsēs wūsēganowē. Wā, g'il'mēsē gwāla laē hānakwila lēp'lālilēlasa
15 lēel'wa'yē qa k!wadzāliłtsōsa dōgwig'alilāq. Wā, la'mē la āx'ēdxa ha'mālasa dōgwig'alilāx mōdzilas 'māxūyalidzē.

Wā, hēm gwē'yōsa bāk!uinē ēx mōdziltsa g'igāma'ya hē gwēx'sē. Wā, hēm lāg'ilas lēgades mōdzil, yixs laē mōs'idxēs 'nēx'ūna'yē qa's wūsēg'o'yodēsēs wūsēg'ano. Wāx'ēda 'yax'semē
20 mōdziltsa g'igāma'yē ā'mēsē k!waēlexs g'āxaē hōgwilēda dōgwig'alilāq. Wā, ā'mēs la āxk'lālē lā'wūnemasēxa hā'yā'ē qa hē'mēs āaxsilax hāmgi'layōlasēq. Wā, g'il'mēsē gwāl hā'māpēda dōgwig'alilāq, laē hōqūwēsa. Wā, lā q!ūnāla āem hēx'ida'ma g'igāma'yē-qāyawelsaxēs mōdzil qa lās nā'nak' lāxēs g'ōkwē, qaxs māx'ts!āēda
25 g'igāma'yaxs k!lēsaē q!āx'sidza'yēs mōdzilaxēs g'ōkūlōtaxs g'āxaē hōgwil lāx g'ōkwas. Wā, lawēs!a lāba.

Endogamy.—I'll talk about Lālelil!a, head chief | of the numaym 1
Dzēdzemēleqāla of the Nāk!wax'da'x^u. | Now Lālelil!a had for his
wife the daughter of his younger brother Yāxlen, | whose name was
Hā'mēlas. The first wife of Lālelil!a was his niece. || Then Lālelil!a 5
married again Xwēlagēlas, the | princess of Hayalk'en, chief of the
numaym Sēsenl!ē of the | Gwa'sela. Then Lālelil!a had two wives.
His head wife was his niece | Hām'ēlas, and his second wife was
Xwēlagēlas. Then | Hām'ēlas gave birth to a daughter, and she
was named L!āqwag'ilayugwa. || Then his second wife gave birth to 10
a boy, and | he had the name Sēwid. As soon as Sēwid was grown
up, | he married L!āqwag'ilayugwa, and Sēwid and | L!āqwag'ila-
yugwa were not married for a long time. L!āqwag'ilayugwa had a
younger sister | L!ālağa. Then L!āqwag'ilayugwa married Hēlāmas, ||
the eagle of the numaym G'ēxsem of the Nāk!wax'da'x^u. | Then 15
L!ālağa married Gwālēs G'ēxk'endzē, head chief of the numaym |
Sēsenl!ē of the Nāk!wax'da'x^u. And | Hēlāmas and his wife L!āqwag'i-
layugwa had not been married for a long time when she was with
child, | and her younger sister L!ālağa was also with child. And
L!āqwag'ilayugwa had been with child for six || months her husband Hē- 20
lāmas | became ill and after a short time he died. | He left his wife L!āq-
wag'ilayugwa with child. Then L!āqwag'ilayugwa gave birth | to a boy,

Endogamy.—Hēemlen gwāgwēx's'alaslē Lālelil!axa xāmage- 1
ma'yē g'igāmēsa 'ne'mēmōtasa Dzēdzemēleqālasa Nāk!wax'da'x^u.
Wā, lā'laē Lālelil!a geg'ades ts!edāqē xūnōkwasēs ts!a'yē Yāxlen-
xa lēgadās Hā'mēlas. Wā, hēem g'il'el genems Lālelil!axēs lōlē-
gas. Wā, lā'laē ēt!ēdē Lālelil!a geg'adex'ides Xwēlagēlas yix 5
k'lēdēlas Hayalk'en, yixa g'igāma'yasa 'ne'mēmōtasa Sēsenl!a'yasa
Gwa'sela. Wā, la'mē ma'lēlē Lālelil!a. Wā, la'mē geg'emalilē lōlē-
gasasē Hā'mēlas. Wā, lā alēle Xwēlagēlas. Wā, la'mē māyōt'idē
Hā'mēlasasa ts!āts!adagem. Wā, la'mē lēgades L!āqwag'ilayu-
gwa. Wā, lā māyōt'idē alēle genemsēsa bābagūmē. Wā, la'mē 10
lēgades Sēwidē. Wā, g'il'mēsē q!ūlsq!ūl'yax'wida laē Sēwidē
geg'adex'ides L!āqwag'ilayugwa. Wā, k'ēst!a gāla geg'adē Sēwi-
dās L!āqwag'ilayugwa, wā, laem ts!ā'yanokwē L!āqwag'ilayugwās
L!ālağa. Wā, lā lā'wadex'id ēt!ēdē L!āqwag'ilayugwās Hēlāmasxa
kwēkwasa 'ne'mēmōtasa G'ēxsemasa Nāk!wax'da'x^u. Wā, lā 15
lā'wadex'idē L!ālagās Gwālēs G'ēxk'endzēxa g'igāma'yasa 'ne'mē-
mōtasa Sēsenl!ē yisa Nāk!wax'da'x^u. Wā, k'ēst!a gāla ha'yasek'ālē
Hēlāmas lē'wēs genemē L!āqwag'ilayugwa laē bewēx'wida. Wā,
laxaē ōgwaqa bewēx'widē ts!ā'yāsē L!ālağa. Wā, hē'mēs alēs q!ē-
L!esgemg'ilaxa 'mekūla bewēkwē L!āqwag'ilayugwa laē yāwas'id 20
ts!ex'q!ex'idē lā'wūnemasē Hēlāmasē, laē wēk!ex'ida. Wā, la'mē
bewēgwit'ālasēs genemx'dē L!āqwag'ilayugwa. Wā, lā māyōt'idē
L!āqwag'ilayugwāsa bābagūmē. Wā, la'mē la lēgadēda bābagūmas

and the boy had the name | Hēlāmas. And Lālagā also gave birth
 25 to a girl, and || her name was Hā'yōsdēsēlas. And when Hā'yōs-
 dēsēlas grew up, | she married Hēlāmas; and Hēlāmas had not been
 married long | with his cousin Hā'yōsdēsēlas, when she was with
 child, and | she gave birth to a | girl.

30 She did not live long before she died. Then || Hā'yōsdēsēlas gave
 birth to a boy. He lived for twenty days. | Then he died. Then
 she gave birth to another boy, | and he lived. His name was K'ēnē,
 and he is now six | years old. |

35 I tried to learn why the relatives descended from || Lālelīlā do this,
 and also the various tribes, | for many chiefs of the tribes do the
 same. | They marry the daughters of their younger brothers. Then
 the one whom I asked said to me | that they do this because they do
 not want their privileges to go | out of their family. They keep their
 40 privileges among themselves || by doing so.¹ |

1 **Marrying outside of one's own tribe.**—I will talk about a | prince of
 a chief who takes for his wife the princess of a chief | of another tribe.
 This is called "taking a wife outside." | Then the wife "takes a hus-
 5 band outside," for thus it is called when || they do this, as was done

Hēlāmasē. Wā, lāxaē mayō'idē Lālagasa ts!āts!adagemē. Wā,
 25 la'mē lēgades Hā'yōsdēsēlas. Wā, g'ī'mēsē ēxent!ēdē Hā'yōsdē-
 selas laē qādžēlasōs Hēlāmas. Wā, k'!ēst!a gāla ha'yasek'ālē Hēla-
 masē lē'wēs 'nemweyōtē Hā'yōsdēsēlasē laē bewē'x'wida. Wā, lā
 ma'yō'itsa ts!āts!adagemē.

Wā, k'!ēst!a gāēl q!ūlaxs laē wēk'!ex'ida. Wā, lā ēt!ēd mayō-
 30 'idē Hā'yōsdēsēlasasa bābagūmē. Wā, g'ig'agālag'ilaxa 'nālā q!ū-
 laxs laē wēk'!ex'ida. Wā, lā ēt!ēd mayō'itsa babagūmē. Wā,
 la'mē q!ūla. Wā, laem lēgades K'ēnē. Wā, lak' q!ēl!ex'ēnxē
 ts!āwenxas K'ēnē.

Wā, len q!āq!ē'staax lāg'ilas hē gwēg'ilaxa 'nemxlāla 'ne'mē-
 35 maxa g'a'yā lāx Lālelīlā lē'wa a'ōgūxsemakwē lēlqwāla'ya
 qaxs q!ēnemaē hē gwēg'ilasa g'ig'egāma'yasa lēlqwāla'ya
 geg'adās xūnōkwāsēs ts!ā'ya. Wā, la 'nēk'ēn wūlase'waqēxs
 hāē lāg'ilas hē gwēg'ilaxs yax'stosaa lāts!āwēs k'!ēk'!es'ō lāxēs
 'nemxlālaēna'yē. Wā, lā ālaem la āem welx'elqelaxēs k'!ēk'!es'ō
 40 lāxēs gwēg'ilasē.¹

1 **Marrying outside of one's own tribe.**—Hēlen gwāgwēx's'alasla lē-
 welgāma'yasa g'igāma'yaxs laē geg'adesa k'!ēdēlasa g'igāma'yasa
 ōgūxsemakwē lēlqwāla'ya. Wā, hēem lēgades geg'adext!a.
 Wā, lā genemas lā'wadext!a qaxs hē'maē lēgemsa hē gwēx'idē lāx
 5 gwēx'idāsasēn xūnōkwē 'nemōgwis, laē geg'adext!a lāxēs genemē

¹ This form of marriage is called t!ent!ēgo. In Fort Rupert there are two chiefs who married the daughters of their half-sisters. One of these is Ewanox'dzē of the Lāllax'sendayu, who married the daughter of his father and of his stepmother. His wife's name is Lālaqo'ik'ak'. See also Addenda, p. 1344.

by my son 'nemōgwis when he took from outside his wife | L!āqwag'ilayugwa 6
 layugwa. Then L!āqwag'ilayugwa, the princess of | Chief Gwēx'-
 sē'selasēmē', took as her husband from outside my son | 'nemōgwis.
 Now we are all related by marriage to the father of | L!āqwag'i-
 layugwa and to all those to whom marriage presents were given by
 'nemōgwis. Now || L!āqwag'ilayugwa lived in marriage away from 10
 her house in the house of her husband 'nemōgwis here in | Fort
 Rupert. Now L!āqwag'ilayugwa is called "obtained from far off
 outside | by 'nemōgwis." Only the woman is called "obtained
 from far off outside." | "Obtained from far off outside" is not said
 of 'nemōgwis when he takes a wife from outside | from another tribe.
 When || L!āqwag'ilayugwa wishes her husband 'nemōgwis to give 15
 a feast, she says to her | husband, 'nemōgwis, "Let us go to
 your father-in-law | Gwēx'sē'selasēmē' to get something out of his
 house, so that you may give a feast, for you | have taken me from a
 long way off." Thus she says. And immediately they start | to get
 something out of the house, and they go to Qālogwis, for Gwēx'-
 sē'selasēmē' is the head chief of the || numaym SēsenL!ē' of the 20
 Lāwēts!ēs, and Gwēx'sē'selasēmē' | can not avoid giving a mar-
 riage gift of food to his | son-in-law, 'nemōgwis, because the princess
 of the chief has been taken far away. | If Gwēx'sē'selasēmē' should
 not take notice of his princess when she | comes to get something
 out of the house of her father, then Gwēx'sē'selasēmē' || and his 25
 princess would be ridiculed by their tribe the Lāwēts!ēs, and

L!āqwag'ilayugwa. Wā, g'āxē L!āqwag'ilayugwa, yīx k'!ēdelasa 6
 g'igāma'yē Gwēx'sē'selasēma'yē lā'wadext!asen xūnōkwē 'nemō-
 gwisē. Wā, lanu'x' wī'la la lāwalagāla lax ōmpas L!āqwag'ilayu-
 gwa lō' nāxwē ts!ōts!akwas 'nemōgwisē. Wā, g'āx'mē hēsekwa'lē
 L!āqwag'ilayugwa lāx g'ōkwasēs lā'wūnemē 'nemōgwisē lāxg'a Tsā- 10
 xisek'. Wā, la'mē lēgades L!āqwag'ilayugwas qwēsext!ānems 'ne-
 mōgwisē. Wā, la'mē lēx'a'ma ts!edāqē lēqelasō's qwēsext!a. Wā,
 lā k'!ēs qwēsext!axelase'wē 'nemōgwisē qaēs laēna'yē g'eg'adext!a
 lāxa ōgūxsemakwē lēlqwāla'ya. Wā, g'il'mēsē 'nēk'ē L!āqwag'i-
 layugwa qa k!wēlasēsēs lā'wūnemē 'nemōgwisē laē 'nēk'a lāxēs 15
 lā'wūnemē 'nemōgwisē: "Lā'wadext!ēg'en; wīx'ens lāx negūmpaē
 Gwēx'sē'selasēma'ya qens lā g'ōkūnē, qa's k!wēladzemōs lē'maaqōs
 qwēsext!ānema g'āxen," 'nēk'ē. Wā, hēx'ida'mēsē la ālēx'widēda
 g'ōkūnē qa's lā lāx Qālogwis qaxs hē'maē xāmagemē g'igāmēsa
 'ne'mēmotasa SisenLa'yasa Lāwēts!ēsē Gwēx'sē'selasēma'yē. Wā, 20
 lā k'!ēas gwēx'idaasa Gwēx'sē'selasēma'yē k'!ēs wāwalqālxēs ne-
 gūmpē 'nemōgwisē qaxs qwēsext!ānemaax k'!ēdelasa g'igāma'yē
 qō k'!ēslaxē Gwēx'sē'selasēma'yē q!āselaxēs k'!ēdelaxs laē
 g'ōkūnē lāxēs ōmpē lālxē aemlāla'yōlaxē Gwēx'sē'selasēma'yē
 lē'wis k'!ēdelasēs g'ōkūlōtē Lāwēts!ēsē. Wā, la'mē lēgadex'dē l!a- 25

26 L!āqwag'ilayugwa | would be called a princess whom her father, the chief, does not love. That is | the end. |

1 **The Eagles.**—This was your question, how the eagles | were obtained by the ancestor of the numaym Maāmtag'ila; namely, L!āqwag'ila, the prince | of 'māxūyalidzē. He was the one who was the first chief of all the | tribes, although first among them was
5 Ō'maxt!ālalē' and all || the first ancestor of the different numayms. | Only 'māxūyalidzē was the first to make a potlatch; and therefore | he thought that he was the only one who was the first to make a potlatch. And | it occurred to him that the eagle was the only head chief and leader who was feared by all the | birds, and that therefore
10 he would be the eagle, because he was the first one || to give a potlatch; and therefore the head chief, the Eagle, began to be feared | by all the tribes. It is the same as the eagle who is the first | to eat of any carrion and of what he catches; and afterwards come | the different kinds of birds each of which eats on the beach what is left over by the eagle. | And 'māxūyalidzē tried to imitate this. There-
15 fore he is now the head || eagle of all the numayms of the Kwakiutl. | And the Dzendzenx'q!ayu, the numaym of the Walas Kwakiutl, say | that Dōqwāyis first got the eagle, and the | numaym Maāmtag'ila say that they had the first | eagle, and the name L!āqwag'ila is
20 still the first among all the eagles || of all the tribes. That is all. |

26 qwag'ilayugwās wēmē k'!ēdēltsēs g'igāma'yē ōmpa. Wā, laem lāba.

1 **The Eagles.**—Hē'maēs wūlāse'wa kwēkwē, yix lāg'ilas kwēkwē g'alaxāsa 'ne'mēmōtasa Maāmtag'ila yix L!āqwag'ilāxs lēwelge-ma'yaas 'māxūyalidzēxa 'nemōx'mē g'il g'ālēs g'igāmēsa 'nāxwa lēlqwālala'ya, yixs wāx'maē g'ālagālx Ō'maxt!ālalā'yē lō' 'nāxwē
5 g'ālemg'alīsē g'ig'egāmēsa alōgwaqlūsē 'nāl'ne'mēmasa. Wā, lēx'aem'lāwisē g'il p!ēs'idē 'māxūyalidzē. Wā, hē'mis lāg'ilas g'ig'aēx'ēdexs 'nemōx'maē g'ilg'ilēnōx'sa lāx p!āsap!a. Wā, lā g'ig'aēx'idxa kwēkwaxs 'nemaē ōgūmē lō' g'ālabē k'ilemsa 'nāxwāx ts!ēlts!Ek!wa. Wā, hē'mis lāg'ilas 'nēk' qas kwēkwa qaēs g'ālaba-
10 'yaē p!esa. Wā, hē'mis lāg'ilas g'wālelaem ōgūmē k'ilem g'igē-ma'ya kwēx'sa 'nāxwa lēlqwālala'ya hē g'wēx'sa kwēkwaxs g'il q!ēlsaē lāxēs lēmēnsē lē'wēs xabānemē. Wā, āl'mēsē g'āxēda ālogū'la ts!ēlts!Ek!wa hāmg'elis lāx hēmaxlā'yasa kwēk'. Wā, hē'mis la nānaxts!ē'wasōs 'māxūyalidzē; hē'mēs lāg'ilas la ōgūmēsa
15 kwēkwēkwasa 'nāxwa 'nāl'ne'mēmasasa Kwākūg'ulē.

Wā, la 'nēk'ēda Dzendzenx'q!ayoxa 'ne'mēmōtasa 'wālas Kwā-g'ulāxs hāē g'il āxnōgwatsa kwēk', yix Dōqwāyisē. Wā, la 'nēk'ē ne'mēmōtasa Maāmtag'ilāxs hē'maē g'il kwēkwē lāxēs laēna'yē kwēkwa. Wā, hēx'sā'mēsē L!āqwag'ila g'ālxasa 'nāxwa kwēkwē-
20 kwasa 'nāxwa lēlqwālala'ya. Wā, laem lāba.

Names and Crests of the Maāmtag'ila.—This is when | the son of 21
 'māxūyalidzē, who had the name Yāqōlas, began to be a prince; |
 that is, when he had a man's name, when the father of | Yāqōlas
 gave a potlatch on account of the greatness of the name of his prince
 Yāqōlas. || Then 'māxūyalidzē gave his eagle(-seat) to his prince 25
 Yāqōlas, | and also the eagle-name L!āqwag'ila; for that | was the
 name of 'māxūyalidzē, L!āqwag'ila, when he was an | eagle. When
 he made over his eagle(-seat) and the name | L!āqwag'ila that goes
 with it to his prince L!āqwag'ila, and when || L!āqwag'ila took the 30
 name of his father 'māxūyalidzē, he | himself gave a potlatch for
 his greatness—for he was now an eagle— | and on account of his
 name L!āqwag'ila. And all the | privileges were given to L!āqwa-
 g'ila by his father 'māxūyalidzē, the house with the carved | posts,
 the two speaking-posts in the form of men || at each side of the door, 35
 standing on top of the heads of grizzly bears, | and eagles sitting on
 top of the heads of the grizzly bear of the | post on each side of the
 rear of the house of 'māxūyalidzē. And large | coppers lay flat on
 the chests of the eagles on the posts in the rear of the | house. And
 the front of the house was painted with a copper, as it was first ||
 found by the ancestor of Chief 'māxūyalidzē at K' lōdagala, for | that 40
 is where the ancestors of Chief 'māxūyalidzē lived, at K' lōdagala |
 inside of Gwadzē; for 'māxūyalidzē's numaym were the Maām-

Names and Crests of the Maāmtag'ila.—Hēm g'äg'lēlats la 21
 lēwelgāma'yē xūnōkwas 'māxūyalidzāxs laē lēgades Yāqōlas,
 yīxs laē lēgades lēgemasa begwānemē, yīxs laē plesā ōmpas
 Yāqōlas, qa ō'mayōs lēgemasēs lēwelgāma'yē Yāqōlas. Wā,
 la'mē lāsē 'māxūyalidzāsēs kwēkwē lāxēs lēwelgāma'yē Yā- 25
 qōlas lē'wa lēgemasa kwēkwē, yīx L!āqwag'ila qaxs hē'maē
 lēgēms 'māxūyalidzē yīx L!āqwag'ila, yīxs hē'maē ālēs hē
 kwēkwē. Wā, g'īl'mēsē lāsasa kwēkwē lē'wa lēgemē 'nami'lālōtsē
 L!āqwag'ila lāxēs lēwelgāma'yē L!āqwag'ila; wā, g'īl'mēsē lāsa
 laē lēgades'idē ōmpas L!āqwag'ilās 'māxūyalidzē. Wā, la'mē 30
 xāmax'id ples'idē L!āqwag'ila qa ō'mayōsēs laēna'yē kwēkwa
 lē'wis la lēgemē L!āqwag'ila. Wā, lāxaē 'wī'la lāyowa 'nāxwa
 k'lēk'les'ō lāx L!āqwag'ila yīsēs ōmpē 'māxūyalidzēxa k'lēx'k'lādze-
 kwas lēlāmē g'ōkwaxa ma'lōkwē bēbegwānem yēyāq!entleq
 lēlām lāx wāx'sōtstālilasa tlex'ila lēlaxūtewēx x'ix'ōmsasa nē- 35
 nānē. Wā, la kwēkwēkwa k'wēk'lūdzetāyax x'ix'ōmsasa nēnānēxa
 lēlāmasa 'wāx'sōtiwalilasa g'ōkwaxa 'māxūyalidzē. Wā, lā'laē āwā
 L!āl!ēqwē pāqāla lāx ōbā'yasa kwēkwēkwē lēlāmasa ōgwiwalilasa
 g'ōkwē. Wā, lā'laē k'lātemālaxa g'ōkwaxa L!āqwa, yīxs g'ālaē
 lōgwēsa g'ālāsa g'īgāma'yē 'māxūyalidzē lāx K' lōdagala, qaxs 40
 hē'maē g'ōkūlats g'īl'galisasa g'īgāma'yē 'māxūyalidzē K' lōdagala
 lāx ōts!āwas Gwadzē yīxs 'nē'mēmōdadaē 'māxūyalidzāsa Maām-

tag'ila. | The dull-white Seagulls were the ancestors of | Chief
 'māxūyalidzē. It was he who was named Mātmatela; namely, ||
 45 the dull-white Seagull. He is now called Mātag'ila. | Now Mātag'ila
 had many men who are now named Maāmtag'ila; for that | is the
 numaym of his children, when there came to be many of them. | That
 is what is said about the first one, the head of the | numayms, the |
 50 Maāmtag'ila. Now you know what I say. || That is all. |

1 Names.—Now I will talk about what I have been asked by you in re-
 gard to | the family names of the chiefs. I will talk about the chief |
 of the numaym Kūkwāk lum of the Kwēxa, Yāqoladzē. | He continu-
 ally changed wives, and with each one a name was given to him by
 5 his father-in-law, really || great names. He used these names given
 in marriage for a short time | when he gave a potlatch with the
 blankets which he obtained as a marriage-gift from (each of) his
 fathers-in-law; | and when he gave an oil feast with his marriage-
 gift, then he used the name given in marriage as a feast-name. |
 They desire to keep the feast-names obtained | from the father-in-law,
 10 for the feast-name is like the || winter-name. When the Kwakiutl
 first begin to perform the winter ceremonial, they all change their
 names | —men and women. Thus it is also with the | guests of a
 chief who gives a feast with oil, a great oil feast. | As soon as all the
 guests go into the house in which the oil feast is to be given, | the

43 tag'ilaxwa wēx'doxsemēx 'melsgem ts'lek!wa, yix g'ilg'alisasa
 g'igāma'yē 'māxūyalidzē; hēem lēgades Mātmatelaxa wēx'dox-
 45 semē 'melsgem ts'lek!wa. Wā, hē'mis la lēgades Mātag'ila. Wā,
 la q'lēx'id begwānemē Mātag'ila, lā lēx'ēdes Maāmtag'ila lāxēs
 'ne'mēmōtē, yixs hē'maē la 'ne'mēmōtsēs sāsēmē laē q'lēx'ida la
 begwānem. Wā, yūem gwālaats g'ilg'alisasa 'mekuma'yē 'ne'mē-
 motsa Maāmtag'ila. Wā, laemxaas q'ālaxg'in lāx wāldema. Wā,
 50 laem lāba.

1 Names.—Wā, la'mēsen gwāgwēx's'āla lāxēs wēlāsewōsxa lēxle-
 gemēlasa g'igāma'yē. Wā, hēlen gwāgwēx's'ālaslēda g'igāma-
 'yas 'ne'mēmōtasa Kūkwāk lumasa Kwēxa, yix Yāqoladzē, yixs ge-
 g'ādelkwaē. Wā, lā q'walxōem lēgemg'elx'ālē negūmpas, yīsa ālā
 5 āwā lēlēgema. Wā, ā'mēsē yāwas'id lēgadesa lēgemg'elx'ā'yaxs
 laē p'les'itsa p'elxelasgemē wāwalqālayōsēs negūmpaq; wāx'ē
 l'lē'na wāwalqālayo. Wā, lā lēgemg'elx'ālāxa k'wēladzēxlāyo
 lēgema. Wā, hēem lālaḡūlaasō' lēgema k'wēladzēxlāyo lēge-
 masa negūmpa, yixs hāē gwēx'sa k'wēladzēxlāyo lēgemasa ts'le-
 10 ts'leqa yixs g'il'maē ts'lets'lex'idēda Kwāg'ulaxs laē 'wī'la l'lāyu-
 xlāda bēbegwānemē lē'wis ts'lēdāqē. Wā, hē'misē gwēx'sa
 lē'lanemasa g'igāma'yaxs k'wēlasaasa l'lē'naxa 'wālasē l'lē'nag'ila.
 Wā, lā g'il'mēsē 'wī'laēlēda lē'lanemē lāxa l'lē'nag'i'latslē g'ōkwa
 laē lāx'ūlilē elkwāsa g'igāma'yē qa's yāq lēg'a'lē. Wā, la'mē lēlēqe-

speaker of the chief rises, and speaks, and calls || the chiefs by their 15
 feast-names, those who have given an oil feast; | but he does not
 call the names of those, even if they are head chiefs, who have | not a
 feast-name. Then the chiefs are ashamed | because their names have
 not been called; and therefore coppers are generally broken | in oil
 feasts by the chiefs who are guests, in order to cover their shame, ||
 when their names are not called. This is called "extinguishing the 20
 fire of the | oil feast." When the feast is at an end, all the men go
 out; | and then they have no longer their feast-names, | but they
 are called by their potlatch-names after this, | which are the true
 family names; for the chiefs do not like to keep || the names obtained 25
 in marriage as their potlatch-names. Only when they first give
 away blankets do they | use the names which they obtained from the
 father-in-law. After they | have given away blankets, all the men
 go out. | Then the chief has no longer the name obtained from his
 father-in-law, for he | has again his name Yāqoładzē. He puts
 away the || name obtained in marriage. When his princess takes a 30
 husband, the name | given in marriage is given to the son-in-law;
 but no | family name can be given away in marriage to the | husband
 of a princess, because they keep their names and all the | privileges
 for the eldest son, because all the privileges belong to him. || That is 35
 the end. | ¹

lax k!wēk!wēladzēxlāyāsa g'ig'egāma'yēxa k!wēk!ūlats!ēnoxwasa 15
 L!ē'na. Wā, lā k!ēs lēqelase'wa wāx'em welgemē g'igāmēxs
 k!ēasaē k!wēlatsdzēxlāyō lēgema. Wā, lā max'ts!ēda g'igāma-
 'yaxs k!ēsaē lēx'ētsē'wa. Wā, hēem lāg'ilas q!ūnāla k'ōqwase'wēda
 L!āqwa lāxa L!ē'nag'ila yīsa g'igāma'yē k!wēlē yīxs mām'x'ts!esilāē
 qaxs k!ēsaē lēx'ētsē'wa. Wā, hēem lēgades k!līxax lēgwīlāsa 20
 L!ē'nag'ila k!wēlasa. Wā, g'il'mēsē gwāla k!wēlasē, laē 'wī'la hōqū-
 welsēda 'nāxwa bēbegwānem. Wā, la'mē gwāl lēgatsēs k!wēk!wēla-
 dzēxlāyō laxēq. Wā, la'mē lēqelasō'sēs p!ēp!ēdzēxlāyō lāxēqxa
 āla lēxlēgemēla qaxs k!ēsaē lāxūlanokwa g'ig'egāma'yasa lē-
 gemg'elxīlē p!etsaas lēgema, yīxs g'il'maē yāx'witsa p!ēlxelasgemē 25
 laē lēx'ēdes lēgemg'elxīlā'yasēs negūmpē. Wā, g'il'mēsē gwāl
 yāqwasa p!ēlxelasgemaxs laē hōqūwelsēda 'nāxwa bēbegwānem.
 Wā, lā gwāl lēgadēda g'igāma'yasa lēgemg'elxīlā'yē ēt!ēda qa's lā
 xwēlaqa lēgatsēs lēgemē Yāqoładzē. Wā, ā'mēsē la g'ēxaxa
 lēgemē lēgemg'elxīlē. Wā, g'il'mēsē lā'wadē k!ēdelas laē lēgem- 30
 g'elxīlāxa lēgemg'elxīlēx'dē lāq, lāxēs negūmpē. Wā, lā k!ēas
 gwēx'idaats āx'ēd lāxēs lēxlēgemēlē qa's lā lēgemg'elxīlālaq lāx
 lā'wūnemasēs k!ēdelē qaxs āxēlaaxa lēlēgemē lē'wēs 'nāxwa
 k!ēk!ēs'ō qaēs lēwelgemā'yē, qaxs 'wī'la'maē hās laxa k!ēk!ēs'ō.
 Wā, laem lāba.

35

¹ See Addenda, pp. 1345-1385.

SPEECHES DELIVERED IN FEASTS

- 1 When the chief of the numaym SēnL'em invites the | other numayms of the Kwāg'ul to a feast, then as soon as | all the guests come in the speaker of the chief arises and he | turns his face to the place where his numaym SēnL'em are sitting next to the || door of the feast house. Then the speaker of the chief speaks, | for the speaker of the chiefs of the numayms always | first speak to the chiefs of the numayms and their names | are called. And this is what (the speaker) says to his numaym as he is | speaking: ||
- 10 "Indeed, Chief 'nemōgwis, indeed Hāmisela!, indeed | Mā'nakūl, am I not going to talk with gladness to the guests of my | chief, for they have all come into this house, into this good house | of my chief?" Thus he says, and turns his face to the guests. | Then he says: ||
- 15 "Welcome, Chief Āwaxelag'ilis; welcome, Chief K'tmk'eqewēd; | welcome, Chief Ts!ex'ēd; welcome, Chief Hāwilkūla!; welcome, Chief | L!āqwalal; welcome, Chief G'ēxk'enis, come now to | your seats, to the seats of your late fathers, and just sit down | in your seats, chiefs, which are prepared for you. Now sit down well, chiefs, || and your people. You do not come here, chiefs, to | feel badly in this house of my chief. Now, sing feasting-songs | to tell

SPEECHES DELIVERED IN FEASTS

- 1 G'il'em hē Lē'lalē g'igāma'yasa 'ne'mēmotasa SēnL'emē lāxa ālō-gūq!esē 'nāl'ne'mēmatsa Kwāg'ulē qa lās k!wēla. Wā, g'il'mēsē 'wīlaēlēda Lē'lānemē laē lāx'ūlilē elkwasa g'igāma'yē. Wā, lā gwēgemāla lāx k!ūdzelasasēs 'ne'mēmota SēnL'emē lāxa max'stā-litasa t!ex'ilāsa k!wēladzatslē g'ōkwa. Wā, lā yāq!eg'a!ē elkwasa g'igāma'yē qaxs hēmenala'maēda ā'yilkwasa g'ig'egāma'yē hē g'il yāq!eg'a!tse'wē g'ig'egāma'yasēs 'ne'mēmotē, yixs lālastewaē lēlēqelax lēlēgemas. Wā, g'a'mēs wāldemsēxēs 'ne'mēmotaxs laē yāq!ent!āla:—
- 10 "QālaLEN g'igāmē 'nemōgwis; qālaLEN Hāmisela!; qālaLEN Mā'nakūl. Ēs'maēLEN wāg'il mōmelk'lālaitsōx Lē'lānemaxsen g'igāma'yēx qaōxs g'āxaē 'wīlaēla lāxwa lāx aēk'laakwa g'ōkwaxsen g'igāma'yēx," 'nēk'exs laē gwēgemx'id lāxa Lē'lānemē. Wā, la 'nēk'a:—
- 15 "Gēlag'a g'igāmē Āwaxelag'ilis; gēlag'a g'igāmē K'tmk'eqewēd; gēlag'a g'igāmē Ts!ex'ēd; gēlag'a g'igāmē Hāwilkūla!; gēlag'a g'igāmē L!āqwalal; gēlag'a g'igāmē G'ēxk'enis. Wa, gēlag'a lāxwa k!wayaqōs lāxōx k!wēk!wa'yaxs ēaswūlaxōxs ā'maqōs la k!wastōlilase'wa g'ig'egāmē. La'mō aēk'laakwa. Wāg'a hēl'alil laqō g'ig'egāmē lē'wōs g'ig'edāqōs. Wā, hēwēts g'āxēlōs g'ig'egāmē, qas 'yax'q!esalaōs lāxōx g'ōkwaxsg'en g'igāmēk'. Wā, wāg'il la k!wēlg'a!

our world, chiefs." Thus speaks the speaker, | and turns his face 23
to his numaym and says: |

"O numaym! Now the word of my chief has gone to the floor of
the house; for || the way we speak in this house of my chief has been 25
marked out by our ancestors, for us to do as they say | in the way we
do in this house of our chief. Now give a | drum to our chiefs that
they may sing." Thus he says to the | young men of his numaym.
At once they take the drum to the rear | of the feasting-house, and
the three || numayms, the Maāmtag'ila, G'ēxsem, and Lō'yalaławē, | 30
sing one song. As soon as the feasting-song is at an end, | the
Kūkwāk'lum sing. And when their feasting-song is ended, | the
Sēnl'ēm sing. And when their feasting-song is ended, the | Laā'ax'-
s'endayo and the elgūnwē sing one feasting- || song. And when 35
their song is ended, then there are | four feast songs by the seven |
numayms of the Kwāg'u! when they are invited by another | tribe.
After they have finished singing, a young man | takes the drum from
the rear of the feasting-house—some || Indians say instead of *k!wēla-* 40
dzats!ē, | *k!wēlayats!ē*, and both words are right—and he | puts it
down inside of the door. Then many | young men prepare the food
for the guests. And after they have done so, they put the | dishes

denx'ēde! qa's nēlaōsaxens 'nā'ax g'ig'egāmē," 'nēk'ēda elkwāxs 22
laē gwēgemx'īd lāxēs 'nē'mēmōtē. Wā, lā 'nēk'a:

"Wā, 'nē'mēmōt la'mē lāg'alilē wāldemasens g'igāma'yēx qaxs
lē'maōlēx xūtl'alidzemsens g'alemg'alisa qens gwēk'lālas lāxens 25
g'āxēx gwaēlas lāxwa g'ōkwaxsg'en g'igāmēk'. Wā, wāg'ats me-
'nats!ā lāxens g'ig'egāma'yē qa wāg'ēs k!wēlg'a! denx'ēda," 'nēk'ēx
hā'yāl'āsēs 'nē'mēmōtē. Wā, g'il'mēsē layā me'nats!ē lāxa ōgwi-
walilasa k!wēladzats!ē g'ōkwa, laē denx'ēdēda yūdux'semakwē
'nāl'nē'mēmasaxa Maāmtag'ila lē'wa G'ēxsem lē'wa Lō'yalaławāsa 30
'nēmšgemē q!ēmdema. Wā, g'il'mēsē q!ūlbē k!wē'lā'layās laē
denx'ēdēda Kūkwāk'lumē. Wā, g'il'mēsē q!ūlbē k!wē'lā'layās laē
denx'ēdēda Sēnl'ēm. Wā, g'il'mēsē q!ūlbē k!wē'lā'layās laē denx-
'ēdēda Laā'ax's'endayo lē'wa elgūnwē, yīsa 'nēmšgemē k!wē'lā-
'layo q!ēmdema. Wā, g'il'mēsē q!ūlbē k!wē'lā'layās, wā, la'mē 35
hāmōšgemgōwē k!wē'lā'layo q!ēm q!ēmdemē denx'ēdayāsa ālēbōs-
gemakwē 'nāl'nēmēmata Kwāg'u!axs lē'lānemaasa ōgūxse'makwē
lēlqwalā'ya. Wā, g'il'mēsē 'wī'la gwāl denxelaxs laēda hē'la
āx'ēdxa me'nats!ē lāxa ōgwiwalilasa k!wē'ladzats!ē g'ōkwa,—yīxs
'nēk'aēda wāōkwē bāk'luma yīxs lēx'ēdaaxa k!wēladzats!ē g'ōkwa, 40
k!wēlayats!ē g'ōkwa, wā, lā 'nāxwaem neqa laxēs wāldemē,—qa's
lā hāng'alilās lāxa āwīlēlāsa t!ēx'ila. Wā, lā aaxsilēda q!ēnemē
hā'yāl'axa ha'mālasa k!wēlē. Wā, g'il'mēsē gwālā laē k'āgemlilē-

45 before the guests. As soon as all has been put down, || the guests begin to eat what has been put before them. And when they have half finished | eating, the speaker of the numaym Maāmtag'ila | speaks. He also speaks first to his fellow-guests, and he | turns his face to his fellow-guests, and the speaker says: |

"Indeed, Chief Āwaxelag'ilis; indeed, Chief K'imk'eqewēd; ||
50 indeed, Chief Ts!ex'ēd; indeed, Chief Hāwilkūla; indeed, | Chief L!āqwalā; indeed, Chief G'ēxk'enis; do we not | speak with gladness to them on account of the way we come into this great house of | Chief 'nemōgwis?" Thus he says, and turns his face to the door. | Then he says: ||

55 "Sit still, great numaym, you Sēnl'em, and listen | to me. Welcome, Chief 'nemōgwis; welcome, Chief | Hāmeselā. Indeed, I shall say this, Chief Mā'nakūl. Oh, welcome, | welcome! you have done this well. Keep on, | Chief 'nemōgwis, look out and do not let
60 the fire of || your house go out, Chief, on account of your tribe, Chief, that we may come | and be happy in your house, Chief. Now we are treated with sweet food, | Chief. Walk along the trail of the chief-maker, Chief | 'nemōgwis. Thank you, Chief, for your kindness to your | people, Chief." Thus he says, and turns his face to his
65 numaym. || And he says, "Let us say this, chiefs, Wa wa!" After |

lasa lōelq!wē lāxa lē'lānemē. Wā, g'il'mēsē 'wīl'g'alīla laasē 'wī'la
45 hām'x'idēda lē'lānemaxa la k'āgemalileq. Wā, g'il'mēsē nexse-g'ilālīla la ha'māpaxs laē yāq!eg'a'la elkwāsa 'ne'mēmotasa Maām-tag'ila. Wā, laemxaē hē g'il yāq!ent!ālasō'sēs k!wēlwūtē. Wā, lā 'nēk'a 'wā'wax'sgāmi'lāla lāxēs k!wēlwūtē. Wā, lā 'nēk'ēda elkwē:—

"QāLALen, g'igāmē Āwaxelag'ilis; qāLALen g'igāmē K'imk'eqe-
50 wēd; qāLALen g'igāmē Ts!ex'ēd; qāLALen g'igāmē Hāwilkūla; qāLALen g'igāmē L!āqwalā; qāLALen g'igāmē G'ēxk'enis; ēs'maēlens wāg'il mōmelk'!ālaitsōx g'āxa qens gwaēlas lāxwa 'wālasēx g'ōx" sa g'igāma'yē 'nemōgwisē," 'nēk'exs laē gwēgemx'id lāxa t!ex'ila. Wā, la 'nēk'a:—

55 "Wēg'a, selt!ēdex 'wālas 'ne'mēm, yūL Sēnl'em qa's hōlēlaōs g'āxen. Wā, g'ēlag'a g'igāmē 'nemōgwis. Wā, g'ēlag'a g'igāmē Hāmeselā, qālag'en wāldemlek' g'igāmē Mā'nakūl. Wa, g'ēlag'a. Wa, g'ēlak'as'ō lāx'a ēg'emaxs g'igāmē yixs hēmenāla'maaqōs g'igāmē 'nemōgwis q!āq!a'lāla qa k!lēsēsōx k!ex'alilōx legwīlaxsōs
60 g'ōkwaqōs, g'igāmē qag'as g'ōkūlōtg'ōs, g'igāmē qenu'x" g'āxē ēk!ēqela lāxōs g'ōkwaqōs, g'igāmē. La'menu'x" ēx'plase'wa, g'igāmē. Wēg'a āem qāsax lāx t!ex'ilāsa g'igāmēg'ilā, g'igāmē 'nemōgwis. Wā, g'ēlak'as'la, g'igāmē qaōs ēk'ēx 'nāqē qag'as g'ēgēdg'ōs, g'igāmē," 'nēk'exs laē gwēgemx'id lāxēs 'ne'mēmot. Wā,
65 lā 'nēk'a: "Qens 'nēk'ē g'ig'egāmē. Wa, wa." Wā, g'il'mēsē

he has finished speaking, the speaker of the house arises, and speaks. | 66
He says: |

"Indeed, true is the speech of the one who is speaking. It is true what you said. I take | notice of the meaning of the words of the old man to which you refer: || 'Keep on walking the trail of the chief- 70 maker, Chief.' That | is what my chief, 'nemōgwis, is doing. He is walking along fast, | for indeed he walks on the road of his grandfather Hēnak' lalasō', | who knew how to invite the great chiefs, who knew how to give oil-feasts, who knew | how to break coppers. This is the trail followed by my chief, || 'nemōgwis. This is a hand- 75 some chief. That is what I say, numaym | Sēnl!em. Now, I will press down the food eaten by the chiefs invited | by our chief.'" Thus he says, and turns to the guests. | And he speaks again, and says as the | guests finish eating: ||

"Go on, go on, Chief Āwaxelag'ilis; go on, Chief | K'imk'eqewēd; 80 go on, Chief Ts!ex'ēd; go on, Chief Hāwilkūla; | go on, Chief L!āqwalā; go on, Chief G'ēxk'enis; go on | with your people, chiefs. Now it is well prepared | for what you were invited by my chief." Thus he says, and turns to his || numaym, the Sēnl!em, and 85 says, "Wa, numaym! Now | it has gone to the floor what was marked out by our ancestors, what we should say | when we are here." Thus he says. Then it is ended. |

gwāl'alit yāq!ent!āla laē lax'ūlilē elkwāsa k!wē'lasē qa's yāq!eg'a'fē. 66
Wā, lā 'nēk'a:—

"Qāla wāldemasa yāq!ent!āla ālasēs wāldēmōs yīxen q!āsgema-
liltse'wē 'mek!ūgēlilasa wāldemasa q!ūlyakwē, yīxs laaqōs 'nēk'a:
'wēg'a āem qāsax lāx t!ex'īlāsa g'īgāmēg'ilā, g'īgāmē.' Wā, hēemk' 70
gwālag'en g'īgāmēk', yīxg'a 'nemōgwisēk', yīx'āk' lāxēs qā'nakūla-
ēna'yē qā!axs qastā'yaax t!ex'īlāsēs gāgempē Hēnak'lalase'wēxa
lē!ēlaēnoxwē 'wālas g'īgāma'yaxa l!ē'nag'ilaēnoxwēxa q!elt!ē-
noxwē. Wā, yō'mēs t!ex'īla qaqesēltsg'in g'īgāmēk' laxg'a 'ne-
mōgwisēk' laxg'ada ēx'stōk' g'īgāma'ya, qens 'nēk'ē, 'nē'mēmōt 75
Sēnl!em. Wā, lā 'mēsen lāgūnsalxens g'īg'egāma'yēx lē'lānema-
sens g'īg'egāma'yēx," 'nēk'ē. Wā, lā gwēgemx'īd lāxa k!wēlē, wā,
lā ēd'āqwa yāq!eg'a'fā. Wā, lā 'nēk'a yīxs laē gwāl'wīla ha'māpēda
k!wēlē:—

"Wāk'as, wāk'as g'īgāmē Āwaxelag'ilis; wāk'as g'īgāmē K'im- 80
k'eqewēdē; wāk'as g'īgāmē Ts!ex'ēd; wāk'as g'īgāmē Hāwilkūla;
wāk'as g'īgāmē L!āqwalā; wāk'as g'īgāmē G'ēxk'enes. Wāk'as
lag'aqō lē'wōs g'īgēdāqōs, g'īg'egāmē. La'mō aēk'laakwaxōs g'ā-
xēlaqōs lē'lānemsg'en g'īgāmēk'," 'nēk'exs laē gwēgemx'īd lāxēs
'nē'mēmōta Sēnl!emē. Wā, lā 'nēk'a: "Wa, 'nē'mēmōt, la'mē 85
lāg'alīta xūlt!alēdzemasens g'ālemg'alīsē qens gwēk'lālas lāxens
gg'āxēxwāēlasa," 'nēk'ē. Wā, laem lāba.

- 1 Now you will see that the names | of the chiefs of the numaym Sēn!ēm are called out first by the speaker. When he gives notice, | all of them listen to his speeches. First | the head chief of the chiefs,
 5 'nemōgwis, is called. Then he || names the one next to 'nemōgwis, Hāmeselal. Then he names next to | Hāmeselal, Mā'nakūla, for that is the order of the three chiefs of the | numaym Sēn!ēm; for they come down to the younger brothers beginning with the | eldest brother, calling the name of the next one until he calls the youngest one. That is | when the numaym Sēn!ēm give a feast. And even
 10 when a || common man gives a feast, the three chiefs are always named. | The name of the host, who is a common man, is never called by the | speaker when he gives notice to his numaym that he will speak, | when the guests of the host first come in, and when he presses down the food of the | guests after they have finished eating. ||
 15 And when the speech to his numaym the Sēn!ēm is at an end, then he | turns to the guests, and he calls the head chief of each numaym by name. | First he names the head chief of the | Maāmta-g'ila, Āwaxelag'ilis; and next, | K'īmk'eqwēd, who is the head chief
 20 of the numaym G'ēxsem. Then he names || Ts!ēx'ēd, the head chief of the numaym Lō'yalaława. Then he names | Hāwilkūlal, the head chief of the numaym Kūkwāk'lum. | Then he names

- 1 Wā, laems dōqūlaqēxs hēx'sā'maē g'il lēlēqalasōsa elkwē g'ig'egāma'yasēs 'ne'mēmota Sēn!ēm yīxs laē q!āq!agēm!aq qa 'nāxwa'mēsē hōlēlax waldemi'lālās. Wā, hēm g'il lēx'ētsō'sē lāxuma'yas g'ig'egāma'yas yīx 'nemōgwis. Wā, lā lēx'ēdxa mā-
 5 k'ilāx 'nemōgwisē Hāmeselal. Wā, lā lēx'ēdxa mak'ilāx Hāmeselalē Mā'nakūla, qaxs hē'maē gwālaatsa yūdukwē g'ig'egāmēsa 'ne'mēmotasa Sēn!ēmē, yīxs ts!ā'yaxa'nakūlaē g'āg'ēlēla lāxa 'nōla lā lēx'ēdxa māk'ila, wā, lā lēx'ēdxa āmāyēnxa'yē, yīx hāē k!wē'lasa 'ne'mēmotasa Sēn!ēmē. Wā, wāx'mēsē hē k!wē'lasa
 10 begwānemq!alamē, lā hēx'sāem lēqelase'wēda yūdukwē g'ig'egāma'ya. Wā, lā hēwāxāem lēx'ētse'wēda k!wē'lasē begwānemq!alama yīsa elkwāxs laē q!āq!agēm!axēs 'ne'mēmotaxs yāq!ent!ālēlē laqēxs g'ālaē 'wi'laēlē lē'lānemasa k!wē'lasē lōxs laē lāgūnsaxa k!wē'lasx laē gwāl hā'māpa.
 15 Wā, lā q!ūlbē wāldemasēxēs 'ne'mēmota Sēn!ēm laē gwāgem-x'id lāxa lē'lānemē qa's 'nāl'nemōk'ōlēlē lēqelax lēlāxuma'yasa 'nāl'nēmēmasē. Wā, hē'mis g'il lēx'ētsō'sē lāxuma'yasa 'ne'mēmotasa Maāmta-g'ila, yīx Āwaxelag'ilisē. Wā, lā māk'ilē K'īmk'eqwēdē, yīx lāxuma'yasa 'ne'mēmotasa G'ēxsem. Wā, lā lēx'ēdex
 20 Ts!ēx'ēd, yīx lāxuma'yasa 'ne'mēmotasa Lō'yalaława. Wā, lā lēx'ēdex Hāwilkūlal, yīx lāxuma'yasa 'ne'mēmotasa Kūkwāk'lum. Wā, lā lēx'ēdex L!āqwalal, yīx lāxuma'yasa 'ne'mēmotasa Laālax's'en-

L lāqwalā, head chief of the numaym Laālax's'endayo. | And last he names G'ēxk'enis, head chief of the | numaym elgūnwē. That is when the speaker of the chief of the || numaym Sēnl'em is speaking. 25 He never names the common men, | even when they give a feast. |

And the speaker of the guests praises the common man | who gives the feast. And this is the way of the speaker of the | host, and of the speaker of the guests. That is the end. ||

dayo. Wā, lā elxlāla lēx'ēdex G'ēxk'enis, yix lāxuma'yasa 'ne- 23
'mēmotasa elgūnwā'yē, yixs yāq!entlālaē elkwāsa g'igāma'yasa 'ne-
'mēmotasa Sēnl'emē. Wā, la'mē hēwāxa lēx'ēdxa begwānem- 25
q!ālaxs k!wē'lasaē.

Wā, hēt!ēda elkwāsa k!wē'lekwē ts!elwaqaxa begwānemq!ālāxs
k!wē'lasaē. Wā, g'aem gwēk!ālatsa elkwāsa k!wēlasē lō' elkwāsa
k!wē'lekwē. Wā, laem lāba.

SWEAR-WORDS (HĀNKWA)

1. Hāslēlōl, GO AND DIE. Generally used by women in friendly banter.
2. Lālē'laa, YOU ARE DEAD THERE. Used in friendly discussion when a person feels that he can no longer carry on his argument.
- 2a. Hānlālēlōl, DIE YOURSELF. Retort to the preceding. Used, however, not in friendly discussion, but after a serious quarrel.
3. Lē'lwēst!a āxa, YOU ARE DEAD THERE. Used in a bantering way, or at the end of an argument.
4. Lē'ldzēwēst!a āxa, YOU GREAT ONE ARE DEAD THERE. Used often at the end of an argument between husband and wife, or by men after a quarrel.
5. Lē'ldzāmasa, INDEED, YOU ARE DEAD THERE. Used as a reproach, for instance, when a person, by his lack of skill, has broken an object or hurt another person.
6. X'istōlil lāq", SHOW YOUR TEETH AND YOUR ORBITS THERE (meaning that the skull is lying on the ground).
- 6a. Q!ūlēgemalaemlēs!as laxēs wāldēmōs g'āxen. Wāwanemg'ilagas. I HOPE WHAT YOU WISH WILL HAPPEN TO ME WILL HAPPEN TO YOU, DEATH-BRINGING-WOMAN. Retort to 6.
- 6b. Wādzō, Wāwanemg'ilagas, GO AWAY, DEATH-BRINGING-WOMAN! Sometimes used like the preceding.
7. X'idzil lōx, SHOW YOUR TEETH ON THE FLOOR OF THE HOUSE.
- 7a. Q!ex'stolil lōx, YOU BITE THE FLOOR OF MY HOUSE AT THE DOOR. These (7 and 7a) are used in a quarrel.
8. Lē'lx's'ōl lōx, DIE HERE ON THE GROUND.

- 8a. Hāxenlelōl, I WISH YOU WOULD DIE RIGHT HERE. Retort to 8.
Used by men only, particularly men of high rank, in quarrels over social matters.
9. Yāgwīl lōx, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 9a. Yaq'lūs lōx, LIE DOWN DEAD ON THE GROUND. Retort to 9.
Used in a similar way as the preceding.
10. Yaxstōlīl lāq^u, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.
- 10a. Yaxwelsnēsłas qa's le'laōs lāxs lādzasēx, OH, IF YOU WOULD DIE ON THE GROUND WHERE YOU ARE STANDING! Retort to 10. These (10 and 10a) are never used by women, but particularly by chiefs.
11. Wēxenłas yāxwels qa's le'laōs lāq^u, I WISH YOU WOULD LIE DOWN ON THE GROUND AND DIE HERE.
- 11a. Sōl le'ł qa's q'ūlēgemālamaōs lāxēs wāldemōs g'āxen, YOU SHALL DIE, AND YOUR OWN WORD SHALL KILL YOU FOR WHAT YOU SAID. Retort to 11. Used by men.
12. Wēxenłas le'lg'aelsa laxōs lādzasaqōs qa's hāłax'idaōs k'leā-gwael'sa, I WISH YOU WOULD DIE AT THE PLACE WHERE YOU ARE STANDING, AND DISAPPEAR. Used in quarrels during potlatch.
13. Hāsk'la, DIE WITH YOUR TEETH IN YOUR HEAD.
- 13a. Ladzā'mas le'la q'laq'axstālanemamīlg'enlōl qa's hālabala-mēlōs le'ł, DIE NOW, FOR THE DEATH-DEALING POINT OF MY TONGUE WILL KILL YOU QUICKLY. Retort to 13. This is considered the worst insult.
- Following are swear-words of the Denax'da'x^u.
14. Qātsemakōl, YOUR HEAD HAS BEEN CUT OFF.
- 14a. P'ōqomakōl, YOU ARE A BODY WITHOUT HEAD. Retort to 14.
There is one particular swear-word of the Denax'da'x^u against the A'wailela numaym K'lek'laēnox^u.
15. K'īmlemakōl, YOUR FACE HAS BEEN ADZED. This refers to the fact that a member of that numaym was killed by the Denax'da'x^u by cutting his face with an adz.

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